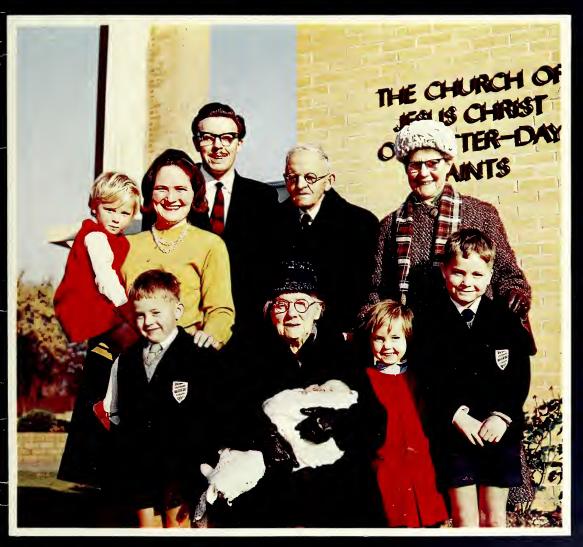
Millennial STAR

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

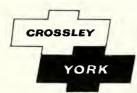


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WHERE ONLY THE BEST IS GOOD ENOUGH

Letters

LAST year, when I went on holiday to Cornwall, I found that I had misplaced my Church Directory and In consequence I was unable to find a place of worship. I tried the telephone directory, but found that the Plymouth branches were the only ones listed.

I enquired at Helston and St. Austell, where I thought branches of the Church existed. No-one seemed to know anything about the Church. I was, however, able to pay a visit to the Plymouth bullding site.

The point I want to make is that during the holiday season, the "Millennial Star" should print the addresses of Ward and Branch meeting places in the prominent seaside holiday resorts. Small branches of the Church would derive great encouragement, I am sure, by hearing from Saints on holiday speaking about the growth of the Church in other parts of the country.

The Church Directory is well out of date and I believe that the "Star" would do the Church a great amount of good by making known where the chapels are situated.

I write now because other members of the Manchester Stake have been on holiday in Cornwall and met with the same disappointment as my family and I.

> D. GRINDLEY, STAKE CLERK, MANCHESTER 23.

T was good to receive the "Millennial Star" again. Accept my sincere thanks and good wishes. My new work here at Brigham Young University is a great change from my mission and from my former activities at the University. I am working hard and finding it very challenging.

I am happy to hear of young people from Britain coming to BYU. It is a great university, and a wonderful experience awaits them. This association with thousands of young Latter-day Saints in a university atmosphere is unequalled anywhere. It would be desirable for all our young people in Great Britain to enjoy this same experience, but, of

course, that would be impossible. Certainly all who are able to come will be most warmly welcomed. Students from Great Britain are held in especially high regard here.

Sincerely your brother,

STEPHEN R. COVEY,
ADMINISTRATIVE ASST.,
BRIGHAM YOUNG UNIVERSITY,
PROVO. UTAH.

WOULD like to congratulate you on the progress the "Star" is making. I used to grudge paying two shillings for it; I used to buy it out of a sense of duty ... now I look forward to it.

This year you have given us some really first-class instructive articles, such as the article on leadership by Stephen R. Covey in July, the Book of Mormon articles in August, the writings on Morality in September — especially that superb article on chastity by Helen Martin — and the excellent explanations of Fast Sunday in the current issue. This is what we want, indeed it is what we sorely need. I am grateful that you are awake to what we require in OUR magazine.

Mark you, I am not completely satisfied, there is still much room for improvement. I would like to see more purpose behind the cover pictures. The covers are usually well-produced pictures, worthy of being used as teaching aids; they would be more useful if they made a series of useful teachings pictures, such as English Chapels, Church History in Great Britain (i.e. Benbows Farm, the Cockpit at Preston, etc.)

I would also like to see interviews with Church people, not V.I.P.s., just ordinary members ... members who have problems like me, who are struggling to live the Gospel. I would like to know how they solve their problems, how they plan their time. A question and answer interview published each month would, I am sure, help many limping Saints and give us more of a feeling of togetherness.

The "Millennial Star" should above all be a BRITISH magazine, for BRITISH saints, by BRITISH saints. If it isn't, there is no point in its existence, because we can get everything else in the "Fra."

W. F. STEVENSON, HAVERHILL ROAD, LONDON, S.W.12.

AS the "MIllennial Star" is the MIA reading course for 1965-66, is it possible to get a short history of the publication?

I would like to know, for example, the first date of publication, the first editor, first publisher, etc., and whether or not publication has been continuous.

M. SPENCER, BELFAST 9, N. IRELAND.

Editor's Note: There is no published history of the "Millennial Star," although much has been written about the "Star" in other books. The "Star" was first published in May 1840 under the direction of the Twelve, with Elder Parley P. Pratt as its first editor. It is the oldest Church magazine still in existence, and has never missed a publication in all of its 125 years. Six of the Presidents of the Church have worked actively as editor, assistant or associate editor of the "Star." It was first printed in Manchester by W. R. Thomas.

HAVE been taking the "Millennial Star" each month for 27 years now and I would not miss it for the world. What a difference in reading and size, and such beautiful pictures. I have a great testimony of the Gospel, and I know Joseph Smith was a Prophet of God.

I am a pensioner (67 years old) and I have passed my "Star" on to another widow. I first told her about our Church four years ago. She is a pensioner like me. Now she has been baptised, and I am so happy I have been able to help one person come into the Church.

MARY ANN ADAMS, OULTON BROAD, LOWESTOFT, SUFFOLK.

Address all letters to: The Editor, "Millennial Star," c/o Target Press Ltd., 70 Oueen's Road, Reading, Berks.

New books

SEX AND YOUTH

NO modern-day Church authority has attacked the loose 20th century moral standards with such force and vigour and with such consistency as has the Apostle Mark E. Petersen. His concern for the moral upbringing of the youth of the Church has become a byword throughout the membership, and so any new book on this subject by Elder Petersen is bound to be sought after.

He takes up the gauntlet again in his latest book, "Our Moral Challenge" (Deseret Book Company, 21s. 3d.), and with typical bluntness he leaves no shadows of doubt in the reader's mind as to what is right in God's sight and what is wrong. In the foreword to his book, Elder Petersen writes:

"There is no substitute for facts. There is no enemy like ignorance." With this as his basis, he sets about to present to us the "facts" in sharp black and white (no greys of compromise) and leaves us no ground upon which we could stand and claim ignorance.

"Let us understand each other clearly," he begins his chapter on the vexed question of petting. This is his approach to every problem, whether it be the immorality of petting, "the pill" or the hor rors of syphilis and gonorrhea. And, incidentally, that chapter on "Immorality and Disease" should be read by every parent of a teenager . . . and by the teenagers themselves!

in a day and age when leaders of other churches are relaxing their grip on the moral standards of their flocks, it is refreshing to find a book on the subject of sex written with such candour and such bluntness ... and, of course, with such authority.

CHURCH IN ACTION

HAVE you ever wondered what you could give a newly-baptised family that would help to keep them in the Church and add to their knowledge of the gospel at the same time (apart from a subscription to the "Millennial Star," of coursel)?

I believe Earl Stowell has provided

the answer. HIs book, "The Magic of Mormonism" (Bookcraft, 25s.), is one of the most delightful studies of the Church in action that i have ever read. Brother Stowell draws on a lifetime of experience to present a guide for converts. In his preface he writes, "The pages that follow will tell you what goes on in the Church, why it goes on, and what you should do about it."

The book is designed to explain to the new member or investigator what happens in the day by day activities of a normal active Mormon family. Each chapter is devoted to an activity on Monday, or Tuesday, or Wednesday, and so on through the week. Brother Stowell takes you to Mutual, visits with the sisters in Relief Society, helps with the children in Primary.

"Your first discovery as a new member," he writes, "will be that this is not an hour-a-week kind of church. Neither is it something one step above a social club. It is a way of life, a full-time way of life that has already begun for you and that will continue throughout all eternity."

Brother Stowell writes in such an easy-to-read style that once picked up his book is hard to put down, and this is probably the only fault, for this is a book that needs to be read slowly and absorbed slowly . . . it contains so much vital information.

Many of the parts of the programme that Brother Stowell so carefully explains may not be a part of the convert's life in Great Britain at this moment, because many of our branches have not yet advanced enough to participate in the full Church programme, but it is good for the new—and the old—member to be given this glimpse of the Church in action as it will be as we grow stronger in numbers and activity.

FOR "VIEWERS"

ONE of the problems of modern-day living is that too few of us have time to sit down and read seriously. A page or two here and there, now and then, is about all we have time to do,

In a situation like this, how can we

then help our children, young people, new members to come to an understanding of Mormonism and what it means?

I think Doyle L. Green and Randall L. Green have provided the answer in their new book, "Meet the Mormons" (Deseret Book Company, 25s.). This is described as "A Pictorial Introduction to The Church of Jesus Christ of Latterday Saints and Its People." As such it is more than a worthy successor to those other two pictorial works, "A Look at Mormonismi" and "The Mormon Story."

In pictures (in abundance and in glorious colour), in long captions and short narrative, this book takes the "viewer" through the story of the Church of Christ, from the time of the creation to the present day, and when it reaches the present day it deals in picture form with the programmes of the Church.

COLLECTOR'S ITEM

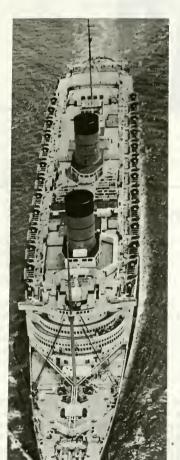
WENDELL J. ASHTON is a name that most members of the Church will recognise, and yet wonder where they have seen it before.

Readers of "The Instructor" magazine will know it immediately as the name of the author of the neat, uplifting little stories that have filled the magazine's back page for many years. These little articles, anecdotes, have delighted thousands of readers, and many of them, I am sure, have cut them o_t and saved them for future reference.

—Now more than fifty of these short pieces have been collected together in one book, "Bigger Than Yourself" (Bookcraft, 23s. 6d.) This is, in fact, the third such collection of Brother Ashton's stories. His previous books were called, "It's Your Life to Enjoy," and "in Your Own Image."

Have you ever felt that life was crowding in on you and you were being panicked into doing things you didn't really want to do. Take time off to read one of Wendell Ashton's lessons of life, entitled "Time for Greatness." This will calm your nerves and steady your determination.

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STAR STAR

VOLUME 128 NUMBER 1

FRONT COVER: Sister Abigail Cox, 100 years old on November 2, with her family outside the Luton Chapel. Four generations of the Cox family are pictured here.

EDITOR: DR. O. PRESTON ROBINSON

EDITORIAL BOARD: DR. O. P. ROBINSON, D. BOULTON, A. E. HASLEM

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CONTENTS January 1966

- 1 Letters
- 2 New books
- 6 From the Pen of the Prophet
- 8 News from the Stakes and Missions
- 15 The Church and YOU
- 23 Melchizedek Priesthood
- 24 So you're the new Branch President
- 26 Relief Society
- 28 Lesson Helps
- 31 Sunday School
- 32 The Wonderful World of MIA
- 34 The Primary Page
- IBC Calendar

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Perfection is possible

N his great Sermon on the Mount, the Saviour spoke of the blessedness of humility, singleness and purity of heart, peace making, righteous example, unselfish love, return of good for evil and then added this ultimate admonition—"Be ye therefore perfect, even as your Father which is in heaven is perfect."

Recognising our own weaknesses and imperfections, are we inclined to shackle our individual progress with the excuse that human perfection is impossible? Does the Lord give us commandments which we cannot keep? Was the Prophet Nephi right or wrong when he declared that he knew the Lord would give no commandment save he would prepare a way through which they could be fulfilled? (See I Nephi 3:7.)

What is perfection? Is our Lord's commandment actually out of our mortal reach?

The scriptures tell us that Noah was "perfect in his generation" as was Abraham, Samuel, Job, and many others of the ancient leaders and prophets. The Lord said of Job that he was "a perfect and an upright man, one that feareth God, and escheweth evil and holdeth fast his integrity." In his beautiful orayer for his apostles and for all believers, uttered just before his betrayal, Christ beseeched his father to, "sanctify them through thy truth ... that they may be one; as thou, Father, art in me and I in thee ... that they may be made perfect in one." (John 17:17-23.)

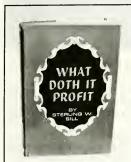
The New Year is a time for inventory and accounting. As we take stock of ourselves—what we have accomplished in the past and where we hope to go during the present year—let us remember that perfection is possible.

Perfection is defined as having all the equalities, excellences or elements requisite to its nature. One is perfect when he is doing all he can to become so. The Prophet Joseph Smith said, "God judges men according to the use they make of the light which he gives them."

Let us firmly resolve during 1966 to fear God, avoid evil and hold fast to integrity. Let us sanctify ourselves in the truth and be unified as one in our convictions and actions in the glorious Gospel of Jesus Christ.



Books to help you keep those New Year Resolutions

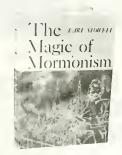


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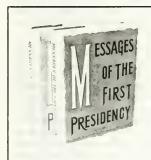


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President McKay



President Brown

FAITH WITHOUT WORKS IS OEAO

AN outstanding doctrine of the Church is that each individual carries the responsibility to work out his own salvation, and that this salvation is a process of gradual development. The Church does not accept the doctrine that a mere murmured belief in Jesus Christ is all that is essential to salvation. A man that may say he believes, but if he does nothing to make that belief or faith a moving power to do, to accomplish, to produce soul growth, his protestation will avail him nothing.

To work out one's salvation is not to sit idly by, dreaming and yearning for God miraculously to thrust bounteous blessings into our laps. It is to perform daily, hourly, momentarily, if necessary, the immediate task or duty at hand, and to continue happily in such performance as the years come and go, leaving the frults of such labours either to self or to others to be bestowed as a just and beneficient Father may determine.

I am not unmindful of the scriptures that declares, "By grace are ye saved through faith, and that not of yourself; it is a gift of God." That is absolutely true, for man in his taking upon himself mortality was impotent to save himself. When left to grope in a natural state, he would have become, and did become "carnal, sensual and devilish by nature." But the Lord through His grace appeared to man, gave him the Gospel and eternal plan whereby he might rise above the

carnal and selfish things of life and obtain spiritual perfection. But he must rise by his own efforts and he must walk by faith.

The responsibility is upon each individual to choose the path of righteousness, of faithfulness and duty to fellow men. If he chooses otherwise, and as a result meets failure, misery and death, he alone is to blame.

Within my experience there has never been a time when the doctrine of individual initiative and individual effort should be more generally taught and more arrnestly put into effect than at the present day.

Too many men are claiming that the world owes them a living, and are sitting effortlessly by, expecting the world to throw its luxuries into their passive laps. Too late they will learn that the earth rewards richly only the strenuous strugglers. Emerson quotes someone as saying that "the world is in a state of bankruptcy: that the world owes the world more than the world can pay, and ought to go into chancery and be sold." Such reputed insolvency involves all the population, and he who does not get out and rustle for himself is a contributor to the alleged bankruptcy.

Thousands, through no fault of theirs, are out of jobs, and are vainly seeking a means of independent livelihood. However, failure to find it is no justification for idleness. There are fences to rebuild,

FROM THE PEN OF THE PROPHET

by President David O. McKay



President Tanner

barns to repair, yards to clean up, houses to remodel and to paint, vicious and destructive weeds to destroy as they deface the highway and ravage crops. Instead of waiting expectantly for the government to find work for us, let us look around and see if there is not work near at hand. Too many of us fail to take advantage of opportunities close by. We justify inactivity by nursing the impotent thought that success cannot be obtained without influence, money, social or political "pull."

In thus emphasising individual effort, I am not unmindful of the necessity of co-operation. A single, struggling individual may be stalled with his heavy load even as he begins to climb the hill before him. To reach the top unaided is an impossibility. With a little help from fellow travellers, he makes the grade and goes on his way in gratitude and rejolcing.

This, I think, is in harmony with the teachings of Jesus, who "sought to perfect society, not by popular agitation or by re-organisation, but by perfecting the individual. He recognised the fatal fallacy In the dream of those who hoped to make a perfect state out of imperfect individuals. The ideal social state, which he described as the Kingdom of God, is a commonwealth in which all men are united and governed by a commanding love both for God and for their neighbours."







President Isaacson

Two additional Counsellors

TWO additional counsellors have been appointed to the First Presidency of the Church.

They are President Joseph Fielding Smith, who is president of the Quorum of the Twelve. and Elder Thorpe B. Isaacson, an Assistant to the Council of the Twelve Apostles.

The appointments increase the size of the First Presidency to five members. The two new members will share duties with the 92-year-old Prophet, David O. McKay, President Hugh B. Brown, 1st Counsellor, and President N. Eldon Tanner, 2nd Counsellor. In announcing the appointments, President McKay said that the increased work load of the First Presidency and the rapid growth of the Church necessitated more help in the presiding council. The two new counsellors will share in the work of the Church's missionary programme, welfare, genealogy, direction of Temple presidencies and the business and executive duties of the First Presidency.

President Smith is 89 years old and has been a member of the Council of

the Twelve since 1910. His father, Joseph F. Smith, was the sixth president of the Church; his grandfather, Hyrum Smith, was patriarch to the Church and was murdered with his brother, the Prophet Joseph Smith, in the Carthage Jail. He is the Church's historian and is an authority on Church doctrine. He is also the author of many books on the theology and history of the Church.

President McKay announced that President Smith would remain in his position as President of the Ouorum of the Twelve

President Isaccson is 67 years old and is a successful life insurance and real estate executive. He was a member of the Utah State University Board of Trustees for 12 years, and served as its president for seven years. He holds an honorary Doctor of Laws degree from that university.

He was appointed an Assistant to the Council of the Twelve in 1961 after serving as a counsellor in the Presiding Bishopric of the Church for 15 years.

News and Pictures from the British Stakes & Missions

106 years old and still an active member of the Church

W HEN Abigail Cox was born, Queen Victoria was on the throne of England, Brigham Young was the President, Prophet, Seer and Revelator of the Mormon Church, and the Handcart Battalions were still crossing the plains of the American continent in their long journey to the Salt Lake Valley.

On November 2, Sister Abigail Cox celebrated her 106th birthday, and among the many messages of congratulations was one from Queen Victoria's great, great grand-daughter, Queen Elizabeth. The Queen wrote:

"The Queen is much interested to hear you are celebrating your 106th birthday and sends her congratulations and best wishes on this remarkable anniversary."

Sister Cox is the oldest living member of the Church in this country, and her graciousness and dignity and her love for the Gospel and her Saviour, the Lord Jesus Christ, is an example that every member—young and comparatively old —could well set as their own standard of living.

She is still an active member of the Stevenage Branch where she attends Church regularly every Sunday. Up until recently she was also a regular attender of Relief Society meetings, but now finds it difficult to make the meetings.

She and her late husband—he died in 1929 when he was 64—were baptised in a duck pond in Cambridge on September 28, 1906, when Elder Heber J. Grant (later President of the Church) presided over the British Mission, and Joseph F. Smith was President of the Church.

Soon after her baptism, the missionaries were withdrawn from Cambridge because of overwhelming opposition. "It was many years before Sister Cox had the joy of being able to share her testimony with others, but it burned just



Sister Abigail Cox, 106 years old on November 2, pictured in her home at Hitchin.

as brightly as ever during all that time." ("Millennial Star," October, 1960.)

When her husband died, Sister Cox moved to Hitchin and set up home with her daughter and son-in-law. Once again she had the privilege of attending her meetings.

"To those of us who are recent converts, the time we spend waiting for the day when we can enter the Temple seems interminable, yet Sister Cox had to wait until she was ninety-nine years old before she received that opportunity." ("Millennial Star," October, 1960.)

Of that occasion, she says, "As I sat In the Temple so many things became clear to me. It appeared to me as though my entire life had been a period of preparation which was to culminate in that glorious moment."

Sister Cox has four daughters still alive, 14 grandchildren and 40 great-grandchildren.

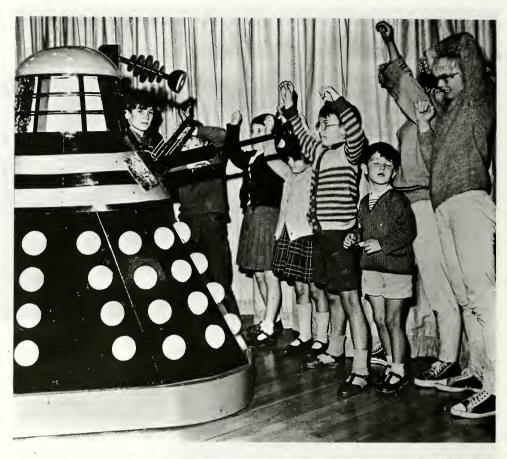
Four generations of the Cox family are





Above: The Branch Presidency of the new Banbury Branch in the Central British Mission. Left to right, Edwin Dearnley (second counsellor), Harvy Castleton (first counseilor), Donald Colson (president) and Brian Heath (clerk). The Banbary Branch is the third new branch to be organised in the Central British Mission in 1965.

Left: The "Mission-Aires." Left to right, Elders E. Arthur Sandgren, Melvin R. Egbert, William R. Herreth and Thomas L. Dimick.



Above: Boys of the Bristol No. 2 Branch or wering back from the gun of the "Black Dalek." The Dalek was a great attraction at the Bristol District Garden Fete.

Above right: A young Bristol member gazing wistfully at one of the pies on sale at the fete.

Right: Sister Breeze and helpers on one of the fete stalls.





pictured on our front cover this month.

They are, Sister Abigail Cox, Sister Cissie Abigail Simmonds, who was baptised in 1906 on the same day as her parents, Brother David Simmons, who is serving as the Watford District President in the British South Mission, and Brother and Sister David Simmond's five children—the latest being born on October 4

All of the generations are active in the Church. Sister Cissle Simmonds Is the Relief Society President of the Stevenage Branch and is on the London Stake Relief Society Presidency. At 71 years of age, she is also the Branch organist.

Her husband, Brother Frederick Simmonds, served twenty years as a Branch President.

BLACK DALEK AT BRISTOL

THE Black Dalek invaded Bristol recently and caused a sensation among young members of the Church—who were all, obviously, avid followers of Dr. Who and his time machine.

The Dalek was, in fact, the main attraction at the Bristol District Garden Fete, which was held in the grounds of the Bristol No. 2 Branch Chapel at Downend. The Dalek was a full-sized model, perfect in every detail, and could be operated from the inside by the children. It was built by the Bristol District President, Derreck Ireland.

For the parents—who perhaps do not follow the Dalek adventures quite so keenly as their children—the highlight of the afternoon was a 15-minute per-

formance by the South-West British Mission Choir, led by President Ray H. Barton, the Mission President.

The District Relief Society held their bazaar in conjunction with the fete and raised £56. Apart from this the fete itself added £50 to the District Building Fund, which at present is being used to help finance the new District building at Wells Road in Bristol.

FAREWELLS

THE Chester Branch said farewell recently to Brother and Sister Peter Sharpe and their family, who have emigrated to the Tamworth Branch in Sydney, Australia. Brother Sharpe was an Elder and served in the Chester Branch as Superintendent of the YMMIA and as 1st Assistant in the Sunday School Superintendency. Sister Sharpe was President of the YWMIA and taught in Sunday and Primary.

The Branch membership presented them with a silver cake stand as a token of their appreciation.

Also saying farewell were members of the Swansea Branch, who bid good-bye to Elder Ian Neale at a farewell testimonial service prior to his departure for the Finnish Mission, where he will serve two and a half years as a full-time proselyting missionary.

Brother Neale is the first male missionary ever to be called by the Church in this country to serve in Finland.

PRIESTHOOD CONVENTION

MEMORIES of the old priesthood rallies that were held under President T. Bowring Woodbury sparked off a series of meetings that led to the South-West British Mission Elders' Convention at the Downend Chapel in Bristol. More than 120 elders were present.

The Convention was organised by Elder Crabtree, president of the First Quorum of Elders, and his two counselors, Derek Jenkins and Hal Perry, who, incidentally, assisted in the organisation of President Woodbury's first priesthood rally. Those participating were quorum members of the 1st and 2nd Quorums of Elders and the South Coastal Unit. Since the Convention was held on a Sunday, the Branches throughout the mission were in the hands of the Priests and missionary elders.

DEATH OF SISTER BOYER

Sister Gladys Sessions Boyer, wife of President Selvoy J. Boyer, former President of the London Temple, died aged 66 in her home in Salt Lake City on Wednesday, December 8th. Death due to natural causes.

Sister Boyer was greatly loved by

members of the Church In Great Britain; a love that grew out of six years as Matron of the London Temple, and two years as the wife of the President of the British Mission. Selvoy J. Boyer was President of the mission in the troubled years shortly after the end of the second world war.

The morning session included talks by President Ronald Green, 1st Counsellor to President Barton; Elder Peter Crockford, leader of the South Coastal Unit; and Elder Robert Wallace, president of the 2nd Quorum.

The slide and tape presentation, "The Purpose of the Temple," was followed by a musical trio of President Barton, President Ireland and a new convert, Harry Harrop. The highlight of the morning session was the South-West British Mission Choir.

The closing message was one specially sent over from Salt Lake for the Convention by President McKay.

The main speakers in the afternoon session were President G. Eugene England, the London Temple President; and President Ray H. Barton. A film was shown, "How near to the Angels," and questions and a period of testimony bearing completed the day's programme.

"OF TV FAME"

HEN four of the proselyting elders in the Central British Mission knock on the doors of houses in their areas and ask the Golden Question, the response they usually get is, "Haven't I seen you on Television?"

This kind of fame has come to Elders Thomas L. Dimick, Melvin R. Egbert, E. Arthur Sandgren and William R. Herreth.

They form the Central British Mission quartet, "The Mission-Aires," and they have been attracting considerable interest for the Church as they have sung to live audiences of thousands throughout the mission area and to a television audience of millions in the Midlands.

"The Mission-Aires" were called as a special proselyting tool. Their whole purpose is to attract people and to have them listen to gospel story. They tour the Central British Mission with a complete programme of songs, the spoken word and a collection of films explaining the Church. They have appeared in

civic clubs, homes for the aged, community-sponsored celebrations, as well as at religious gatherings and stake and district conferences.

Versatile costuming has added much to the eye-catching quality of this group, and their latest costume and addition to their repertoire is the candystriped waistcoat, straw hat and curled moustache of the barber shop singers.

Even though this group has to spend a great deal of time rehearsing and preparing for programmes, they still continue with their day by day proselyting activities. Each team has his own area and they are each diligent missionaries.

SOCIAL ROUND

Beverley Branch have been busy with the social round! A recent MIA Leadership meeting was followed by the Huli District Drama Festival, in which the Beverley Branch production of "People will interrupt" was placed second to the East Hull Branch play. York and West Hull drew for third place. The adjudicator was Mr. A. E. Morris, secretary of the East Riding Youth Committee Two weeks later the Beverley play was presented in their own Ward House, with members from the West Hull Branch as quests. The social evening was rounded off with hot pie and peas, and dancing. **FULL-TIME MISSION**

A farewell dinner was held at the St. Moritz Hotel in Great Yarmouth to mark the departure of Sister Sheila Ann Collins on a full-time proselyting mission in Ireland

In an article which appeared in the local newspaper covering the Gorleston area, it was written:

"A special brand of enthusiasm is needed when a 21year-old woman leaves her home to spend 18 months in a different country as a missionary of her church. Her decision not only means giving up her spare time but sacrificing all youthful activities for the sake of her beliefs."

Sister Collins is the third member of the Gorleston Branch to go on a mission in recent years.

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Above: Elders of the South-West British Mission pictured in the Downend Chapel, Bristol, at their Convention.

Left: Church Builders Jim Peden and Andrew Hancock, with Elder Kirkwood, placing the gleaming spire of the Wigan Chapel in place. The Chapel is being built on land which is part of the 2,000 year old main route to the north.



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AND BOAC CUNARD



Now I am a Mormon...

SOME weeks ago I had the privilege of speaking to a group of University students who were at a college training to become school teachers. They had invited my Bishop and I to tell them about the beliefs of the Church of Jesus Christ of Latter-day Saints and to answer their questions.

One of the questions interested me greatly. A young man asked, "What difference will it make to me if I become a Mormon?" His inquiry implied the thought that as an Anglican, a Baptist, a Methodist why should he change his faith, and if he did what advantages would he gain over his present faith.

The thought interested me because I have felt for a long time that too many people join the Church of Jesus Christ without fully understanding, or if they do understand, without fully accepting the changes that becoming a Mormon implies. There are too many members of the Church who, when they were baptised, merely changed Churches without changing their way of living or their approach to God.

In their old church they didn't have to attend meetings, plan programmes, run auxiliaries, speak at Sacrament meetings, take a class, live a word of wisdom, pay a tithe ... so why should they do so now! This seems too often the attitude adopted by some of our members—old and new. Albeit they have been taught correct principles by the missionaries; they have been taught their responsibility, but just as the adage says: "You can lead a horse to water but you can't make him drink," so it is with some of our members ... "you can lead them down into the waters of baptism, but you can't make them change their ways."

There are far too many Sunday Mormons in the Church. They attend their Sunday meetings regularly, but should you approach them with a call to work they shy away and even stop coming to Church to avoid seeing you.

"York in the Church to them is something the minister does. He dld it in their old Church. They forget that he was paid to look after their temporal needs, to run a youth club, to lead a Bible study class, to preach the sermon. But the Apostle James wrote that "feith without works is dead." And the Saviour taught this same principle when he said, "for they shall

be judged according to their works, his own dominion, in the mansions which are prepared. (D. & C. 76:111.)

No man can be saved by faith alone. To become a member of the Church of Jesus Christ is to accept fully the principles that the Master taught—and one of these principles is that of working for ones place in the Kingdom of God. A man may attend his Sunday meetings all his Church life, but he cannot truly expect to gain a place in the Celestial Kingdom unless he has also fulfilled all his other obligations as a member of Christ's Church—and all these obligations revolve around the simple principles of "faith without works is dead."

And so what difference does it make to a person when he becomes a Mormon?

In this issue of the "Millennial Star" we begin a series of supplements dealing with every aspect of this subject.

This month, for instance, we discuss the subject "The Church and YOU," basing our articles on the statement, "Now I am a Mormon, what is expected of me personally?"

Future subjects discussed will include "The Church in the World"—the Church's attitude to world problems, being in the world but not of the world; "The Church and your Money"—which will discuss the question of living on HP; and the "Church in a Woman's Life"—which will pinpoint the importance of the woman to the Church and her place in its move towards the Celestial Kingdom.

We will answer questions concerning your priesthood responsibilities, the attitude of the young people, and the position of culture and the arts in the life of an active Church member.

At all times our only desire will be to do what the Prophet Brigham Young said at the organisation of the Young Men's Mutual Improvement Association . . .

"Let the keynote of your work be the establishment ... of an individual testimony of the truth and magnitude of the great Latter-day work; the development of the gifts within them that have been bestowed upon them by the laying on of hands of the servants of God; cultivating a knowledge and an application of the eternal principles of the great science of life."

David Boulton

..what is expected of me?

1: Study the Gospel

by Bruce R. McConkie

M ELCOME!

We are delighted to have you as a member of the Church! You did the right thing by being baptised; you are now a member of the Kingdom of God on earth, a member of the only Church which can qualify and prepare you for an inheritance in the Kingdom of God in heaven.

You are now beginning a course of study and preparation which is designed to give you peace and joy in this life and assure you of eternal life in the world to come.

As you know, neither baptism nor Church membership are ends in themselves. Rather, they are the beginning of a new and glorious way of life. You will have read the 31st chapter of Second Nephi and learned that those who repent and are baptised thereby place themselves on the straight and narrow path which leads to eternal life.

TO GAIN THIS GREATEST OF ALL GIFTS YOU MUST THEN KEEP THE COMMANDMENTS AND ENDURE TO THE END.

"Ye must press forward, with a steadfastness in Christ," Nephi said, "having a perfect brightness of hope, and a love of God and of all men. Wherefore, if you shall press forward, feasting upon the word of Christ, and endure to the end, behold, thus saith the Father: Ye shall have eternal life." (2 Nephi 31:20.)

Now, we want to help you to press forward, to "work out your own salvation with fear and trembling" before God. (Philip 2:12.) To crystalise in your mind some of the things which are needed, suppose we take the following four headings, each beginning with the letter "S," and discuss both the doctrines and the practices involved.

1. STUDY

Jesus commanded, "Search the scriptures" (John 5:39), and promised, "Whoso treasureth up my word, shall not be deceived." (Jos. Smith 1:37.) We are commanded: "Teach one another the doctrine of the kingdom" (D. & C. 88:77), and, "seek learning, even by study and also faith." (D. & C. 88:1119.)

As members of Christ's Church, we should all desire to gain a sound and comprehensive knowledge of the gospel—for man is saved no faster than he gains knowledge of God and

his laws, and no man can be saved in ignorance of the truths of salvation, (D. & C. 131:6: John 17:3.)

We should study the gospel systematically, regularly, every day, day in and day out. Study primarily the standard works. Read the Book of Mormon over and over again. Read it out aloud to your husband or wife and family. Make it a daily routine.

Begin to acquire your own Church library, and in the meantime borrow approved Church books from your ward or branch library. Read the "Life of the Prophet Joseph Smith," by George Q. Cannon, "Essentials in Church History," by Joseph Fielding Smith, and, before you go to the temple, "The House of the Lord," by James E. Talmage. BECOME A GOSPEL SCHOLAR BY STUDYING GOOD BOOKS.

2. SEEK GOD

Those who join the Church and keep the commandments become the sons and daughters of God; they are adopted into his family; they "are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." (Eph. 2:19.)

The Lord has an especial interest in the members of his household, those who have forsaken the world and chosen the fellowship of his Son. Those so blessed are entitled to take their problems to the Lord, who as a gracious and loving Father will look with favour on petitions presented in faith.

Jesus told his Nephite disciples: "Ye must watch and pray always, lest ye be tempted by the devil, and be led away captive by him . . . Ye must always pray unto the Father in my name; And whatsoever ye shall ask the Father in my name, which is right, believing that ye shall receive, behold it shali be given unto you. Pray in your families unto the Father. always in my name, that your wives and your children may be blessed." (3 Nephi: 18:15-21.)

Thus the Church opens new realms of prayer, realms of soul satisfying communion with our Eternal Father, with the Head of our spiritual household. From now on we must pray always—that is, we must have the spirit of prayer always in our hearts so that all our acts will conform to the divine pattern.

2: Seek God in prayer

3: Serve the Lord

We must pour out our souls to the Lord in secret prayer, in regular family prayer, and on special occasions when the need for help is great. Family prayers should be held morning and evenings, and whenever possible a blessing should be said at mealtime.

We are to pray with all the energy of our souls, with real intent, thanking the Lord for our blessings and asking him for all things, both temporal and spiritual, which we need. Read Alma 34 and other Book of Mormon references on prayer.

3. SERVE THE LORD

"Thou shalt love the Lord thy God with all thy heart, with all thy might, mind, and strength; and in the name of Jesus Christ thou shalt serve him." (D. & C. 59:1.)

Service in God's kingdom can be divided into three fields:

- The work involved in perfecting the saints, in preparing them for celestial rest, in persuading them to keep the commandments, in getting them to add to "their faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity." (2 Pet. 1:5-7.)
- Preaching the gospel to the world, sharing the message of salvation with our Father's other children.
- Genealogical and temple work, through which the gospel is made available to our ancestors who did not have the same blessed opportunities that are ours.

Every new member can, without special appointment, begin immediately to serve in each of these fields. Begin by perfecting your own life, by keeping the commandments so as to become a living witness of the divinity of the work. Try diligently to interest others in the Church. President David O. McKay has said: "Every Member a Missionary." And start now in qualifying yourself to find your ancestors so that by the time you are ready to go to the temple you can do the work for them there.

IN ADDITION, WILLINGLY ACCEPT ASSIGNMENTS IN YOUR WARD OR BRANCH. ALWAYS ATTEND SACRAMENT MEETING. JOIN THE RELIEF SOCIETY, PRIMARY, OR MUTUAL

IMPROVEMENT ASSOCIATION, AS THE CASE MAY BE. GO TO SUNDAY SCHOOL. BEGIN TO LIVE AND BREATHE THE GOSPEL AND TO FELLOWSHIP YOURSELF WITHOUT WAITING FOR OTHERS TO DO SO.

4. STAND FAST

"Stand fast," Paul said, "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1; 2 Cor. 16:13.) In our day the revealed word expressed it this way; "Abide ye in the liberty wherewith ye are made free; entangle not yourself in sin, but let your hands be clean, until the Lord comes." (D. & C. 88:86.)

Stand fast! Be firm and unyielding, a valiant warrior for the cause of truth. You have chosen Christ and his Cause, now keep his commandments. Keep the faith. Do the will of the Father. Be firm and resolute, abounding in good works. Be proud of the Church. Put first in your life the things of God's kingdom; let the things of this world take a second place. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.)

There will be persecution ahead. It has ever been thus; opposition does not cease with baptism. But the Lord hates a quitter. Go forward and not backward. Endure in righteousness to the end.

NE reason why thinking men and women are rejecting the pseudo-Christian sect of the day is because of the daily acts of so-called Christian believers. It is very easy to go to Church, to sing hallelujah, and to cry, "Lord, Lord!" but it is not so easy to do that which the Lord requires.

When churchmen's acts do not conform to their pretensions, non-churchmen accuse them of hypocrisy, one of the gross sins condemned most vehemently by the Saviour.

Members of the Church of Jesus Christ should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish.

PRESIDENT McKAY

and, 4: Stand fast

5: Live your religion

by Ken Poole

A RECENT letter from our nineteen-year-old son, telling us of some of the challenges of missionary life, his concern over the prospect of a contact, apprehension in the field and of a busy schedule, ended with this postscript . . .

"Have you ever thought how much of life WE would have missed if YOU had not joined the Church?"

How much of life WE would have missed. How true. And how refreshing to come from one, who, as a small boy, probably guided his parents more than anything else into joining the Church. For it was his response to the Sunday School and to the Elders who regularly took him to Church, which impressed his mother and I.

I must confess . . . I didn't want to join the Church. I respected the Elders and liked to meet with them socially, but the thought of altering my way of life was quite unacceptable. Fortunately, the missionaries were patient with me and my wife was wise. This, after many months, led to a decision and —for the first time—family prayer

In that day there were no beautiful chapels gracing our towns, and our introduction to the Church was not impressive—just a small, badly-heated room over a dingy, licensed social club, together with all its many restrictions. But the membership of the branch, although small, was drawn from people who had known hardship and trial, people who had caught the delight and vision of service one to another.

Such a beginning and such a setting has had a profound effect upon my value of the Church, for from this happy group of people grew a strong band of dedicated "saints." These members came from all walks of life, and I will ever remember the quiet dignity of one—a Road Sweeper—as he daily graced his profession with the Priesthood of God, by which standards he lived his life.

Since this lesson in life, I have noted the progress of many such members as they earnestly struggle to live their religion, having yet to meet one who could be regarded as any kind of failure.

Over the years my business as a salesman has brought me into close personal contact with hundreds of people, many of

whom have shown sincere interest in the simple story of the gospel and its restoration.

Of course I was apprehensive at first. One or two brushes with "defenders of the faith" from other denominations had only caused me to retire to lick my wounds. In the early days of membership ones enthusiasm for the gospel can easily precipitate a situation in which you get discouraged because the other party does not respond by showing the same enthusiasm as you do for your wonderful new way of life. But this passes ... as wisdom prevails. I soon realised that as members of Christ's Church we must not contend with our neighbours and believers in other churches through personal vanity, determined to prove the other party's doctrine wrong.

Very little good is achieved through this, and more often than not choice friendships are bruised and battered.

No, it is better to seek out the points of mutual truth, and inspire a desire to learn more with a sincere testimony of a personal God and of man's opportunity of getting close to Him through humility and righteous living . . . close enough to feel the Spirit reveal His will in respect to our lives.

Once I had set my mind to this sort of approach, I cannot recall any occasion when there has been anything but respect for the sentiments expressed. In fact, on many occasions it has brought forth compliments and set the field for further proselyting.

In the world of commerce it is not really difficult to maintain the standards of the Church IF YOU REALLY SET YOUR MIND TO IT. The standards are in themselves very practical, and with maturity in thinking your sense of values is on the increase. Relatively few people in the business world can find fault with the life of Christ, and, in principle, accept His examples. The main difference when you become a Mormon, however, is that a good Latter-day Saint sets about "living the example of Christ."

The Churcl. standards are the very foundation of "living the example of Christ" and thus building a reliability to the character — a reliability which is vital in the world of commerce.

6: Maintain the standards

7: Service to others

Basic to these standards are positive personal commitments to attend your Sacrament Meetings regularly (each of us must have this spiritual uplift every week, and the opportunity to re-identify ourselyes with the mission of the Saviour); to live the Word of Wisdom (I know of no greater yardstick to the character of a man. It takes a MAN to say NO); to live the Law of the Fast and the Law of the Tithe (upon this I have a personal testimony of health and financial security—however doubtful it may have appeared from time to time); and, finally, to seek the Temple endowment (man needs this opportunity to present himself in a Holy place at least once a quarter, to keep the picture of God's plan in mind, and to learn the art of giving).

We come into this world with nothing but our father's good name. When we leave, the only thing which we can take is the honour we have contributed to that name and the Glory which we have given to our Father in Heaven through service to others. Such service can come from membership in the Church, and its intelligent application to life. From experience, I have found that such service usually finds a man at peace with himself and a comfort to others.

To any Latter-day Saint who has to work in a world of hard business, cut-throat competition, drinking, smoking, swearing and all else that attaches itself to the world of commerce ... I know of no more certain way to happiness (and surely happiness is the true meaning of success) than the admonition of President N. Eldon Tanner:

"... seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you."

THE AUTHOR:

Kenneth J. Poole is the President of the Leicester Stake, a position he has held for nearly five years. In private life he is a machine tool salesman, and therefore has had much experience in the business of "maintaining ones standards in the world of commerce."

NOW, my brethren and sisters, as in the world so in the Church, we have two classes; we have the builders, and we have the murmurers. Let each ask himself in which class shall I be placed? We are called upon to perform duties. High Councillors with presidents of stakes are asked to build up their stakes and do other work in the Church. They introduce some plan of action, and many times the majority will say: Yes, we will do that; let us perform the duties that the presidency of the stake and high councillors call us to do.

But, somewhere we shall hear a murmur, a faultfinder, who will say, No, you cannot do that. They scoff as Laman and Lemuel did and say you cannot do that. Misjudging motives, some soon find themselves with Laman and Lemuel, instead of the Nephi who expresses the voice of God. It may be an auxiliary board. Instructions go out from the general board or from the stake board, requiring for the success of the movement the united energy of all. Most of the people interested in that association will join hands to build; they will join hands to be with the benefactors that the children might receive the light of the Holy Spirit, that they might get the knowledge that is revealed in this Church; but somewhere there will be murmurers: there will be faultfinders.

Let us watch ourselves and be true to the examples set by the Church and the brethren and sisters who have sacrificed their lives, their all, to build the Church and to advance the principles taught therein.

This warning is sometimes expressed in this way: "Speak not against the authorities." What does it mean? Be not a murmurer; that is what it means. It is one of the most poisonous things that can be introduced into the home of a Latter-day Saint—this murmuring against presidencies of stakes, high councillors, Sunday School superintendents, presidents of high priests' quorums, seventies, elders, priests, teachers and deacons.

PRESIDENT McKAY

8: Be not a murmurer

9: Mormons are good citizens by Dr.O. Preston Robinson

MEMBERS of the Church of Jesus Christ of Latter-day Saints, commonly known as Mormons, often refer to themselves as "Latter-day Saints." A Saint is a holy of godly person—one who is extraordinarily charitable, patient, and self-denying. To what extent are Mormons justified in calling themselves "Latter-day Saints?" When one becomes a Mormon, what specifically is expected of him in order to fully justify his membership in the Church which claims to be the Kingdom of God on earth and to contain the Gospel of Jesus Christ?

Not just another church

The first step on the way to becoming a fully-fledged Latter-day Saint is to recognise that this Church is not just another church. The Mormons are neither Catholic nor Protestant. They are not Jew nor Gentile. Their claim is unique in the world of religion. They proclaim to the whole world that God and His Son Jesus Christ, themselves, returned to this earth as resurrected beings and re-established thereon their Church with all of the principles, ordinances, doctrines and authority of the original divine church established on the earth by the Saviour Himself. Members in good faith in this Church who live in accordance with its teachings are Saints indeed in this life and will earn immortality and exaltation in the life to come.

The Importance of Knowledge

On one occasion a lawyer among the Pharisees asked Jesus what was the greatest commandment. The Saviour responded, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Also, thou shalt love thy neighbour as thyself."

The Lord has said that those who love him keep His commandments. A faithful Latter-day Saint will strive always to keep the Lord's commandments. One cannot keep commandments, unless he knows what they are. Consequently, a conscientious Latter-day Saint studies the Gospel as found in the scriptures. These scriptures are the Bible, the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Mormons believe that "the glory of God is intelligence" and that man is saved no faster than he gains knowledge. Consequently, a devoted Mormon is a good student of the scrip

tures and seeks constantly to enlarge his knowledge of all truth

A Good Neighbour and Citizen

A practicing Latter-day Saint is a good neighbour. He is friendly, thoughtful, considerate and helpful. He will go the extra mile to help another and will perform unselfish service for his neighbours and his community.

A good Mormon is a good citizen. He takes an active part and interest in worthwhile community affairs. When he has the opportunity to vote, he does not fail to exercise his franchise. When community decisions are made, regulations, ordinances and laws established even though he may have disagreed with them, he will abide by the will of the majority. A converted Mormon believes in being subject to kings, presidents, rulers and magistrates, in obeying, and honouring and sustaining the law.

Financial Responsibility

A Latter-day Saint is financially responsible. He keeps his expenditures in line with his income and accumulates savings against future needs. He will avoid unnecessary debt and will make sure that he meets honourably his financial obligations.

An important part of a Mormon's financial obligations is tithing. A good Mormon pays a full tithe, which means 10 per cent of his earnings before taxes. Tithing is one of the Lord's commandments and has been a fundamental principle of the Gospel since the beginning. The Lord has promised rich blessings to those who live by this commandment, stating that he will open the windows of heaven and pour out blessings that there shall not be room enough to receive them. Honest tithe payers in the Church all testify that the Lord keeps his promises.

In addition to tithing, Latter-day Saints pay monthly fast offerings into the Church for the care of the poor and needy. This fast offering should be equivalent to the cost of two meals from which the member fasts once each month. This monthly fast brings both spiritual and physical blessings to the Saints and provides a fund in each of the wards and branches in the Church which is used exclusively for charitable purposes.

10: Financially responsible

11: Home builders

Besides tithing and fast offerings, a Latter-day Saint assists his ward or branch to meet special operating expenses by contributing in a modest way to a ward or branch budget. This budget is established by the bishop or branch president and allocated to each member based upon ability to pay. From time to time, Mormons also make special financial contributions and contributions of time and talents to the construction of chapels and temples. The Mormon Church is a growing and building organisation. Chapels to be used by the members for church services, recreational and cultural activities are being constructed throughout the world at the rate of approximately one each day.

Family Relationships

Dedicated Mormons are family and home builders. The family is the heart of the Church and the true Latter-day Saint must maintain confidence, love, and respect between children and parents. Mormons believe that the family can be an eternal unit. Husband and wife, by the power of the priesthood, can be sealed together for time and eternity and children can be bound to the parents for ever. This is a fundamental principle of the restored Gospel and every conscientious Latter-day Saint must so order his life so as to be worthy to take his wife through the Temple, there to take their own endowments and have themselves and their family sealed together. This is a glorious blessing and a sacred obligation which every real Latter-day Saint will enjoy and fulfill. Holy Temples have now been constructed on most continents throughout the world where members can receive the blessings of these sacred ordinances.

Word of Wisdom

The Mormon Church expects all of its members to abide by health laws contained in the Word of Wisdom. The Word of Wisdom was given to the Church by direct revelation from the Lord and specifies that Latter-day Saints shall abstain from the use of liquor, tobacco, tea and coffee. This revelation confirmed by sound principles of healthful living was given as a principle with a promise, "adapted to the capacity of the weak and the weakest of all Saints, who are or can be called Saints." The promise to all those who abide by the Word of Wisdom is that

they, "shall receive health in their naval and marrow to their bones; and shall find wisdom and great treasures of know-ledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint." The divine nature of the Word of Wisdom and the fulfillment of its promises have been proved over and over again through scientific advancement and discovery and in the lives of Latter-day Saints who have abided by its principles.

The Fruits of Mormonism

The basic purpose of the Gospel of Jesus Christ is to "bring to pass the immortality and eternal life of man." The Gospel is a pattern for joyous, purposeful living not only in this life, but for ever. True Latter-day Saints who live in accordance with the Gospel teachings are able to take suffering with patience, to meet adversity with hope, to recompense hate with love and to face death with assurance and equanimity. Living the Gospel, enables one, in weakness, to know the source of ones strength; in poverty, to know whereof ones true riches consist; in wealth, to remember others who are in need; in health, to be grateful; in illness, to exercise faith; to accept malice with forgiveness; to know that loving service brings great joy; to understand that integrity develops spiritual strength; to accept faith as the dynamic motivator of action.

As stipulated in the 13th article of faith, the true Mormon believes in "being honest, true, chaste, benevolent, virtuous, and in doing good to all men." Those who live by these precepts, truly become Latter-day Saints.

NEXT MONTH: THE CHURCH AND YOUR FAMILY

Articles by: President David O. McKay on the importance of Family Unity and Family Love; President Joseph Fielding Smith on the question of birth control; Sister Joliffe (St. Albans Ward, London Stake) and President Derek Dixon (Brighton Branch) on raising a family in the Church.

Truly Latter-day SAINTS

New Year Resolutions

AT this time of the year, with the greeting of "Happy New Year" being heard on every side, we began to realise that the old year with all the mistakes, faults and failings will soon be gone forever. With the love we have In our hearts, and the added desire to serve others, we naturally find ourselves making resolutions to do better In the new year. Most of these resolutions are based upon the things that will bring greater happiness into our lives and the lives of others. To the degree that we fail to keep these resolutions, to that degree we fail to obtain or to give the happiness we desire. To obtain happiness as with all other blessings, we must pay the price by obeying the laws upon which happiness is predicated.

In view of the fact that "all the law and the prophets" hang upon the love of God and the love of fellow men, it would seem that the most important resolution that we who hold the Priesthood could make would be to fulfill the great responsibility of, "helping to keep the Priesthood members in the way of their full duty." The Apostle Peter gave this same admonition when he said: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to ...e flock. (1 Peter 5:1-3.)

Brethren of the Priesthood, and especially those of you in leadership

positions may we truly feed the flock of God which is among us and do it willingly. To accomplish this goal the following New Year Resolutions are suggested for 1966.

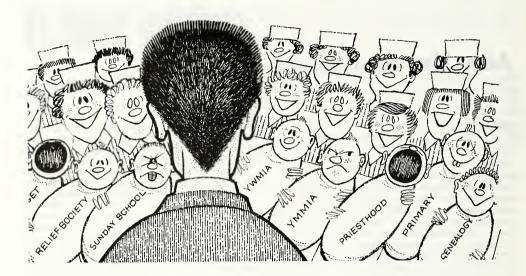
- EVERY PRIESTHOOD MEMBER TO BE ACTIVE:
 - (a) A personal contact each month to every member by the leadership or one assigned to visit inactive members.
 - (b) A quorum news letter, bulletin, or personal letter to every member each month.
 - (c) Cottage meetings for inactive members in co-operation with Home Teachers.
- 2. EVERY MEMBER TO HAVE A CHURCH ASSIGNMENT:
 - (a) Co-operate with Bishop or Branch President to see that every active and inactive member has at least one Church assignment.
 - (b) Assignments may be in ward or branch activities, quorum or group projects, or in recreational or cultural activities
- 3. HOME EVENING PROGRAMME IN EVERY HOME EACH WEEK:
 - (a) To be held each week at a time convenient for all members to attend. The father presides, all members participate in assignments and lessons.
 - (b) Stress importance of living the gospel principles by the parents and family in their daily activities, and the im-

portance of instruction in the home.

- FAMILY AND INDIVIDAL PRAYER IN EVERY HOME:
 - (a) A regular time each morning and night for family prayer. Each member take turn to be mouth for rest of family. The father and mother to teach children until they learn to pray. "Pray together, stay together."
 - (b) Teach importance of prayer in the home for families and individuals, that prayers should be brief, sincere, and must be accompanied by faith.
- EVERY MEMBER PARTICIPATE IN FASTING AND FAST OFFERING:
 - (a) First Sunday set aside as Fast Sunday for fasting and prayer. Members to fast two meals, attend Sunday School, Priesthood, Fast and Testimony meetings.
 - (b) Fast offering constitutes the value of the two meals missed, which is given to Bishop or Branch President for those in need in the ward or branch.
- 6. EVERY MEMBER TO BE FULL TITHE PAYERS:
 - (a) Tithing is a commandment of the Lord and is used for the building of the Kingdom of God on the earth. It consists of one tenth of ones increase annually and should be paid by each member of the Church.
 - (b) The blessing promised is

continued on page 36

SO YOU'RE THE NEW BRANCH PRESIDENT



Congratulations, you're a Father!

by the South London Ward Bishopric

WHAT does it mean to become a Branch President or a Bishop of a Ward? What particular attributes do you need to have, or need to develop if you are to become a successful Branch President? What is a Branch President?

The first fact that you should realise is that you are now the "father" of the Branch. Whether you realise it or not, but overnight you will have taken on a paternal facade in the eyes of the members of your Branch. They will now expect you to be able to answer all their queries, solve all their problems, sooth the troubled brow, and give them spiritual and physical comfort.

It was the Apostle Paul who wrote in his letter to Timothy:

"A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

"Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

"One that ruleth well his own house, having his children in subjection with all gravity;

"(For if a man know not how to rule his own house, how shall he take care of the church of God?)"

Just as the father in the home is respected and honoured as the head of the household, the provider and the panacea of all problems, so it is—or should be—with the Branch President and Bishop.

Have you the ability of building respect and honour? If you haven't, you should develop it.

When you were a member of the

Branch, you were always known as Jack, or Harry, or Bill. This was alright as a member, but now you hold the office of Branch President and this is a calling of responsibility, a calling that was established in the time of Christ, a position that places you at the head of two or three hundred "children of God"—their leader, guide and mentor. No longer should the man in this position be called —publicly—Jack, or Harry, or Bill, for the office alone demands the respect of being addressed as "Branch President."

But remember, in the beginning you will be addressed as Branch President only because of the office you hold. It will depend upon how you use that office whether or not you become "known" as "the Branch President."

Does this sound snobbish? It isn't in-

tended to be so, nor is it intended to contravene the Lord's instructions concerning those who might exercise "unrighteous dominion."

What is important to remember is that while you hold the office of Branch President, you are God's representative in a Branch of His Church, Would you call President McKay "David" when talking to him or about him to other people? Of course not, Why? Because he holds a position of respect and responsibility. He is God's representative here upon the earth, for all mankind. In a smaller way, you hold this same trust in your Branch. And the office of Branch President should always be treated with respect and dignity.

And that's another attribute that you should have, or need to develop as quickly as possible—DIGNITY.

Have you ever heard an investigator express his delight after his first meeting in our Church . . . "they are such friendly people. It's just like going to a club."

That is just what it shouldn't be like—
"going to a club." Unfortunately, this is so often the impression that we give our investigators and new members. This is why there is such a general lack of reverence at our meetings.

We must remember that we are the CHURCH OF JESUS CHRIST, This is CHRIST'S CHURCH, not Christ's club or social institute. We must engender the dignity of a Church, we must present ourselves to outsiders as Christ's disciples, not just as youth leaders, or social workers. We must develop DIG-NITY-the dignity that lifted the fisherman Peter out of his lowly position to the majesty of Apostleship. We may not be called apostles or disciples, but we are nevertheless apostles and disciples of the Lord Jesus Christ, and as such we must have dignity and grace and reverence and respect and honour-yes, and love and friendship, too.

How will a Branch or a Ward pull itself out of the social club into the Church of Christ? By the example of the Branch President or Bishop (and his two counsellors), by a display of dignity and grace.

I have heard of it being announced from the stand in a Sacrament meeting that "our speakers tonight will be young Jack and John, and this ginger-headed fellow seated behind me on the stand."
Can you Imagine what this could do to a oerson who is investigating CHRIST'S CHURCH, to a person who perhaps may be used to the solemnity of a Church of England service, or the pomp of a Catholic mass?

So as a new Branch President or Bishop, you should develop the attribute of dignity—not aloofness, or snobbishness, both of which can easily be assumed to be dignity—but the dignity and graciousness of President McKay . . . and then try to bring about this same change in the members of your Branch. Treat all your members with honour and kindness and love and dignity, respect them, dignify them in their callings and your Branch will grow in spirituality and in numbers, for the investigators will recognise the glory of Christ's Church.

Remember, dignity and graciousness can overcome the hired hall or old

As the "father of the Branch," you will also become its provider.

This doesn't mean that you will become the "breadwinner" of the Branch, as it would do in the case of the father of a family, but that you become the provider of spiritual guidance — and, now and again, the means of receiving physical comfort. (This part of your work will be dealt with in a future article).

As a Branch President you are at the head of a team. That team consists of men and women who have never held positions of responsibility before, and have now had the task of leadership thrust upon them as Relief Society President, or Sunday School Superintendent, or MIA leader, or Primary worker. They will look to you for guidance; their spirits and their testimonies will be dragged down to the depths of despair at times as they struggle with a Primary of three or four or an MIA of tens with a programme for hundreds. At these times, you will be called upon to provide "spiritual strength." They expect it of you. You are, after all, God's representative for them. YOU ARE THEIR SPIRIT-UAL PROVIDER.

How do you become a spiritual provider?

In Proverbs, we read:

"Trust in the Lord with all thine heart; and lean not into thine own understanding. "In all thy ways acknowledge him, and he shall direct thy paths.

"Be not wise in thine own eyes."

Spend a moment or two each day in spiritual study and contemplation; draw closer to your Father in Heaven in prayer and thought; lean on Him; avoid letting the material aspects of Branch Presidency work cloud the spiritual calling of the office; draw on the Lord's strength—and you will never fail those who will lean on you and draw on your strength.

There will be times when you will feel intensely lonely and inadequate — at these times remember the words of Nephi when he said:

"I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

Never reach the state of not having time for prayer and contemplation. You will need both in a greater degree as time goes by. Get into the habit of renewing your own spiritual strength, for you must never run dry.

And, finally (no, not really finally, for there is so much you need to learn as a new Branch President, but finally for this moment at least) as a Branch President or Bishop you will need to answer all problems. You will need to develop the ability to listen . . and the ability to hold your tongue and respect confidences.

No, you don't need to be a walking encyclopædia, a politician, or a trade union official. You need not necessarily have the answer at your finger-tips, but you should know the manual or the book in which the answer may be found. And you need to be humble enough to be able to say at a time when you don't know the answer, "Sister, will you please leave this problem with me; let me seek advice on this: let me think and pray about this one before I give you an answer." Don't ever rush into answering all those questions and problems; "be not wise in thine own eves:" don't try to be overclever; remember that the decision you have to make or the answer you have to give must be the right one in the eyes of the person you give it to, BECAUSE YOU ARE THE BRANCH PRESIDENT.

continued on page 36

The art of successful delegation

THE ability to delegate effectively Is a fundamental of successful leader-ship. There is no job of leadership in the Church that can and should be done alone. This is particularly true in our great Relief Society organisation.

Our Relief Society is an organisation of co-operative sisterhood. If the important work the Lord intends this great organisation to perform, is done the way he wants it done, we must do it co-operatively and together.

What is meant by the art of delegating responsibility? Is it the art of getting someone else to do the work we should really do? This is not the answer. Delegating is sharing, not unloading. It is sharing knowledge, understanding, ideals, aims, loyalty, work, satisfaction and glories of achievement. Delegating is entrusting important work to others. It is sharing responsibility. Delegating is knowing how to work with others.

Apostle Adam S. Bennion once remarked, "Real leaders are strong individuals but are never soloists. They solicit help and capitalise on the strength of the people they lead."

If we are able to work successfully with others, we must deserve their con-

fidence. Abraham Lincoln once said, "If you would win a man to your cause, first convince him you are his friend."

Working with others means taking a sincere interest in them. It means soliciting their ideas and, wherever possible, using them. This necessitates the ability to listen to the other person and to exhibit a sincere interest in what she is saying. A good listener pays attention and shows appreciation for the other person's ideas.

One wise leader has observed that the only way to get anyone to do anything is to make them want to do it.

In far too many of our Relief Societies we have sisters in leadership responsibilities who feel they must do everything themselves. For example, some Relief Society Presidents apparently believe it is their responsibility to conduct all of the meetings. They fail to share this Important responsibility with their Counsellors. This same problem sometimes exists with Work Directors and their Counsellors, who persist personally in handling all details of their work meetings themselves. These leaders wonder why their meetings are not successful. The answer lies in shart

ing this responsibility through delegating.

HOW TO DELEGATE

The art of successful delegating involves these six fundamental steps:

- Know what needs to be done. The leader who delegates must have a clear picture of the work which needs to be done. One cannot delegate that which one does not understand.
- Assignments must be specific. To avoid misunderstanding, the person to whom responsibility is given must have a clear understanding of what is expected.
- Instructions must be sufficiently detailed. Enough information must be given about the assignment so that the person receiving it will not be confused. On the other hand, too many details must be avoided.
- Motivation should be supplied. This is a fundamental of effective delegating. The person receiving the assignment must see the reasons for it and feel its importance. She must want to do it. This necessitates clear and specific explanation.

- 5. There should be a built-in follow-up. The successful leader always follows-up to make sure the assignment is carried out. This can be done by asking the person who receives the assignment to check back at a specific time. Also, for example, the leader might say, "I'll put this on my calendar to check with you on Monday." Follow-up is a key to successful delegating.
- 6. Appreciation and Confidence must be expressed. Let us remember that we can get almost anything done if we sincerely make the other person feel she has our confidence. Moreover, gratitude is a great motivator. Let us all follow the rule that when someone has performed a task creditably, we will not keep it a secret. We will thank them for it and give them credit for it.

SOME RESPONSIBILITIES THAT CAN BE SHARED

In every Relief Society meeting, there are numerous important details that can and should be shared or delegated. Some of these "details," in addition to conducting, which should be delegated include:

- (a) Making sure the meeting place is attractive and comfortable. This would include the arrangement of chairs and the presence of flowers or other decorative items.
- (b) Arrangements for greeting sisters at the coor and making them feel welcome.
- (c) Distributing song books or other materials in the meeting.
- (d) If a social is planned, various sisters could be appointed to have responsibility for the programme, food, decorations, invitations, seating at tables, and so forth.

These are only a few of the many areas where assignments can be given and responsibilities delegated.

SUMMARY

Delegating involves a transfer of the requirements and the responsibilities as well as the transfer of the job itself. It involves the transfer of enthusiasm for the assignment and a conviction of its importance. It involves the transfer of the motivation for accomplishment.

Effective delegating is at the heart of good leadership. Every successful leader must practice it.

"Elder Petersen does not mince words."

"... tremendous impact."

"... should be in the home library of every Latter-day Saint to be read and discussed in the sanctity of the home circle."

OUR MORAL CHALLENGE



Here is a straight forward analysis of what immorality really consists of and how and why we must avoid it. In these days of increasing laxity. Elder Petersen goes right to the heart of the matter without mincing words. Elder Petersen, a member of the Quorum of the Twelve for over twenty years, has provided a lifetime of service to youth and is probably the most qualified to pen such a book.

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LESSON HELPS

VISITING TEACHING

LESSON HELPS

Message 69: "Abide Ye in the Liberty Wherewith Ye Are Made Free" (D. & C. 38:86.)

Objective: To describe the meaning of liberty and how it dedepends upon the laws of right living

- 1. THOUGHTS FOR DISCUSSION
 - (a) Freedom comes from righteous living.
 - (b) Bondage is caused by being entangled by sin.
 - (c) True freedom comes from within.
 - (d) Peace comes from the freedoms which the Saviour's life taught and showed.
- 2. PROCEDURE SUGGESTIONS
 - (a) Draw on the blackboard an open triangle and a closed one and label them FREEDOM and BONDAGE. (Different coloured chalk could be used for each.)
 - (b) Have four sisters give a two-minute talk about one of the four power thoughts.
 - (c) Have one sister give from memory, or read, the excerpt from Pope in the message.
- 3. APPLICATION

By living the laws of righteousness we shall be rewarded by enjoying freedom and peace.

- 4. OUESTIONS THAT MAY LEAD TO HOME DISCUSSION
 - (a) How does being trapped by sin bring bondage? Give an example.
 - (b) What is the meaning of "true freedom comes from within"?
 - (c) How may we gain the peace of which the Saviour speaks in John 14:27?

THEOLOGY

Lesson 69: Great truths: The School of the Prophets. (Text D. & C. 88:117-141.)

Objective: To learn how Section 88 speaks "peace" to the members of the Church and to be taught in principles that apply to gospel learning.

1. LESSON AT A GLANCE

The faithful, humble person who seeks the Lord's will through reading the scriptures, the words of the living prophets, study and prayer, will find his reward.

- 2. LESSON EMPHASIS
 - (a) There is nothing in this life that needs more serious study than to learn the purposes of living, and to find out how that purpose can be brought about.
 - (b) Though all knowledge has value, that knowledge which brings exaltation comes by revelation and should be looked for first. It is expected that each Latter-day Saint will share this knowledge with his family, neighbours, and friends.

- (c) Obtaining earthly and religious knowledge needs faith and work.
- (d) Although faith is a gift from God, it must be accepted and developed in order to keep it.
- (e) The "best books" are those which increase our knowledge and faith in God and His eternal plans.
- (f) Great value comes to one who follows the counsel given in verses 123-126.
- B. MAKING THE LESSON LIVE

Assign a sister to discuss, or lead a class discussion on, "How does one receive knowledge by faith." (See Elder B. H. Robert's quotation in lesson.)

As a summing up of the five lessons studied on Section 88, assign a sister to select two ways from each one of the five lessons where the Lord has spoken "peace" to his saints. All class members should read the selected verses from their own copies of the Doctrine and Covenants which they bring to class.

4. HOW TO APPLY THE LESSON

Ouestion (1) How can these truths be used in our life? (2) How can we help our children and grandchildren to appreciate the value of truths that are eternal?

LITERATURE

Lesson 13: The Place of Suffering in Life-Part II

Objective: To show how hardship and suffering can strengthen character if we accept them in the manner of adults.

1. LESSON AT A GLANCE

Grief and suffering are common problems which all need to be prepared to meet. Sorrow and hardship, however, are largely what we make of them. The way we accept or reject them can either strengthen or destroy character.

- 2. POINTS TO STRESS
 - (a) Righteous living is no prevention against trouble.
 - (b) Righteous living strengthens man's spirit to meet life's problems and brings spiritual peace of mind.
 - (c) Personal tragedy and suffering can make noble improve and refine the human spirit.
- 3. MAKING THE LESSON LIVE
 - (a) Assign to one who reads well the sonnet, "Thou Art indeed Just, Lord." The class leader may then make remarks on its meaning. See text, page 394.
 - (b) A class member might give a short account of Lowell Bennion's comments on the suffering of the righteous as well as the unrighteous. See text, page 395-396.
 - (c) Select important passages from Emerson's essay, "Compensation" which point up the fact "that all experiences of success and failure, health and sickness, happiness and sorrow so balance themselves that contained within them is sure rewards and equality.
 - (d) Class members may be asked to tell from their own knowledge or experience how suffering has served as a purifying influence in our lives.
 - (e) A class member who is a good reader may select short but beautiful verses from "Michael" to be read aloud to the class.

LITERATURE No 2

MUSIC is a refining and uplifting influence in our lives, and if performed skillfully and intelligently, may be the means of bringing joy, hope and peace to those who participate in it, as well as to those who merely listen. Shakespeare, the great poet-philosopher, said this, "The man who has no music in his soul is fit for treasons, stratagems, and spoils." Providentially such men are few. It is hard to imagine a person who has been exposed frequently to good music not being moved by its power to uplift.

Music in the home brings members of the family closer together than does any other activity, particularly when the music is of high calibre. Parents should be alert to any evidence of musical talent in their children, and if possible provide opportunities for the cultivation of such a talent, should it exist.

Few children will voluntarily spend the practise time necessary to become skillful musicians without encouragement and help from their parents. Home evenings where each member of the family takes part give even the youngest of the group opportunity to perform before the others, thereby acquiring poise and self-confidence. Most young musicians are sensitive and easily discouraged by their older brothers and sisters, who may jocularly tease the young student for making even a slight mistake. Parents may show by their own attitude of attention and respect that they appreciate the efforts of the young performer, and should encourage their youngsters to adopt the same attitude.

Group participation in any worth-while activity, and especially in music will bring a spirit of unity and loyalty to one another and to the home. Many fine musicians began their careers at an early age at home, supported and encouraged by their parents.

The Prophet Joseph Smith said at one time: "Seek ye out of the best books words of wisdom: seek learning, even by study and also by faith." Our own Latter-day Saint hymn book certainly deserves a place in this category, and should be in constant use in every home.

Our hymn book with its wide variety of splendid hymns is a veritable treasure chest, brought from many sources and written by many talented and inspired writers. Many important lessons, musical and otherwise, may be learned from this choice book. Some of the hymn tunes contained in it are fairly simple, and can be played with little effort on the piano or organ at home by even a beginner. Later, the useful art of transposing can be learned readily by practising these same melodies in various keys, then proceeding to more difficult ones.

The words of the songs teach many wonderful Gospel truths and lessons in every day living. It is interesting to note that the purely Mormon doctrine that we have a mother as well as a father in Heaven is taught in the verse of the hymn "O. my Father," the words of which came from the gifted pen of Eliza R. Snow. The hymn "Come, come ye Saints," written by W. W. Clayton while crossing the plains on the way to Zion, contains certain unique pieces of philosophy, peculiar to our people, such as "Why should we think to earn a great reward if we now shun the fight?"

The hymn "Nay, speak no ill," although of unknown origin

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G. Costa & Co. Ltd, Dept. M S. 1 Staffordshire Street, London SE15 contains priceless wisdom, and should be memorised and put into practise by young and old. How vastly different this world would be if people everywhere, in the Church as well as outside of it, would observe these teachings.

Women in their homes can be cheered and comforted as well as edified by learning and singing hymns while doing their daily work. Singing in itself is a healthful practise beneficial physically, mentally and spiritually, and singing from our hymn book can teach us many lessons, pleasantly and effortlessly, as we journey through life.

Questions and Assignments

- Assign one or two sisters to find passages of Mormon doctrine taught in any one of our hymns, and talk on the doctrine for a few minutes.
- Assign a sister to tell why "Nay, speak no ill" is so full of wisdom.
- 3. Sing the hymn and learn its full meaning.

SOCIAL SCIENCE

Lesson 13: Priesthood in the Life of Every Latter-day Saint Woman

Objective: To show how the Latter-day Saint woman shares in the blessings of the Priesthood.

1. LESSON AT A GLANCE

Since Relief Society classes have already studied the nature and function of the Priesthood, this lesson affords opportunity to discuss this important subject as it emphasises the influence of the Priesthood in the lives of wives and mothers and every other member of the family and how the blessings of the Priesthood may be increased with family participation and understanding.

2. POINTS TO STRESS

- (a) The Church itself is a product of Priesthood and the means through which the Eternal Father accomp lishes His divine purposes.
- (b) The Priesthood is an eternal blessing to all. Though men and boys perform the priestly functions of the Priesthood, as daughters of God, women share equally in its blessings.
- (c) Nine specific Priesthood blessings are listed in which a woman may share throughout her lifetime.
- (d) Women living in homes without a Priesthood bearer may enjoy Priesthood counsel and blessings through their Home Teachers and ward or branch Priesthood leaders.
- (e) There are no greater blessings than motherhood brings, when fulfilled in competence and righteousness. "Motherhood may be exercised as universally and vicariously as Priesthood. Countless neglected children are in need of motherly care."

3. SUGGESTED LESSON DEVELOPMENT

- (a) Invite members of class, as time allows, to report on their efforts to make their 1965 observance of Christmas more meaningful and in keeping with its purpose, as suggested in the December lesson.
- (b) Discuss blessings and privileges that all women may realise in mortal life, and list them on the chalkboard. (This may include such things as a mortal body,

- capacity to become a mother, love of a good man, etc.)
- (c) How may a mother instill in her children (sons and daughters) an appreciation of Priesthood privileges and blessings. Draw responses from women of different ages.
- (d) What added leadership and responsibilities in the home may be given to a deacon under direction of the parents? (When the father is away from home, recognise Priesthood held by son.)
- (e) How many daughters be taught to appreciate and desire in friendship and marriage only young men who honour and use Priesthood blessings?

Lesson 14: Our Priesthood Heritage

Objective: For Relief Society members to understand the significance of Priesthood holders in history with special keys and callings and its special meaning for women.

1. POINTS TO STRESS

- (a) The gospel of Jesus Christ has been on the earth in all dispensations for the blessing and salvation of the human family.
- (b) Gospel ordinances can be administered only through Priesthood power by those authorised to act in the name of God.
- (c) Throughout the generations, certain men have received from God special callings and keys of the Holy Priesthood.
- (d) The higher Priesthood which had continued among men from Adam, was taken from Israel with Moses, and thus the people, because of their disobedience, were deprived of great spiritual blessings.
- (e) All keys of the Holy Priesthood, from previous dispensations, were restored at the beginning of this, the last dispensation for the blessing of mankind today.

2. SUGGESTED LESSON DEVELOPMENT

Since this lesson is doctrinal, it is recommended that it be developed through special assignments using the references given in the lesson.

- (a) List on chalkboard names of the individuals listed in the lessons under "Activity" and assign different members to discuss the keys or special callings held by them.
- (b) Have class member discuss briefly the changes effected when Moses and the Melchizedek Priesthood were taken from Israel.
- (c) Discuss together the restoration of the gospel through the Prophet Joseph Smith and the keys of the Priesthood which he received. (Reference material in lesson: D. & C. 13; D. & C. 27: 6, 9, 13; 110: 11-16, 128: 20-21.)

SUMMARY

Class leader may summarise by enumerating the following blessings realised by a Latter-day Saint as a result of the restoration of the gospel and the keys of the Priesthood in this last dispensation:

- 1. A true knowledge of God.
- 2. Leadership by a prophet of God.
- 3. An understanding of our relationship to God.
- 4. Purpose of earth life.

Without me ye can do nothing

MMEDIATELY after the Feast of the Passover, Jesus spent several hours instructing his disciples. He knew that he was soon to be betrayed and crucified. He also knew that if his work was to endure, and his kingdom to be established, his disciples would need to be unified and to have his spirit to be with them.

In the course of his instruction, he admonished them to abide in him and he would abide In them. He likened himself unto a vine and they like unto the branches. He pointed out that the branch could not bear fruit without the vine and emphasised the fact that their work would be to no avail unless he, in spirit, was with them. He said, "Without me ye can do nothing." (John 15:4-5.

This basic fact applies to all we do in the Church. Unless we deserve and obtain the presence of the Saviour's spirit, we are "as sounding brass, or a tinkling cymbal." Without his help in this great work, we can accomplish nothing. The Importance of Reverence

In the Sunday School, we have the wonderful challenge of teaching the Gospel of Jesus Christ. The objective of the Sunday School is to teach the gospel to every member of the Church. It is our responsibility to teach in such a way as to develop among those who attend our schools, faith in God, faith in his Son, and faith in the Holy Ghost. Moreover, it is our responsibility to help to develop

testimonies that the Gospel of Jesus Christ has been re-established through the Prophet Joseph Smith.

How can we do this without reverence?

How can we do this without the constant help of the spirit of our Saviour?

How can we have his spirit in our Sunday Schools unless we maintain reverence?

The Lord has told us that his house "is a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." (D. & C. 88:119.) Every meeting house, whether it be one of our beautiful new chanels or whether it be a rented hall, when it is used for the assemblies of the Church of Jesus Christ, it becomes a house of God. In our Sunday Schools, wherever we meet, from the moment we enter we should remember where we are and why we are there. We should cease all social conversation. We should take our seats promptly. We should listen to the preludial music and prepare ourselves for the presence of His spirit so that the important work of teaching his gospel can progress under the type of atmosphere and attitude that will invite the presence of his spirit.

How to Obtain Reverence

You will not obtain and maintain reverence in your Sunday School merely by wishing for it. Like any other successful Sunday School procedure, reverence must be sought after and planned for. One of the most frequent causes of confusion and irreverence in our Sunday Schools is lack of planning. If the Sunday School programme has not been carefully planned in advance, confusion is sure to result as members of the Sunday School superintendency and others scurry about to make last minute preparations. Here are some steps which will help you to avoid this difficulty:

1. Weekly Superintendency Planning Meetings.

Proper administration of the Sunday School requires weekly superintendent planning meetings.

The agenda for these meetings is outlined in the Sunday School Handbook. Make sure your Sunday School superintendency holds these meetings so that all plans or forthcoming programmes can be properly prepared.

2. Prayer Meetings

As indicated in the Sunday School Handbook, the prayer meeting should precede every Sunday School session. It should be attended by all officers and teachers and should commence at least twenty minutes before Sunday School convenes. The spiritual uplift that comes from this short period of concentration and prayer will do much to set the proper attitude which will have a tendency to

pervade the entire Sunday School audience.

3. Preludial Music

At least five minutes before the Sunday School session begins, make sure your Sunday School organist provides preludial music. If all members of the superintendency and others who are in front of the audience are in their proper places when this music begins, you will find the audience will take their seats promptly and without noise

4. Example

Probably the most important factor in establishing a reverential attitude is the example set by Sunday School leaders. To repeat, when those directing the Sunday School and the others who are to participate in the opening exercises are in their places, are organised, are orderly—this example exercises a remarkable beneficial influence upon the audience.

5. Reverence in the Classrooms

Reverence for the whole Sunday School session can be promoted in the classroom. The wlse teacher will make sure that physical facilities in her classroom are properly arranged so as to avoid confusion. The teacher should be there to welcome the students. The class session should begin promptly so that no awkward elapse of time encourages conversation or other disturbances. Also, a short talk on reverence occasionally in the classroom can do much to focus attention on the importance of this attitude as a contributor to the spirit of worship.

Every Sunday School can obtain a reverential and worshipful atmosphere. Only under these circumstances can the spirit of the Saviour be present so that his gospel can be taught effectively. The Apostle Paul, in writing to the Saints at Corinth, beseeched them that there be no divisions among them but that they be perfectly joined together in the same mind and in the same judgment. (I Corinthians 1:10.)

Throughout his teachings, the Saviour emphasised the importance of unity, love, brotherhood, tranquiliity and peace. These are the elements which constitute a reverential atmosphere. These are the conditions under which the Gospel of Jesus Christ must be taught. Let us, in our Sunday Schools, make sure that we invite his spirit to be with us.

THE WONDERFUL WORLD OF MIA by President Ray H. Barton and Sister Barton

THE NINE KEYS OF

WHAT are the ali-important keys to MIA participation? What is it that makes some lcaders excite participation and involvement, while others seem to only succeed in alienating those under them? There are certain keys to participation in MIA which can make it a great MIA. We would like to outline some of these great keys that we may all become aware of them and use them:

FIRST KEY: Follow the programme. First, read the manual from cover to cover! The programme has not been a casual approach to the great problem by various people whoare working independantly, but actually represents a great composite effort, not only the best that man can produce, but inspired of our Father in Heaven, A well-co-ordinated attack requires teamwork and a pian. The plan is here, but often the teamwork is lacking because we do not avail ourselves of the plan or follow it. Adopt the programme! Be in time with it. See that each lesson is presented when it should be and according to the way it should be.

SECOND KEY: Pian well ahead. Plan your work, and work your plan. This involves organisation. There are two types of planning: (1) short-range, and (2) long-range. In your planning remember to adjust to changing conditions. Always have an alternative in mind. Make your plans to cover all contingencies. Meet and plan with your officers.

THIRD KEY: Lose yourself in the work. Are you like the young boy who climbs on the diving board and stands hesitantly on the edge trying to decide whether or not to dive. The longer he stands, the harder it gets. Make up your mind, and then dive in. Dive into the work. Be a fiery beginner and finisher. Become totally involved yourself first, and become totally involved with your youth next. Assess each person. Know his likes, wants, and needs. Claim his attention by understanding all the points of his personality and character. Mold from this point to produce a masterpiece for God.

FOURTH KEY: Lovei Know and become part of their lives. Young people are sen-

PARTICIPATION

- and you hold them all in your hands

sitive and can detect love versus indifference. True love is tolerant and long suffering. It is easy to misunderstand these young people, but the arm of love can melt many a problem. Make it a twoway conversation also; listen first!

FIFTH KEY: Move forward together. Listen to the barometer of tastes. Point out the vision. Let everyone understand the enlarged programme. Then it becomes "our" venture, not just "yours" or "theirs."

SIXTH KEY: Lead, but don't take over. Learn to delegate. Youth, too, must grow up to be leaders. Have these young people help you on committees. If at all possible, let them think they are doing the work and the planning. Get as much mass Involvement as possible. Set up an organisation in your group with committees; they will learn the principles of correct procedure and organisation. You will recall the Prophet Joseph Smith on one occasion was asked how he governed so many people. He said, "I do not govern them. I teach them correct principles of the proper them.

ciples, and they govern themselves."

SEVENTH KEY: Show true praise and appreciation. Work well done merits honest praise. A word of thanks for an effort acts like a dynamo to stimulate greater performance.

EIGHTH KEY: Pray for guidance. Prayer provides power—spiritual power. Our Father in Heaven is ready to help him who will ask. "Behold I stand at the door and knock. If any man hear my voice and open the door, I will come unto him." (Rev. 30:20.) Teach faith in the Lord and the power of prayer. A man is never greater than when in humility, he approaches God for assistance in his work.

NINTH KEY: Endure to the end. Elder Stirling W. Sill in his book on leadership cites the case of Demus who in the early days of the apostles stood shoulder to shoulder with Paul. Subsequently we learn that Demus begins to slip in the eyes of Paul and that Luke has taken his

place. Following this, Paul says that Demus has forsaken him. Demus, like Judas Iscariot, had an auspicious beginning, but was unable to endure to the end. The mighty blows of the woodchoper's axe seems to be without result until the final log-splitting blow. If Christ had turned away on the final day and failed to drink the bitter cup, all the rest of his work would have gone for nought. Christ would have been a great man, but not the sayiour of the world.

SUMMARY: The key to participation In MIA is in your hands and also in the hands of the wonderful youth working with you. The mastery of the nine keys to participation in the MIA will produce dynamic and dedicated leaders of youth with elevated testimony and understanding of the principles of participation. The youth in your charge will become "in volved" in the work, enjoy the work, grow in testimony and in turn become leaders. Through combined participation, the MIA of the church may go forward and fill its full stature in the Kingdom of God.

Understand your children

BEHAVIOUR problems in Primary are sometimes caused because the teacher or Primary worker conducting the opening exercises, presenting the Standard, directing the music, or teaching a class does not understand the growth development of the children and their needs at a certain age level. Children are not miniature adults, they are growing, changing, squirming, restless,

questioning, precious souls who need to be understood. If we know the characteristics of a certain age, we can see why a child behaves as he does and adapt the material we are presenting or the procedure for its presentation so that it applies to him.

In a Primary preparation meeting in February, have one of the Primary workers read from this article the characteristics of a child of a certain age. Ask another Primary worker to read the interpretation of what this means in Primary. Call upon others to further discuss the point telling of their own experience. This should help everyone to evaluate her own performance and see where changes need to be made to produce a Primary which is more reverent because children are interested and learning.

Age characteristic and interpretation

SKYLET CHILDREN (4 and 5 years old)

Age Characteristic

1. These children are especially active.

Primary Interpretation

- Provide many games and rest exercises. They will want to run, jump, skip, walk, and use their hands.
- 2. They love to play they are someone else.
- Let the children pretend they are animals or people. Let them act out who they are.
- 3. They will boast and brag.
- Give them a chance to talk about themselves. What did you see on the way to Primary? What did you eat for breakfast? What is new at your house? etc.
- 4. They like to do things for themselves.
- 4. Provide activities for the children to do. Colouring, draw-

- ing, dramatising, singing, marching, etc. Never do anything which a child could do.
- 5. They love stories about real people.
- Prepare and tell stories well. Use the "Children's Friend" for supplimentary material. Have many short stories instead of one long one.

PILOT CHILDREN

(6 and 7 and 8 years old)

Age Characteristics

1. Their attention span is short.

Primary Interpretation

- Plan your material so the children need only listen without Interruption for a short period of time. Then ask questions, give them a chance to move about, do something different.
- 2. They enjoy using their hands.
- 2. Provide a writing or colouring or building activity for each

Primary day. It should be an activity that will strengthen the lesson.

- 3. They like to be first.
- Rotate assignments. Choose different children each time to be first. Often you can have three or four "firsts" and the children will feel good about it.
- 4. They fear they will not do the right thing.
- Praise the children often. Comment on how well they do something. Re-assure them. Be a warm, responsive person that makes the children feel loved.
- 5. These children are collectors.
- 5. Provide small items which they can receive each Primary day and save. A goldstar on a small piece of paper which shows they have been good—a chart for each child which he can mark each week and take home at the end of the month—pictures or Scripture verses which they draw or write are all collecting items. In February each child should receive a Primary report card, and every child at the age of eight should receive a baptism card. Both of these items he will cherish.
- They will single out one child and make sure everyone knows "we don't like him."
- Use stories from the New Testament to teach love. Watch
 for the child who is rejected and draw him back into the
 group. Show no preference for a child—all should receive
 equal love and understanding.

LIHOMAS AND TRAIL BUILDERS

(Children 9 and 10 and 11 years old)

Age Characteristics

1. These children are able to be fairly responsible.

Primary Interpretation

They need to take charge of the class, to call on someone
to pray, to mark the roll, to discuss together and decide on
rules for the class to follow. They can be given assignments
to complete at home and bring back to Primary the following week.

- 2. Their attention span has greatly increased.
- Children can now listen for as much as twenty to thirty minutes without a diversion. However, the teacher should ask many questions and keep the children thinking with ner as she presents the lesson. A review, check-up or game is always good following the lesson presentation.
- 3. They like to carry a project through for a long time.
- Choose something for the children to do such as a scrapbook or album to which they can add pages each week. Boys will enjoy building or craft work, and girls love to embroider, crochet or knit bringing their work each Primary day and completing a little more of it.
- 4. These children are bashful.
- Praise them privately. Be careful about causing them to be embarrassed in front of the other children.
- 5. They like to help plan things out rather than being told.
- 5. Take time in Primary to plan with the boys and girls and to get their ideas and suggestions for parties, parents' programmes, what to do about problems that arise in the class. how often new class officers should be elected, etc. Help the boys and girls to feel that this is "their" class rather than "your" class.
- 6. Fears about their physical appearance worry them.
- Comment on how well groomed they look. Help them to know how to be clean. Talk to them about washing faces shining shoes and combing hair. Take time to be their friend as well as their teacher.
- They lose interest in lessons because they have no real meaning to them.
- 7. Bring out in every Primary lesson you teach why this lesson is important to the children who comprise your class. Help them to understand that this material is vital to them and tell them why. Show the children this lesson is important to them because of something in their lives at the present time not only in the future. Discipline problems will vanish and they will work harder than ever before.

BRANCH PRESIDENT/continued

Congratulations, you're a Father!

P.S.: May we write a word or two to the Branch President's wife. We met with a Branch President and his wife recently, and when they left we commented, "There goes the Branch President and her husband."

A Branch President's wife should be unobtrusive. She must be considerate and patient. She must remember that she is not in charge of the sisters of the Branch just because her husband is the President (this position belongs to the Relief Society Presidency), but she must, nevertheless, be especially

considerate of the sisters' needs— FOR HER EXAMPLE REFLECTS UPON HER HUSBAND'S OFFICE. She must be patient with her husband, because she will rarely be able to spend much time with him as he goes about his Church business most of the evenings

of the week. She must be especially patient on a Sunday — the Branch President's busiest day of the week—

when her husband has to be on the stand and she has to sit in the congregation looking after the family as best she can, while other wives have their husbands with them. AND ABOVE ALL, SHE MUST SUPPORT HER HUSBAND IN ALL THAT HE SAYS AND DOES. Be critical in the privacy of the home, if need be ... for the Branch President's wife can be of tremendous help to her husband with private constructive criticism ... BUT IN PUBLIC ALWAYS SUPPORT THE BRANCH PRESIDENT.

And lastly, but by no means least, the wife should always refer to her husband in public as "the President"—this will help immeasurably in building up the dignity of the calling.

MELCHIZEDEK PRIESTHOOD/continued New Year Resolutions

such "that there shall not be room enough to receive it." (Malachi 3:8-10.)

- EVERY MEMBER TO KEEP THE WORD OF WISDOM:
 - (a) Members and their families to obstain from the use of tea, coffee, liquor, and tobacco, and to use wisdom in all things.
 - (b) This was sustained as a commandment of the Lord at a General Conference of the Church, September 9, 1851. The blessings are both spiritual and temporal for those who obey the law. (D. & C. 89.)
- 8. EVERY MEMBER TO ATTEND

CHURCH MEETINGS:

- (a) Priesthood holders to attend quorum and group meetings. Women to attend Relief Society meetings. Members and youth to attend Sunday School, and MIA and Primary according to age.
- (b) All members to attend Sacrament and Fast Day meetings.
- EVERY MEMBER TO BRING A FRIEND INTO THE CHURCH IN 1966:
 - (a) Can be accomplished by opening homes for cottage meetings, inviting n onmember friends to attend Church meetings, asking the

Golden Questions, passing on names for referral, and above all by living the Gospel.

- 10. CONCLUSION:
 - (a) Brethren of the Priesthood, may we truly be lights unto the world and to the membership of our quorums and groups, and fulfill the above resolutions in 1966.

"Do all things without murmurings and disputings: That ye may be blameless and and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:14-15.)

Calendar

THIS calendar comprises the date, place and time of forth- IRISH MISSION coming events in the Stakes and Missions of the British Isles. It is published here for the use of officers and members of the Wards and Branches, that they may have an early knowledge of programmes planned within their areas. This first calendar is for the months of January, February and March. The April issue of the "Star" will carry the next quarter's calendar of events.

BRITISH MISSION

Jan. 22/23—Essex District Conference, Southend Chapel.

Jan. 29/30—Norwich District Conference, Norwich Chapel.

Feb. 5/6—Kent District Conference, Maidstone.

Feb. 12/13—Ipswich District Conference, Cambridge Chapel. Mar. 5—Branch Presidents' Seminar, Hyde Park Chapel, 4.30 -

6.30 p.m.

Mar. 27—Mission Board Meeting, Mission Home, 2.0 - 4.0 p.m. Mar. 27-District Presidencies and Quorum Presidencies Meeting, Mission Home, 4.0 - 5.30 p.m.

Mar. 27—Melchizedek Priesthood Committee Meeting, Mission Home, 5.30 - 6.30 p.m.

CENTRAL BRITISH MISSION

Jan. 8-Mission Temple Day.

Feb. 12-Mission Temple Day.

Feb. 12/13-Midland West District Conference.

Feb. 14-Midland West Missionary Zone Conference.

Feb. 19/20—Wales East District Conference.

Feb. 21—Wales Missionary Zone Conference.

Mar. 1/2/3—Missionary Temple Trip.

Mar. 2/3-Midland South District Conference.

Mar. 14-Midland South Missionary Zone Conference.

Mar. 19/20-Midland North District Conference.

Mar. 21—Midland North Missionary Zone Conference.

Mar. 26/27—Wales North District Conference.

GLASGOW STAKE

Jan. 3-Stake High Priests Social.

Jan. 23—Renfrew Ward Conference, Renfrew Chapel.

Feb. 12/13—Stake Conference.

Feb. 20-Easterhouse Ward Conference.

Mar. 13-Springburn Ward Conference.

Jan. 2—Mission Youth Fireside, Holywood Road Chapel, 7 p.m. Jan. 8-Liahoma Daddy Dates, Holywood Road Chapel.

Jan. 14/15/16—MIA Training Course for Executives, Holywood Road Chapel, 8 a.m. - 11 p.m., 10 a.m. - 11 p.m., 2 p.m. - 5 p.m.

Jan. 28-District Dance, Holywood Road Chapel, 8 p.m.

Jan. 29—District Music Festival, Holywood Road Chapel, 8 p.m.

Feb. 2—Beehive's Standards Night, Holywood Road Chapel. Feb. 6-Mission Scout Sunday, Holywood Road Chapel, 7 p.m.

Feb. 25—Hearts and Flowers District Dance for Young Married. Holywood Road Chapel, 8 p.m.

Feb. 26—District Conference, Holywood Road Chapel, 8 p.m.

Feb. 27—District Conference, Holywood Road Chapel, 12 noon

Mar. 6-Mission Youth Fireside, Holywood Road Chapel, 7 p.m.

Mar. 9-District Mia Maids "Dear to my Heart," Holywood Road Chapel.

Mar. 18—District Relief Society Party, Holywood Road Chapel.

LONDON STAKE

Jan. 15—Christmas Road Show, Hyde Park Chapel, 7 p.m.

Feb. 19/20-Stake Conference, Hyde Park Chapel.

Feb. 26-Stake Music Festival, Hyde Park Chapel, 7.30 p.m.

Mar. 18-Stake Drama Festival, Hyde Park Chapel, 7.30 p.m.

Mar. 19-Stake Drama Festival, Hyde Park Chapel, 7 p.m.

SCOTTISH MISSION

Jan. 23-Dundee District Conference, Dundee East Chapel.

Feb. 12-Mission Gold and Green Ball.

Feb. 13-Edinburgh District Conference, Edinburgh Chapel.

Feb. 20—Avr District Conference, Avr Chapel.

Feb. 27-Aberdeen District Conference, Aberdeen Chapel.

Mar. 13—Hamilton District Conference, Hamilton Chapel.

Mar. 27- Dumbarton District Conference, Dumbarton Chapel.

SUNDERLAND STAKE

Feb. 5-Stake Presidency Dance, Stake House, Alexandra Road, Sunderland, 7 p.m.

Feb. 19/20—Stake Conference (Home Teaching and Sunday School), Stake House, Alexandra Road, Sunderland.

Mar. 5-Stake MIA Gold and Green Ball, Stake House, Alexandra Road, Sunderland, 7.30 p.m.

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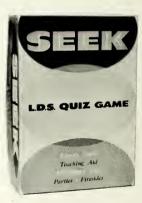
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Letters

Church Headquarters instructing us that, in future, Temple registrations must be recorded strictly on the basis of the Stake or Mission which holds the permanent membership record of the person officiating. This means that the endowment report for 1966 will relate only to those of your own members and not to those missionaries and others attached to your Stake or Mission. The mailing of Temple Registration Slips to Stakes and Missions monthly is to be discontinued.

This new procedure will adversely affect the figures on the report but will at the same time give a true picture of the effort of your own members.

It is uplifting to note from the final report for 1965 (below) the substantial increase in endowment work during the year. It is equally disappointing to note that this is almost wholly a direct result of increased missionary activity, especially that of the British South Mission, to whom we are indebted, and not of the members themselves.

We would especially commend the effort of the Glasgow Stake and Scottish Mission Saints. It is so very noticeable that in nearly all instances it appears that those who have the farthest to come, with all the attendant inconvenience and expense, make the most effort and expetitive

May we thank you for your past efforts and look forward to an increase in activity in 1966.

G. EUGENE ENGLAND,

WRITE this letter from the land of Israel to ask if it would be possible to have the "Millennial Star" sent out to me. I joined the Church in England and served on a building mission. I would, also like to keep in touch with the progress of the Church in the British Isles.

But my main reason for wanting the "Star" is that I am one solitary Mormon in a nation of Jews. I am studying Hebrew, and not being in contact with the Saints is something of a strain.

Here in the Holy Land everything is in a state of confusion. The nation is divided between religious Jews, who want a Torah state (one governed by the laws of Moses, with its numerous ramifications), and the non-religious Jews who want a non-religious state.

On Shabbat (Saturday-Sabbath) I have witnessed the stoning of people who have worked, and the stoning of cars, buses and bikes being driven on the Sabbath. These stonings are not always by the religious groups, either, but generally by young hooligans. As a result of this and the attempts by the non-religious to flaunt Sabbath rules—there is considerable friction between both sides.

Israel is surrounded by enemies— Egypt, Lebanon, Syria and Jordan—who carry out repeated terrorist raids into Israel — blowing up homes and bridges and water pumps, and planting mines in the roads.

For some reason many of the Sabras (native-born Israelis) are ill-mannered; so much so that many potential immigrants have turned away.

Apart from these problems Israel is a

	TEMPLE PRESIDENT.			Apart from these			JODIEMI	5, ISTACT 13 C
			Male	Female	Total	1965	1964	Gain/ Loss
Leeds Stake			2	3	5	586	436	+ 150
Leicester Stake			13	12	25	619	648	- 29
London Stake			17	14	31	1234	1460	- 226
Manchester Sta	ke		1	-	1	350	280	+ 70
Glasgow Stake			30	20	50	609	116	- 493
Sunderland Stal	ke		-	-	-	240	243	- 3
British Mission			11	3	14	1128)	1373	
British South M			183	90	273	3261)		+ 3016
British Southwe		n	12	6	18	351	706	- 355
British Central	Mission		_	_	-	615	419	+ 196
British North M	ission		_	_	-	616	462	+ 154
Sottish Mission			-	-	-	585	154	+ 431
Irish Mission			-	-	-	711	913	- 202
			269	148	417	10905	7210	+ 3695
Visitors			17	2	19	8831	7661	+ 1170
Total			286	150	436	19736	14871	+ 4865

beautiful land.

I am studying Hebrew on an Ulpon Kibbutz (no pay). The Kibbutz is a fantastic fellowship and a way of life.

LINDSAY J. JONES, UPPER GALILEE, ISRAEL

AM very proud to be a member of the Church of Jesus Christ, and I know of no other Church in which a 13 year old girl could stand in a Sacrament meeting and give a talk to adults.

My father tried for a long time to find ways of proving that the missionary Elders were wrong, but he only finished up by convincing himself that they were right.

This has made my mother very happy. I do not think that anything else but the Church of Jesus Christ could have brought them to the same point of view on religion, and I think this is very important to a family, because we children are influenced to a greater degree than we realse by the way our parents live and behave together.

It is only when we grow up and have our own families that we may come to understand that the most important school we ever went to was our own home.

We may be disobedient sometimes and resent being told what to do, but it is generally for our own good and as long as we learn by our mistakes and try to avoid repeating them, then we are helping to make a good family life.

As we grow older and are able to understand more, we can help to keep the home running smoothly by being tidy, keeping ourselves clean, not knocking the furniture about and by taking a turn with household duties — to repay our parents for all they provide us with.

When we are in our teens and leave school, some of us may think we are grown up and become "big heads." This is the time when we should be prepared to listen to our parents' advice more than ever. They have already covered the ground we are travelling and know that what we do in our teen age years will very likely affect the rest of our lives.

CAROLYN THOMASON (13), CLENT AVENUE, REDDITCH, WORCS.

Editor's note: Now turn to page 51 for "The Church and Your Family."



STAR STAR

VOLUME 128 NUMBER 2

FRONT COVER: The Mormon Missionary Chorale of the South-West British Mission. This choir has appeared twice on television, and has cut two records. (Full story on Page 41.) Cover picture by C. & E. Photography, Bristol

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A sober responsibility

CONTENTS/February 1966

- 37 Letters
- 41 They preach the Gospel more effectively in song
- 44 News from the Stakes and Missions
- 51 The Church and You and Your Family

The greater problem: Delinquent

Don't rob yourself of eternal glory Sow seeds that bear good fruit High ideals and high standards A bridge between parent and child

- 59 Melchizedek Priesthood
- 60 So you're the new Branch President!
- **62** Relief Society
- 64 Lesson Helps
- 66 Sunday School
- 68 The Wonderful World of MIA
- 70 The Primary Page

Calendar

Reduce to 6pt, x 13 ems

The Millennial Star Is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain, Published monthly from 70 Queen's Road, Reading, Berks, Printed by the Target Press, Reading, Berks, Subscription retes: El per year (Foreign 83), 2s, per copy. The Star Is not responsible for unsolicited articles, but velcomes contributions.

UR Lord, speaking to parents of the Church through the Prophet Joseph Smith, places a distinct responsibility upon the home as the place where the Gospel must be taught and its principles applied. The Lord says, "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organised, and teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents. (D. & C. 68:25.)

This is a sober responsibility. As one considers the problems of delinquency and rising crime rates, many parents are destined to face serious charges when they meet their heavenly Judge and when He calls them to account for this divine stewardship. On the other hand, among life's greatest joys and, undoubtedly a significant portion of joy throughout the eternities, is the glorious portion reserved for parents who guide their children in righteousness.

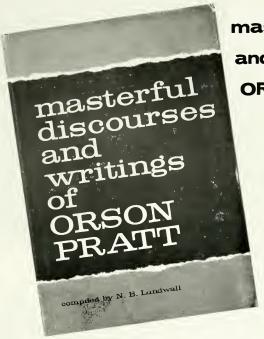
The Lord said of Abraham, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord ..." (Gen. 18:19.)

Parents must lead, direct and guide and work cooperatively with the Church in the education, guidance and inspiration of children. Although the family has the central responsibility in the teaching of children, the Church is the family's good right arm and when employed co-operatively, working together, can provide the kind of atmosphere and environment in which children can be reared righteously.

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They preach the gospel more effectively in song

N March 1, the Decca Record Company will be issuing a new 12-inch L.P. of religious music sung by a Mormon choir. It has been cut by the group shown on our front cover, the Mormon Missionary Chorale of the South-West British Mission. It consists of a programme of Christmas music sung before an audience of more than 2,000 at the Colston Hall in Bristol, on December 23 of last year. Dr. J. Lenough Anderson, the resident organist of Hyde Park Chapel in London, also took part in the recording.

This is the second record cut by the Mormon Missionary Chorale. The first was issued on December 1 last year, and included the famous Battle Hymn of the Republic.

The choir of 30 Elders and lady missionaries was formed in July 1965 under the directorship of President Ray H. Barton, the Mission President.

In a statement to the "Millennial Star," President Barton writes:

"The Lord has stated that the song of the righteous is an influence for good, and to the end that the Gospel might be preached more effectively in song and that the world might be made more aware of some of our great Church music, the Mormon Missionary Chorale was organised. The main purpose of the group is that of proselyting and carrying out their regular missionary activities. An auxiliary side purpose was the function of preparing and performing a programme called "America in Song."

"It was planned that this programme should be taken to the towns and cities in the South-West British Mission, and that in each town the local Elders and branch members would be called on to participate in the programme by announcing, offering the prayers and giving two short talks on "The History of the Church in Great Britain" and 'Is this just another Church?"

"The climax of the programme is reached when the story of the restoration is told and the song, 'Joseph Smith's First Prayer' is sung. Slides are flashed on to the screen showing the young prophet in the Sacred Grove.

"This then is the purpose of the choir.



Above: The Chorale in white tuxedos and evening gowns for their two-hour programme of Christmas music, which they presented at the Colston Hall in Bristol, with Dr. J. Lenough Anderson, the Hyde Park organist, as solo recitalist. It was this programme that was recorded by the Decca Record Company. (Picture by Studio Graphic, Bristol.)

Right: President Barton conducting the choir during their recording session in the Reading Town Hall. "The accoustics there were just like the Tabernacle in Salt Lake," President Barton commented. (Picture by Reading Evening Post.)





Left: President Barton conferring with Geoffrey Tristram, one of the leading organists in Great Britain and the organist of the Priory Church, Hampshire. Mr. Tristram accompanied the Chorale during their first recording session. (Picture by Reading Evening Post.)

It presents a three-prong attack ... the first, to open a feeling of tolerance for the missionaries and present an opportunity for greater proselyting; second, to let the people know that the Mormons are around; and third, to help the local members feel proud of their Church.

"One important rule was made right at the beginning—that each member of the choir had to proselyte on equal terms with their fellow missionaries, or they would lose their place in the choir. It is interesting to note that they have continued to proselyte on even superior terms, in spite of the extra hours involved in rehearsal, travel and performances.

"The Chorale has now covered the entire mission on one tour of performances, and baptisms have resulted from every performance.

"In addition to these local meetings, the Chorale has appeared twice on television — once in Bristol and once in Southampton—before an estimated 2 to 3 million viewers.

"We are blessed with two unusually fine solo voices—Elder Ivan Briggs, from Burlington, Wyoming, and Sister Ann Barton, from \$alt Lake City. President Barton also explained that every opportunity and device is used to make sure that all those who attend any of the concerts are fully aware of the Church and its story. Books and pamphlets are always handed out to everyone in the audience, a travelling display of pictures is erected at the entrance of each of the halls, and referral cards are handed out in the intermission.

Of course, there have been many occasions that will stay in the minds of every member of the choir—apart from the excitement of cutting records.

President Barton remembers vividly the headmaster of a school in Swindon, who rose excitedly to his feet during the intermission of the programme and came forward and asked if he could address the congregation.

"With some trepidation we gave him the mike, and he said, 'This is marvellous. Please come again. They are singing the type of music that is different. It seems to express the heart of their religion. They must have come for some very worthy cause to have travelled such a distance to present their message. There is a certain spirit that they convey in their singing which is gracious.'"

News from the Stakes & Missions



A family of missionaries

THE Classon family, of Poole, in Dorset (pictured above), has truly taken President David O. McKay's admonition, "Every member a Missionary" to heart, for when Brother Classon and his wife (on the left) joined the Church in August 1963 they began an intensive missionary campaign among their relatives.

Their first "convert" was their own son, who was baptised when he was eight years old; next came Brother Classon's mother and father, who were both baptised by Elder Classon in September 1964. Elder Classon was by now the Exeter Branch President.

Another year of hard missionary work followed and in October 1965, Elder Classon saw his younger brother and his wife and daughter come into the Church.

But the missionary effort didn't just stop once the immediate family had been converted and baptised. Elder Classon and his wife now have five converts to their credit; his mother and father have added another five; and Elder Classon's son has so far brought in one school-

friend and hopes soon to see this friend's mother join the Church.

When President McKay made the call for every member to be a missionary, he suggested that each member should bring in one person a year. On this basis, the Classon family are well ahead.

SERVICEMEN'S CONFERENCE

THE Thirteenth Annual Servicemen's Conference of the Church in Europe was held this year at Berchtesgaden in the heart of the Bavarian Alps. More than 1,000 LDS servicemen and their families attended the conference, and representatives came from Great Britain, Germany, Italy, France, Greece, Belgium, Spain, North Africa and Turkey.

President Thorpe B. Isaacson, of the First Presidency, presided over the conference, and also in attendance were eleven European Mission Presidents, including President and Sister Don K. Archer, of the British South Mission, and President and Sister Joy F. Dunyon, of the Central British Mission.

Servicemen in Great Britain were represented by a group of 38 men and their wives - two from the Central British Mission, eight from the British South and the largest contingent from the British Mission. Most of the families travelled to Bavaria by car and spent some of the time touring before or after the conference. Captain William Sansing, the Servicemen's Co-ordinator for the British Mission, arranged rides in military jets for some of the servicemen. Within the theme of "Treasures of Truth," the conference provided both spiritual and social activities for all who attended Four General Sessions were held, and in addition to these there were special sessions for married members, single men, teenagers, Relief Society, Priesthood and for the children from five to ten years of age.

Social activities included the famous Berchtesgaden Bavarian Show, a dance for the young people, road shows and tours to Salsburg in Austria and Koenigsee. One tour group managed to hike to Hitler's famous "Eagles Nest."





Above left: The Classon family of missionaries, pictured outside their home in Poole, Dorset.

Above: The cast and stage staff of more than forty members who participated in the Glasgow Stake MIA production, "S.M.C." The play was put on for the Stake Parent-Youth Nights, which were held in the Paisley and Drumchapel buildings. Each Ward and Branch was represented in the production.

Left: Brother Frederick Reed and Sister Elizabeth Hampshire pictured outside the Holywood Chapel in Belfast after their wedding.



NEW SCOTTISH CHAPELS

SCOTLAND'S building programme is going ahead at a fast pace. In one month recently a new-chapel was dedicated on each Sunday during the month. These new chapels were at Hamilton—built under the supervision of Stanton Barrett; Dundee, where Peter Mourik was the Building Supervisor; Dumbarton—which was constructed under the leadership of Clyde Coon; and Johnstone, where Udell Smith was the supervisor. The Lord Provost of the City of Johnstone attended an "open house" in the Johnstone Chapel before it was officially opened.

MIA TRAINING COURSES

ONE of the outstanding marvels of the world is how the members of the Church of Jesus Christ govern themselves. Since the Church has no paid clergy, it is the marvel of the religious world how this church operates within its framework without having paid professional help.

The Prophet Joseph Smith explained explained that the members were taught correct principles and they governed themselves. This is the basis of the MIA Training Courses, two of which are being

held in 1966.

One is being held between the 18th and 25th of June at Lilleshall Hall, near Newport in Shropshire; the other is from July 30 to August 6 at Inverclyde, Largs, Scotland. All MIA executives, leaders, teachers, Aaronic Priesthood advisors, Bishops and Branch Presidents are invited to attend.

The accommodation at Lilleshall is for 66, and the cost is £10 10s. for the week. Inverclyde can accommodate 90 members, and there again the cost is 10 guineas for the week. Professional instructors will be on hand, and the subjects studied will include football, basketball, campcraft, minor games, MIA administration, folk dancing and folk singing.

EASTWOOD WARD

THE Primary children of Eastwood Ward in the Leicester Stake held a harvest thanksgiving under the direction of Sisters Kathleen Martin and Grace Aldred. Tables in the chapel were filled with garden produce, home-made jams and pickles, cakes and pastries. A talk on "Thanksgiving" was given by Brian Martin and Bishop Sydney Hill then auctioned the goods.

Later in the same month, the East-

wood Ward Relief Society held their bazaar, which was opened by Sister Doris Stevenson, of the Stake Board.

'A NEW VENTURE ...'

THE friendliness of everyone, the smell of fresh paint, the distinctive scent of new wood ... all meant a new venture and enthusiasm for its success. This was the opening of the Church of Jesus Christ of Latter-day Saints ... at Bassett."

This was opening paragraph of an article in the "Southern Evening Echo," in Southampton, in which the writer, Sue Rider, reported on the opening of the new Southampton Chapel.

President Don K. Archer, president of the British South Mission, presided over the opening ceremony, in company with his 1st Counsellor, President A. E. Haslem.

The highlights of the programme were many, but outstanding among them was the singing by the Portsmouth District Choir of "Come, Come Ye Saints;" the singing of Sister Jean Hilda C. Hardy (of the London Temple Administrative Staffl); and the lovely voice of Linda Christine Talbot, daughter of the District President, who sang "In the Garden," accompanied by her teacher, Mrs. Titford,

who is the music director of the Bitterne Park School in Southampton.

Among those who spoke were Elder Stirling Birch of the Church Building Committee, President Talbot, Sister Wendy Wright and President Archer.

ESSEX DISTRICT PARTY

THE Essex District of the British Mission recently held a combined District Primary Party. This was the first attempt at a combined party, and it was quite successful — about 175 children attending with their Primary officers and teachers. The party was held in the Southend Chapel.

The officers and teachers served on the tables for the tea, and then each branch presented a sketch for the entertainment.

21st BIRTHDAYS

TWO "coming of age" parties were held recently in the Scarborough Branch of the North British Mission. The first was for Church Builder Dennis Campbell; the second for Elder Eldridge, one of the proselyting missionaries working within the Scarborough area. "Running buffets" were held at the parties, with games and dancing.

WEDDING

FREDERICK REED and Miss Elizabeth Hampshire were married in the Holywood Chapel, Belfast, on November 6. The ceremony was performed by President John Bailey, president of the Mountpottinger Branch. The bride, who wore a full-length white gown, was given away by Brother Desmond Craig, former Branch President of Stranmillis Branch. The bride was attended by Ann and Lorraine Moffatt; Elder Thomas Lynn Miller wars the best man. The reception was held in the Cultural Hall.

Above left: Primary children of the branches in the Essex District of the British Mission seen at their combined party.

Above right: Servicemen from Great Britain and their families with President and Sister Isaacson, President and Sister Dunyon, and President and Sister Archer.

Centre: Lt. and Sister Smith and SM/Sgt. Mathias.

Bottom right: The new Southampton Chapel.









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Would like to contact a member of the Church living in LOUTH, Lincolnshire, by the name of BARNES, or whose ancestors were named Barnes and who lived in or near Louth. Exchange of genealogical information intended. Would also like to contact any member by the name of HOYLE, WOODHEAD or IBBERT-SON.

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Members of the East Hull Branch wearing the liahs which they were each given at their night of "Indian Summer Magic." About 80 people attended the event.

GENEALOGICAL BOOKLET

TWO members of the Merthyr Tydfil Branch, Elders John Bustamante and E. J. Mahoney, have compiled a book which should be very useful for every member who finds genealogical research hard to start.

"Genealogical research and Temple attendance should be in the forefront of Church activities," writes Elder Bustamante. "And so concerned were we regarding this important work that we decided the best way to get results from members just starting out in genealogical research was to give them an aid. We have compiled a suitable, simple, com-

prehensive aid in practical genealogy. We have gone to Press, so to speak, and have turned out fifty copies of this booklet, which have now been distributed to the responsible officers in this work within the Central British Mission.

"This booklet is not intended as a finished work. It will be added to as time goes on, and as new instructions are issued these will be included and out-of-date material thrown away."

The booklet contains chapters under the heading of "Spiritual Motivation," "Steps in Research," "History and Geography" and also samples of Birth, Marriage and Death certificates and correctly completed Family Group Sheets.

DEATH

We regret to announce the death of Brother William James Wallace, of 32 Balfour Road, Carlisle, who died suddenly in hospital after an operation. He was aged 68. Shortly before his death, Brother Wallace was working as a Church Builder on the Carlisle Chapel site. Brother Wallace joined the Church in 1921, and he was an elder. He leaves a widow, Sister Margaret Wallace. CORRECTION

Last month we printed photographs of a Bristol fete and forgot to mention that the photographs were taken by the "South Gloucestershire Gazette," Bristol.

Children of the Northampton Branch Sunday School seen in the costumes they wore for the colourful Nativity Play, which they put on for visiting children from Northampton's "Nazareth Home" Orphanage. After the play all the children sat down to a tez The party was held in the branch's new chapel.



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The great problem: delinquent parents

by President David O. McKay

THERE is general concern throughout the world today over increasing delinquency among young people. There is no doubt that youth is pretty wild, and statistics seem to prove that the average age of criminals is younger now than ever before.

Notwithstanding these glaring facts, of more concern to me at the present time than the delinquency of youth is the DELINOUENCY OF PARENTS.

It is said that "to be trusted is a greater compliment than to be loved." The greatest trust that can come to a man and woman is the placing in their keeping the life of a little child.

If a man defaults who is entrusted with other people's funds—whether he be a bank, municipal or state official — he is apprehended and probably sent to prison. If a person entrusted with a government secret discloses that secret and betrays his country, he is called a traitor.

What must the Lord think, then, of parents who, through their own negligence or wilful desire to indulge their selfishness fail properly to rear their children, and thereby prove untrue to the greatest trust that has been given to human beings? In reply, he has said: "The sin be upon the heads of the parents." (D. & C. 68:25.)

I have in mind fathers and mothers of respectability who by unwise conduct, unwittingly influence their children to commit wayward acts.

Among such delinguent parents are.

FIRST: THOSE WHO OUARREL IN THE PRESENCE OF THEIR CHILDREN. Sometimes such quarrels arise out of an attempt to correct or discipline a child. One parent criticizes, the other objects, and the good influence of the home, so far as the child is concerned, is nullified. A child of such parents can never say truthfully in afterlife what John Ruskin appreciatively writes of his memory of home. "I never heard my father's or mother's voice once raised in question with each other; nor saw ar angry or even slightly hurt or offended glance in the eyes of either . . . I never saw a moment's trouble or disorder in any household matter."

SECOND: THOSE WHO POLLUTE THE HOME ATMOSPHERE WITH VULGARITY AND PROFANITY.

Parents are particularly delinquent who will use profane words in the home. Profanity is a national vice. Parents pollute their home when they use it. People would stand on a higher moral plane if they would follow the order given by General George Washington to his soldiers on July 1, 1776:

"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice here-tofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavour to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our implety and folly. Add-

ed to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Vulgarity and profanity among the young is often, though not always, the result of the presence of those evils in the home.

THIRD: THOSE WHOSE DAILY HOME LIFE DOES NOT CONFORM TO THEIR CHURCH PRETENSIONS.

Children are quick to detect insincerity. Milton says that hypocrisy is the only sin that walks undetected save by God alone. Though children may not detect hypocrisy, yet they are quick to sense something wrong, and they resent insincerity and false pretensions.

Children are more influenced by the sermons that you act than by the sermons that you preach. Parents of all people on earth should be honest with their children. Keep your promises to them and speak the truth always. It is the consistent parent who gains the trust of his child. When a child feels that you reciprocate that trust he will not violate it and bring your name in dishonour.

FOURTH: PARENTS WHO FAIL TO TEACH OBEDIENCE TO THEIR CHILDREN.

Within the last decade there have been rampant some wild theories about the self-determination of children, and the preservation of their individuality. Some of these theorists believe that children should be permitted to solve their own problems without guidance from parents. There is some virtue in this. but there is more error.

Someone has said, "If the home does not develop obedience, society will demand it and get it. It is therefore better for the home with its kindliness, sympathy and understanding to train the child in obedience rather than callously to leave him to the brutal and unsympathetic discipline that society will impose if the home has not already fulfilled this obligation."

The best time to teach the child obedience is between the ages of two and four. It is then that the child should learn that there are limits to his actions, that there are certain bounds beyond which he cannot pass with impunity.

This conformity to home conditions can be easily obtained with kindness, but with firmness, without any arbitrary action whatsoever. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) In this old adage the word TRAIN has great significance.

FIFTH: PARENTS WHO NEGLECT TO TEACH THEIR CHILD-REN RELIGION.

There are parents who say, "We will let our children grow to manhood and womanhood and choose for themselves." In taking this attitude, parents fail in the discharging of a parental responsibility.

The state has made elaborate provision for the education and care of children and youth, but there is one human interest which it does not recognise, and that is religion (used in the sense of sectarianism). So far as the state is concerned it leaves the teaching of religion to the home and to the church. Parents and teachers are God's fellow workers. The Father of all mankind expects parents, his representatives, to assist him in shaping and guiding human lives and immortal souls. That is the highest assignment which the Lord can bestow upon man.

The most effective way to teach religion in the home is by example, and the most effective teaching of children is living with them. If you would teach faith in God, show faith in Him yourself; if you would teach prayer, pray yourself; would you have your children honest, then be honest yourself; would you have them temperate, then you yourself refrain from intemperance; if you would have your child live a life of virtue, of self-control, of good report, then set him a worthy example in all these things. A child brought up under such home environment will be fortified for the doubts, questions, and yearnings that will stir his soul when the real period of religious awakening

President and Sister McKay celebrated their 65th wedding anniversary on January 2. They were married in the Salt Lake Temple on January 2, 1901. For 65 years they have lived the example of the ideal family life, with a home full of love, thoughtfulness, unselfishness and a lack of angry words. In this article, President McKay shares with us a portion of the experience and knowledge of family ideals he has gained in all those years as husband and father.



comes at twelve or fourteen years of age.

It is at that age that he needs positive teaching regarding God and truth and his relations with others. Activity in the Church is a good safeguard during youth. Continual absence from Church makes continual absence easy. Other interests in life make the growing youth indifferent to religion; success makes him think that religion is not essential to his happiness.

It is the responsibility of parents to teach religion to their children.

Let the Church strive to have fewer broken homes, fewer delinquent parents. Then shall we have hopes that there will be less delinquency of youth.

Ten rules for a happy home

by President McKay

- Ever keep in mind that you begin to lay the foundation of a happy home in your pre-marital lives. While in courtship you should learn to be loyal and true to your future husband or wife. Keep yourselves clean and pure. Cherish the highest ideals of chastity and purity. Do not be deceived.
- Choose your mate by judgement and inspiration, as well as by physical attraction. Intellect and breeding are vital and important in the human family.
- Approach marriage with the lofty view it merits. Marriage is ordained of God. It is not something to be entered into lightly or to be dissolved at the first difficulty that arises
- Remember that the noblest purpose of marriage is procreation. Home is children's natural nursery. Happiness in the home is enhanced by having children at the fireside.
- Let the spirit of reverence pervade the home. Have your home such that if the Saviour called unexpectedly he could be invited to stay and not feel out of his element Pray in the home.
- Let husband and wife never speak in loud tones to each other
- Learn the value of self-control. We are never sorry for the word unspoken. Lack of self-control is the greatest source of unhappiness in the home. Children should be taught self-control, self-respect and respect for others.
- Fasten home ties by continued companionship. Companionship fosters love. Do everything to cement love for all eternity.
- 9. Make accessible to children proper literature and music.
- By example and precept, encourage participation in Church activity. This is fundamental in developing a true character. Church activity should be led, not directed by parents.

Don't rob yourself of eternal glory

by President Joseph Fielding Smith

HAVE many letters cross my desk in regards to the subject I would like to discuss. THE BLESSINGS OF ETERNAL GLORY.

Nothing should be held in greater sacredness and honour than the covenant by which the spirits of men-the offspring of God in the Spirit-are privileged to come into the world in mortal tabernacles. It is through this principle that the blessing of immortal glory is made possible. The greatest punishment ever given was proclaimed against Lucifer and his angels. To be denied the privilege of mortal bodies forever is the greatest curse of all. These spirits have no progress, no hope of resurrection and eternal life! Doomed are they to eternal misery for their rebellion! And then to think that we are not only privileged but commanded to assist our Father in the great work of redemption by giving to his children, as we have obtained these blessings for ourselves, the right to life and continue on even to perfection! No innocent soul should be condemned to come into this world under a handicap of illegitimacy. Every child has the right to be well born! Every individual who denies them that right is quilty of a mortal sin.

The importance of these mortal tabernacies is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fulness of joy.

In no other way, other than through birth into this life and the resurrection, can spirits become like our Eternal Father.

Since the kingdom of God is built upon the foundation of marriage and the unity of the family circle, there can be no satisfaction where the family circle is broken. Every soul is entitled to the right to come into this world in a legitimate way -in the way the Father has willed that souls should come. Whosoever takes a course contrary to this is guilty of an almost irreparable crime. Is there any wonder then, that the Lord places the violation of this covenant of marriage and the loss of virtue, as second only to the shedding of innocent blood? Is there not, then sufficient reason for the severity of the punishment which has been promised those who violate this eternal law? The demand for personal purity is made by the Church upon both men and women, equally. There is no double standard of judgment. "If purity of life is neglected," President Joseph F. Smith said once, "all other dangers set in upon us like the rivers of water when the flood gates are opened."

Sexual impurity is a most deadly sin. There are sins unto death John informs us, and this is one of them (John 5:16-17).

President Brigham Young said, the world is fast coming to its destruction because of it. "Learn the will of God, keep His commandments and do His will, and you will be a virtuous person."

How wonderful is the peace and joy which fill the soul of the virtuous person! How terrible are the torments of the unvirtuous! They shall have no place in the first resurrection. When the final judgment comes they are they who remain "filthy still." They cannot enter the Holy City, they are the "dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie," who are cast out.

When man was first placed upon this earth he was given the commandment to "be fruitful and multiply." No more important commandment was ever given to man, for, through honourable marriage are the spirits brought to earth

"There are multitudes of pure and holy spirits waiting to take tabernacles, now what is our duty?" said President Young. Then he answered his question: "To prepare tabernacles for them; to take a course that will not tend to drive those spirits into the families of the wicked, where they will be trained in wickedness, debauchery, and every species of crime. It is the duty of every righteous man and woman to prepare tabernacles for all the spirits they can."

I THINK IT IS A CRYING EVIL THAT THERE SHOULD EXIST A SENTIMENT OR A FEELING AMONG ANY MEMBERS OF THE CHURCH TO CURTAIL THE BIRTH OF THEIR CHILDREN. I THINK THAT IS A CRIME WHEREVER IT OCCURS, WHERE HUSBAND AND WIFE ARE IN POSSESSION OF HEALTH AND VIGOUR AND ARE FREE FROM IMPURITIES THAT WOULD BE ENTAILED UPON THEIR POSTERITY. I BELIEVE THAT WHERE PEOPLE UNDERTAKE TO CURTAIL OR PREVENT THE BIRTH OF THEIR CHILDREN THAT THEY ARE GOING TO REAP DISAPPOINTMENT BY AND BY. I HAVE NO HESITANCY IN SAYING THAT I BELIEVE THIS IS ONE OF THE GREATEST CRIMES OF THE WORLD TODAY, THIS EVIL PRACTICE.

When young people marry and refuse to fulfill this commandment given in the beginning of the world-and just as much in force today-they rob themselves of the greatest eternal blessing. If the love of the world and the wicked practices of the world mean more to a man and a woman than to keep the commandment of the Lord in this respect, then they shut themselves off from the eternal blessing of increase. Those who wilfully and maliciously design to break this important commandment shall be damned. They cannot have the spirit of the Lord. Small families are the rule today. Husbands and wives refuse to take upon themselves the responsibilities of family life. Many of them do not care to be bothered with children. Yet this commandment given to Adam has never been abrogated or set aside. If we refuse to live by the covenants we make, especially in the house of the Lord, then we cannot receive the blessings of those covenants in eternity. If the responsibilities of parenthood are wilfully avoided here, then how can the Lord bestow upon the guilty the blessings of eternal increase? It cannot be, and they shall be denied such blessings.

Now I wish to ask a question: "HOW WILL A YOUNG MAR-RIED COUPLE FEEL WHEN THEY COME TO THE JUDGMENT and then discover that there were certain spirits assigned to them and THEY refused to have them!" Moreover what will be their punishment, and they discover that they have failed to keep a solemn covenant and spirits awaiting this mortal life were forced to come here elsewhere, when they were assigned to this particular couple.

In the next world we are to be judged by the things we do. We will also be punished for the things we should have done and did not do. May I make this personal remark: I am the father of eleven children and to this day every one is a faithful member of the Church and all active, for that is the way they were taught and they were obedient. THEY WILL BELONG TO ME FOREVER, AND ARE THE FOUNDATION STONES OF MY KINGDOM. My posterity reaches today over the one hundred mark.

President Joseph Fielding Smith was recently called as an additional counsellor to President McKay. He is considered to be one of the leading authorities on doctrine, the scriptures and Church history in the Church today. His father was the sixth President of the Church: his grandfather. Hyrum Smith, was murdered with his brother, the Prophet Joseph Smith, in the Carthage Jail. President Smith is the father of eleven children. all of whom remain active in the Church.



I regret that so many young couples are thinking today more of successful "contraceptives" than of having a posterity. They will have to answer for their sin when the proper day comes, and may actually be denied the glorious Celestial Kinddom.

The world is rapidly coming to its end, that is, the end of the days of wickedness. When it is fully ripe in iniquity the Lord will come in the cloud of heaven to take vengeance on the ungodly, for his wrath is kindled against them. Do not think that he delayeth His coming. Many of the signs of His coming have been given, so we may, if we will, know that the day is even now at our doors.

"And it shall come to pass, because of the wickedness of the world, that I will take vengeance upon the wicked, for they will not repent; for the cup of mine indignation is full; for behold, my blood shall not cleanse them if they hear me not." (D. & C. 29:17.)

May all Latter-day Saint fathers and mothers see to it that they teach their children the sacredness of the marriage covenant. Let them impress upon their children that in no other way than by honouring the covenants of God, among which the covenant of eternal marriage is one of the greatest and most mandatory, can they obtain the blessings of ETERNAL LIVES. If they refuse to receive this ordinance and other blessings of the House of God, then shall they be cut off from these higher blessings. They shall wear no crown; they shall have no rule and sway no sceptre; they shall be denied the fulness of knowledge and power, and like the Prodigal Son, they may return again to their Father's house, but it will be as servants, not to inherit as sons and daughters. If they will be true to these commandments, their glory and exaltation shall have no bounds. "all things are theirs." (D. & C. 76:59-60.) May we all be blessed with the spirit of the Lord so we may be directed in His ways, and may the Lord bless the young people starting out in life so they may keep every commandment.

UNMARRIED MEN:

Any young man who carelessly neglects the great commandment to marry, who who does not marry because of a selfish desire to avoid the responsibility which married life will bring, is taking a course which is displeasing in the sight of God. Exaltation means responsibility. There can be no exaltation without it.

If a man refuses to take upon himself the responsibilities of married life, because he desires to avoid the cares and troubles which naturally will follow, he is taking a course which may bar him forever from the responsibilities which are held in reserve for those who are willing to keep in full the commandments of the Lord. His eternal progression will thus be limited. It will not be his privilege to be numbered among the sons of God, and thus be entitled as an heir to partake of the blessings reserved for those who receive an inheritance in the Father's kingdom.

UNMARRIED WOMEN:

You good sisters, who are single and alone, do not fear, do not feel that blessings are going to be witheld from you. You are not under any obligation or necessity of accepting some proposal that comes to you which is distasteful for fear you will come under comdemnation. If in your hearts you feel that the gospel is true, and would under proper conditions receive these ordinances and, sealing blessings in the temple of the Lord; and that is your faith and your hope and your desire, and that does not come to you now; the Lord will make it up, and you shall be blessed—for no blessing shall be witheld. The Lord will judge you according to the desires of your hearts when blessings are witheld in this life, and He is not going to condemn you for that which you cannot help.

Sow seeds that bear good fruit

by Derek Dixon

ON'T mind the thunder on the stairs. That's Wendy coming down for morning prayers. The other three children are already kneeling in a circle in the living room with my wife and I.

Our life begins as it has begun a thousand times before, and to me it is wonderful that in eight rooms between four walls we can do simple things like kneel in family prayer ... and these simple things will change the world.

The thought is frightening, too, in the implication of responsibility it carries for my wife and I. Enough to turn us grey ... and it probably would if they wasn't so much joy to be found in the carrying out of that responsibility.

Our children are our treasures. Training and preparing them to act as beacons to the community and nation, is our meat and drink. And the kids have great fun training us, too!

Our family prayers began on the day my wife and I were married. As the babies began to arrive we included them in that sacred time, holding them in our arms and praying over them. As as each child learned to lisp a few words, so we called on him or her to lead the family, confident in the knowledge that the Lord would bless us with all we needed. Many of their prayers are revelations in simplicity and faith. How well we remember Sally Ann (6) praying on one occasion when President McKay was ill . . .

"Bless President McKay that he might soon be better. Bless his counsellors that they might not be lonely. Bless the Twelve Apostles that they might not catch what he has got."

Every Thursday evening we sit down with our children and enjoy a short lesson on the Gospel. This is our Home Evening. We keep the lessons short, because long lessons have a habit of turning into preachments that start the fidgets.

Very often we make up simple stories as a vehicle for carrying the lesson. My wife has created an extremely naughty girl called Pansy Penelope, who spends most of her time coming to a smacked-bottom end. She uses Pansy Penelope as the basis of many fine Gospel lessons, and the children sit with shiny eyes, loving them.

We use stories from the Scriptures, of course, too. And we receive considerable enlightenment from the children concerning many of them.

An example of this is the tale of the Three Hewbrews who were thrown into the fiery furnace by the King of Babylon. To the pronouncement that they came to no harm, one of the girls commented:

"And they didn't even sweat, did they, Dad?"

We had never thought of it quite like that before.

After the lesson comes an activity, and this usually depends upon the time of the year. At Christmas we sat making calendars for relatives and friends; at other times we play games, tidy up the garden, or just sit in the firelight singing songs and making shadows on the wall. One thing is sure—we have fun.

As much as possible we try to bring the Priesthood and its powers to the attention of the children. When the family is smitten with the "plague," we stand a chair in the middle of the living room and the children line up to be annointed and blessed. Richard (4) often tries to slip in twice!

I always bless my wife and children too, on those occasions when there is a step in the dark to be made or a new venture to be undertaken. As each of the children has started out to school, so they have been blessed. They have never gone forth without the blessing of the Lord.

Sunday is our wonder day. We don't race home from the Sacrament meeting to watch the Sunday film or the Palladium Show on television. To us and the children, the day is holy. We like to keep the spirit and the quietness. We might have a romp around the floor, or sit in the garden, but we never forget that this is the Lord's Day. We try as much as we can to shut out the world and its influences, and forge bonds of love with our children.

Knowing how such virtues are needed today, we try to breed love and gentleness in our children by keeping animals. At the moment the collection consists of two guinea pigs and one rabbit, and the idea is that the children keep them clean and feed them. In practice, however, Dad does the cleaning and Mum importunes the greengrocer for old cabbage leaves. But the children love to play with the animals, and we feel that certain community values are developed ... not to mention the laughter caused when a rather well-built Father has to race round the garden after an over-energetic rabbit!

Other community values are developed as we encourage the children to share and mix. They all have bikes and are the envy of the other children in the neighbourhood, but not one that has asked has been denied a ride. As for mixing, they get invited out to quite a few parties and we always send them forth with a prayer and an injunction to remember who they are.

Our home is a haven, and we always try to fill it with the good things of life. There are books by the hundred—and they are all used from time to time—and the garden is cultivated so that flowers are available for picking most seasons of the year. We do a lot of singing, especially at washing-up time, and there is always laughter. We like to do things on the spur of the moment, like going to the seashore on a windy day and watching the sea throw itself on the beach.

My wife and I are not perfect parents. We have our angry days, when the burdens of life seem like elephants on our backs, but we have learned some golden lessons and these we try to live. They are:

We never argue in front of the children.

We never leave a question unanswered if the answer can be found

We try to be consistent in our judgments.

We are united in the things we do.

We talk often about our Temple marriage.

And so life rolls on, and our children grow up. We love them dearly, but love is not enough ... we need to care. We know that by following our present course we shall sow seeds in their hearts that will bear good fruit by and by. Such fruit will overturn and change the cynical and bitter society in which we live, and bring in an era of peace.

Tomorrow will be changed by the children of today who are taught to follow Jesus the Christ.

THE AUTHOR: Derek Dixon is the President of the Brighton Branch of the Church in the British South Mission. Before moving to Brighton he had lived in the Birmingham area, and served as a Stake High Councilman in the Leicester Stake. He is the father of four children.

High ideals and high standards

by Sister P.J.Jolliffe

As members of the Church of Jesus Christ, we receive callings and blessings through the divine power of the Priesthood. But there is one call which comes to us directly from our Father in Heaven, and that is the call of "parents." And this places upon our shoulders a responsibility of tremendous importance, for we have within our care—just for a very short while—children of God; we act as partners with our Heavenly Father in the task of teaching and training these children and taking them back into His presence as pure as they were when they first left it to come into our earthly homes.

This is a frightening challenge — to rear our children with honour and integrity, to keep them true to the faith of Jesus Christ. Since the war in heaven, Satan has done his best to foil our Heavenly Father's plans for His children; and now he is trying even harder since the true Priesthood of God has been restored to the earth. Little by little—in ways that are so subtle that we hardly realise what he is doing—Satan's influence is coming into our homes, through television, books, music, wasted time, quarrelling and bad temper. The only way in which we can counteract this is by living the Gospel to the full in a family united in one purpose—to return to our Heavenly Father for life eternal.

As parents we have tried to plant a testimony of the truth within our children's hearts. We have adopted attitudes towards obedience, honesty and reverence that we expect each member of our family to honour.

Naturally, we have set goals for our children; goals which, we feel, will lead them more easily towards the ultimate goal of life eternal.

We want each of our children to have a GOOD EDUCATION, for we feel that a secure and happy working life gives us more opportunities of serving the Lord. As soon as they are old enough to understand we begin to teach our children the importance of a TEMPLE MARRIAGE, and we set this as a goal in their lives. We talk to them about the importance of bringing CHILDREN into the world, for the Lord has commanded each and every one of us to multiply and fill the earth. Of course, we also teach them of the responsibility of parenthood.

We have set our family the goal of UNITED ATTENDANCE at all of the Church meetings—Sacrament, Sunday School, MIA and Primary, with Mother going to Relief Society and Father and the boys attending their Priesthood meetings and functions.

Our children are taught and encouraged to ACHIEVE THE AWARDS and GRADUATIONS in all of the auxiliaries. They are made to understand the importance of these Church programmes, and taught to realise that no matter how small or weak a Branch of the Church may be it is still important to carry out the programmes of the Church—for then the spirit is strong and much can be achieved.

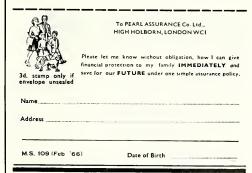
As parents we are in partnership with our Heavenly Father, and it is important that we should always be able to communi-



If every married woman knew what every widow knows...

STILL MORE HUSBANDS WOULD

face the future with PEARL assurance



cate with our children and understand them and their needs. So many young people go off the rails these days because their parents don't—or won't—understand them and cannot talk with them. In the Church of Jesus Christ, we have been taught to do this through the FAMILY HOME EVENING, when our children express themselves freely and give voice to their thoughts and needs and desires.

Another goal which we have set our family is that of REVER-ENCE in the Chapel. Often I have been accused of being too strict with my children as they sit through the Church meetings, but from an early age my children have been taught that the Chapel is the House of the Lord and in our family we respect it as such.

We allow our children to CHOOSE FOR THEMSELVES, once the right way has been shown to them. When they are faced with the alternative of, say, a Party or Primary, or a School Outing or Collecting Fast Offerings, they are allowed to choose. In this way they progress; they know which is right and they choose the right.

Once my husband was asked what would happen if they chose the wrong way. He replied, "They have their free agency, but they will choose the right way next time." I am happy to say that so far this has never happened.

As in most branches or wards of the Church, we have our problems in our home ward, but we always let our children see that we SUPPORT the bishopric, the auxiliary leaders, the authorities, the programmes of the Church when they are weak as well as when they are strong.

We teach our children to do as the Lord suggested in the scriptures, when he said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." We teach our children to STUDY THE GOSPEL; we do it together; we try to live it together. We know that we often fail as parents, for we are but weak human beings and I shed many tears in prayer asking for more patience and wisdom, but we know that if we continuously strive for High Ideals, High Standards and we endure to the end, then we will achieve our main goal—eternal life as a complete family in God.

THE AUTHOR: Sister Jolliffe is the London Stake Primary President. Her husband was formerly the Bishop of the St. Albans Ward, but is now serving as Stake High Councilman. They have six children in the Church.

A bridge between parent and cbild

by Gordon Edwards

THE loudest and most consistent cry of each generation is the one levelled at the youth of the day. Throughout the ages parents have always pointed the accusing finger and demanded to know why the rising generation has gone beyond the bounds of decent behaviour. Their cry has always been, "The youth of today are not what they used to be."

Just as consistently-and with just as much indignation-

the youth scornfully reject the accusations made against them, either by disclaiming the honesty and fairness of the criticisms, or by claiming that they were merely following the example of their elders.

That parent should contend with child, and youth should rebel against parent is a sorrowful indication of the general trend of family relationships throughout the world today. What has gone wrong? Why do these conditions exist? Why is there an ever widening oulf between the generations?

One reason is that parents maintain that children should honour and respect their elders—and who is to deny this when God Himself decreed it in His commandments to Moses and the children of Israel . . . "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." But all too often this demand for honour and respect is followed by the completely unacceptable attitude of "Don't do what I do, but do what I say!" And the young people, quite rightly, recognise that honour and respect have to be earned, and consequently friction and differences arise immediately.

At the other end of the scale, the young people maintain that their parents show little or no inclination to understand them or their problems, that they treat them like children and when they show signs of growing up accuse them of being "beyond comprehension."

What is the formula for the successful harnessing of the vitality of youth and the experience of the older generation? The Saviour realised the need for combining youth and experience, for when he was just 12 years of age, this Son of God went to the Temple at Jerusalem and conversed with the Wise Men of the day. Although Divine, he saw the benefits that he could gain from the experience of others older and more experienced than he ... "And Jesus increased in wisdom and stature, and in fayour with God and man."

His example teaches us a fundamental truth—that parents are not too old to learn from their children, and the children are not so wise that they cannot gain from the experience of their parents.

Within the Church of Jesus Christ of Latter-day Saints, the Lord has presented a programme and a principle — each designed to overcome this problem of friction between parent and child.

The programme is the Family Home Evening; the principle is Family Prayer.

Together these two can change those family relationships which were once strained; together they can make the family into tne unit which the Lord intended, for in the Family Home Evening the ages meet together in the spirit of mutual participation and in Family Prayer parent and youth understand each other a little more each day as they openly express their doubts and problems to the Lord.

Both age groups must bend a little; negative thoughts and ideas must be discouraged; positive and constructive thoughts must be built upon.

It is in this spirit of bending a little that each member of the family will learn to honour and respect the other; it is in this spirit that as problems arise they can be resolved as the family kneel together and open their hearts to the Lord in prayer.

And so the gulf that once separated the generations narrows, as TOGETHER they create a new and wonderful relationship.

THE AUTHOR: Gordon A. Edwards is the Branch President of the Kings Heath Branch in the Leicester Stake. He recently served as a Church Builder on the Epsom Chapel. His wife served with him. Shortly after completing their tour of duty, Sister Edwards died.

Quorum administration and 1966 monthly assignments

"Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence. He that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved shall not be counted worthy to stand. (D. & C. 107:99.)

IN this revelation, given to the Prophet Joseph Smith on March 28, 1835, the Lord gave the distinction between the Aaronic and the Melchizedek Priesthoods, outlined the authority of the various offices in the priesthood, and stressed the duties of the several quorums and the presiding officers thereof, and the fact that no-one in the Church is exempt from accountability.

The quorum is organised for the mutual development of the members, and for the advancement of the Church. It consists of a stipulated number of men holding the same office in the oriesthood, and is the Church unit directly responsible for the temporal, intellectual, and spiritual welfare of its members. All other programmes within the Church are auxilliaries or aids to the priesthood ouorums.

Ouorum presidencies and Group leaders should be the best qualified brethren available. They are the active, directing heads of the quorums and groups, under the direction of the Mission Presidency (the District Presidency supervises auorums and units wholly within their districts) or Stake Presidency. They have the responsibility to: Conduct quorum and group meetings, teach quorum mem

bers their duties and responsibilities, foster fellowship, fraternalism, and provide opportunity for church service, foster fellowship, fraternalism, and promote genuine brotherhood among their quorum members. (Melchizedek Priesthood Handbook.)

Starting in October of 1964, articles have been written and leadership material provided each month, to assist quorum and group officers "to learn their duties" that they might prepare themselves to carry on the great Priesthood Correlation Programme of the Church, and eventually lead their quorum members to eternal life in the celestial kingdom.

Among the things quorum and group officers are to do are:

- See that EACH QUORUM MEMBER is contacted regularly by personal contact and by a monthly letter or bulletin.
- Teach quorum members, their wives and families, the great importance of the priesthood in their homes and of attendance at all priesthood meetings and quorum functions.
- Give suggestions to Bishops or Branch Presidencies for the provision of both active and inactive quorum members with some Church assignment.
- Study and put into operation an appropriate priesthood reactivation programme centred around home teaching, and plan special classes, cottage meetings, family home

- evening, or schools for encouraging and assisting inactive memhers
- Plan programmes and projects for both the active and inactive guorum members
- Give instructions relative to the markings of rolls, keeping of minutes, and making and submitting complete reports "on time."
- Study suggestions and instructions from the "Improvement Era," "Millennial Star," and other church publications or handbooks which set forth policies and procedures governing priesthood and Church orggrammes.
- Teach morality, clean living, tithe paying, fasting and payment of fast offering, and all Gospel standards to each guorum member and his family.
- Foster and assist in providing a good branch library and encourage quorum members, their families and all branch members to participate in the reading of Church books especially the four standard works.
- Develop social ties and cultural development by planning trips of this nature. Hire a coach or form a carpool for transportation. Plan something to eat afterwards.
- 11. Plan social activities in keeping with Church standards on a quarterly basis that might appeal to every quorum member. This might in-

continued on page 65



Try this acid test. How do you measure up? Are you a rostrum lounger, the pompous type, or the dignified, calm conductor of meetings? Try the test on your congregation ... but we suggest you try it out on your wife and family first!

So you're the new Branch President

BUT WHICH ONE IS YOU?

by the South London Ward Bishopric

N our previous article we touched upon the subject of dignity and the fact that, at times, our meetings give outsiders the impression of a social club or workers' institute, instead of the Church of Jesus Christ. We expressed the thought that this lack of dignity more often than not leads to a lack of reverence—and eventually the possible disintegration of a Branch.

What do we mean by having dignity in our Church assemblies? How can we obtain it? Must we go back to the coldness of other church services, or can we have dignity and yet still retain the open love and friendship that we now have for everyone who attends our services, whether they be member or investigator?

Bishops, Branch Presidents, this depends upon you!

Remember, that when you are conducting a meeting, all eyes will be watching you as the conducting officer. THE EXAMPLE YOU SET ON THE STAND WILL DETERMINE THE ATMOSPHERE OF THE MEETING YOU ARE CONDUCTING.

The first step to a good meeting is good preparation. Good preparation can hide a number of weaknesses, but it should never continue to hide the same weaknesses. Don't ever embarrass a congregation with your lack of experience. Don't waste their time by telling them of your inadequacies—they probably already know of them, but they will be kind to you if you don't burden them further.

BE PREPARED ... AND PREPARATION WILL GIVE YOU THE CONFIDENCE YOU NEED

If you are unsure of yourself, make out a checking list and put down on paper all the aspects of the programme that need preparation and participation. Make sure all the speakers have been assigned AND HAVE ACCEPTED THEIR ASSIGN-MENTS. Too often we go to meetings where the speakers fail to arrive, simply because they could not accept their assignment and the Branch President hadn't checked. Have all the details of the programme arranged well in advance.

For instance, you will need to:

- 1. Assign two or more speakers.
- Assign one person to open and one to close with prayer.
- Check with the chorister or pianist that at least four hymns have been selected.
- Assign the Priesthood for the administration and passing of the Sacrament.
- Make sure that the Sacrament will be prepared on time.
- 6. Assign greeter at the door.
- 7. Check all the announcements.
- Go back to the beginning and check each point again.

Don't leave anything to chance. A good maxim for the preparation of a meeting is that "If you are prepared to be let down, you won't be."

The most important part of any meeting is the half-hour before it starts. BE EARLY TO YOUR MEETING HOUSE OR CHAPEL. Double-check all your arrangements and especially check that the Satrament table cloths are clean and that the Sacrament has been correctly prepared by the Aaronic Priesthood.

When the speakers arrive—and they should be asked to attend at least 15 minutes before the start of the meeting—take them to one side with your counsellors, the chorister and those who will be otherwise participating in the programme and hold a short prayer meeting, asking the Lord's blessing upon the meeting you are about to hold. If you are lucky enough to have your own office, this would be the ideal place to hold such an informal prayer meeting.

Five minutes before the start of the meeting go on to the stand, sit down and RELAX. Have all those who are on the programme sitting down as well... the pianist playing quietly, the chorister checking her music, your counsellors in their places, the speakers quietly meditating, greeters at the door, Sacrament priesthood in their seats.

STOP ALL THE LAST-MINUTE RUN-

NING AROUND FOR ATTENTION TO MINOR DETAILS.

DON'T TALK to anyone else on the stand during those five minutes; just relax; run the programme through your mind; get the spirit of the meeting; think sweet thoughts.

ALWAYS START ON TIME, no matter how many are present, no matter how many are still outside chatting ... ALWAYS START ON TIME ... and if the congregation continues to talk stand at the rostrum and silence them with your dignity and silence.

Smile; be pleasant; be kind; be gracious; be sincere.

Be brief in your welcome.

EXAMPLE: "Good evening, brethren and sisters, we welcome you to our meeting this evening; ... what a lovely evening it is and what a joy it is to see so many smiling faces here this evening. It does our hearts good to see so many of you at the meeting this evening. (Turning round.) Isn't it a thrill, President, to se so many lovely people here this evening; we certainly welcome you here and hope you will enjoy yourselves."

By the time you have reached the end of this type of welcome (and don't smile, you may be one of the guilty ones), most of the people in the congregation will be feeling that it would have been better not to have come in the first place. NEVER, NEVER EMBAR-RASS YOUR CONGREGATION WITH GUSHING.

Conducting a meeting can be hard for someone who has not learned to express himself properly — attention should be given to the selection of words. Work out what you are going to say in your mind beforehand.

Be sincere; be brief.

EXAMPLE: "Good evening, brethren and sisters, we welcome you to our service this evening and pray that you will feel the spirit of the Lord while you are here. Our opening hymn will be found on page —, our opening prayer (or invocation) will be offered by ..."

Stand up straight; be dignified; don't lounge on the rostrum; conduct yourself with graciousness; never step out of line; never crack any jokes; always remember YOU ARE A MINISTER IN THE CHURCH OF JESUS CHRIST, YOU ARE GOD'S REPRESENTATIVE IN YOUR PORTION OF HIS VINEYARD, HOW YOU BE

HAVE SETS THE STANDARD OF THE MEETING.

When you open a meeting at which visiting authorities are present, always acknowledge their presence ... and remember that if they are members of the Mission or Stake or District Presidency, or are representatives of these brethren (such as a District or Stake High Councilman) and they are seated on the stand, then THEY PRESIDE OVER THE MEETING and it would be courteous to announce this fact to the congregation.

EXAMPLE: "We would like to acknowledge the presence on the
stand of President Smith
Jones, of the District Presidency. President Smith
Jones presides over this
meeting."

If the visiting authority is not seated on the stand in his official capacity, but is present in the congregation, you need only to acknowledge his presence at your meeting. He is not presiding over your meeting in this instance.

If you haven't the facilities for printing your programmes, get into the habit of announcing as much of the programme as you can at the beginning. For example, in a Sacrament meeting it should be possible to divide the programme into easily digestible sections—from the Opening Hymn to Sacrament administration and passing, from the first speaker to the last speaker (including the intermediate hymn), and from the Thanks to the Closing Prayer.

One point on thanking the speakers. NEVER, EVER RE-HASH WHAT THE SPEAKERS HAVE SAID. NEVER, EVER PUBLICLY CORRECT WHAT THEY HAVE SAID. Express appreciation; don't make a speech. Nothing should disengage the congregation's mind from the doctrine expounded by the speakers. This, after all, is what they come to Church for—to have the Spirit of the Lord rest upon them and to be instructed in the Gospel of Jesus Christ.

Remember, YOU are not the speaker, you are the co-ordinator, the host. Keep it at that.

And during the meeting it is the height of rudeness for those on the stand to conduct other business behind the back of the person speaking. REMEMBER, YOU HAVE THE EYE OF THE CONGREGATION UPON YOU. YOUR EXAMPLE WILL BE THEIR BEHAVIOUR.

At the end, stand up, thank all those who have participated in the meeting, announce the time of the next service, the closing hymn, the closing prayer and then sit down ... your job is finished, you can now relax.

RELIEF SOCIETY How to plan for successful socials by Christine H. Robinson

XAAAAAAAAAAAAAAA

ALTHOUGH our Relief Society activities emphasise the spiritual and mental development of our members, a fundamental part of the Society is to encourage cultural and social growth. Since its organisation in 1842, the Society has recognised the importance of friendly, social relationships among its members. More than a hundred years ago, Brigham Young, the second President and Prophet of the Church, stated, "A gathering and a social spirit is the order of heaven. Latter-day Saints need to associate together in a sociable. friendly way. This is the spirit of the Gospel."

The Relief Society Centenary published in 1942, records that, "Relief Society has included delightful social occasions as a part of its programme of activities throughout its history. Through these social activities, Relief Society members have been brought into closer relationships, and sisterly love has been fostered.'

In the Presidencies' Department of the last annual general Relief Society Conference special instructions were given on social activities. It was emphasised that women need social activity today as much if not more than ever before The right kind of socials when planned and carried out have been and will continue to be important in our Relief Society programme. It was pointed out in conference that our socials should be much more than casual parties. "They have definite purposes through which our sisters have an opportunity to learn some of the cultural, refining things of life that help to enhance their personal growth and at the same time sweep the cobwebs of worry and frustration from their busy minds.

"Deep in the soul of every woman is a longing for culture, beauty, and refinement. She needs opportunity to have these longings satisfied and developed. She needs occasions to make friends with other women and to enjoy with them social experiences that are uplifting, artistic, and lovely, Relief Society provides occasions for our members to enjoy all of these things."

MARCH—OUR BIRTHDAY MONTH

In view of the fact that in March we celebrate the one hundred and twentyfourth anniversary of the founding of our Society, all of our stakes, districts, wards and branches should hold appropriate birthday socials. We are instructed in the handbook that this social anniversary should be both spiritual and inspirational in nature and should feature the historical events of the founding of Relief Society together with an appropriate social gathering with tastefully prepared and attractively served refreshments. This should be an occasion of which your Society will be justly proud and which will deepen the appreciation of your members for the purposes of the Society which is to foster true sisterhood and a love for the Gospel of Jesus

In planning your birthday social be sure and remember that this important event should be more than just an occasion to get together, visit and serve refreshments. An inspirational, up-lifting programme should be planned in which opportunity is given for members and friends to utilise their talents and to participate.

To make your anniversary social successful here are a few specific sugges-

A-PLAN

B

- 1. Start planning now.
- 2. Small organisations should be invited to join with large societies. It is more fun when there is a number of women participating.
- Decide on a theme and a programme.
- Involve many Relief Society sisters in helping you. Every member should be involved. Organise committees such as: Refreshment Committee, Decorations, Games, Advertising

and Programme Committees.

B-PROMOTE

- 1. Use this social to interest inactives. non-members and friends as well as your other Relief Society members.
- Send out invitations make your own centred around your party theme.
- Send invitations to your own Relief Society sisters.
- Encourage each Relief Society member to invite a friend. Get the names and addresses of these friends Then send them invitations 10 to 14 days before the social.
- Have the social announced Church meetings.
- Announce the social in Relief Society meetings and also have the visiting teachers carry the message to the sisters in their district.
- Remember enthusiasm is catching. Be enthusiastic about your social.

C-PROGRAMME

- 1. Our Relief Society includes women of all ages. Plan a programme which each sister will enjoy.
- Musical numbers non-members may be asked to contribute. This is one way to make them feel a part of our Society.
- A skit on Relief Society might be given or special talks may be assigned. Make the talks short and meaninaful.
- If an interesting and up-lifting programme is planned, your Society will avoid the error of just meeting, visiting, gossiping and eating.

D-GAMES

- 1. Games are often a good way to help people become acquainted. One or two might be used at the beginning of your party or after the regular programme while the sisters are waiting for the refreshments to be served. Here are two games which might be used:
 - (a) Pin a name of authors we have studied in literature on the back of each sister. Each sister then attempts to learn who she is by asking questions of the other participants in the game.
 - (b) Magazine cut outs. This is a good opener as people are coming in a few at a time. Cut out faces from advertisements. large or small and cut them into two or three pieces. Pin the pieces around the room and let the people match them up.

E-DECORATIONS AND FAVOURS

1. Since this is one of the year's biggest events, decorate the room in which you are holding the social.

- (a) Remember blue and gold are the Relief Society colours.
- (b) Crepe paper, ribbon, flowers, Relief Society emblems, weeds that are sprayed gold, etc., are all inexpensive and can be most effective.
- (c) A paper bookmark could be made in cardboard or felt or heavy material and given as a favour to sisters.

F-CHARGES

Charges are not made as a rule or Anniversary Day socials, particularly if they are held during the regular Relief Society meeting hours.

SOME GENERAL SUGGESTIONS

Our March birthday party presents the opportunity for us to think carefully about all our Relief Society socials:

Is the quality of our socials up to Relief Society ideals?

Are we holding too many or too few of them?

Are they inspirational and up-lifting or just merely get togethers?

Are a maximum number of the sisters participating or are we using just the same sisters?

Are socials planned for maximum interest for all sisters regardless of age or background?

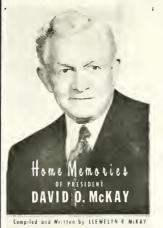
Every social planned in your Society must be up to Church standards and worthy of the time and attention of your sisters. Be thoughtul and selective in your programmes. Excursions to theatrical productions are discouraged unless you are absolutely sure of the quality of the production. Unfortunately, most current stage plays and cinemas are highly questionable. Moreover, these types of socials often necessitate personal expenditures which tend to exclude certain members. As instructed by the General Board the cost of these types of entertainment must not be taken from Relief Society funds.

SUMMARY

Socials are an important part of Relief Society activities. They provide an excellent means of encouraging inactive members into regular attendance. They help in the fellowshipping of new members and interest friends and non-members in the Society. When they are properly planned and conducted they help to develope the talents of the sisters, provide a means of self-expression and do much to unify our Societies and make them more appealing and attractive.

Let us make sure that all of our socials meet the ideals of the Relief Society and are an appropriate expression of the teachings and standards set by the Gospel of Jesus Christ.

FOR THE FAMILY



HOME MEMORIES OF PRESIDENT DAVID O. McKAY by Llewelyn R. McKay

21s. 3d.

Delightful hours of stimulating reading, with stories from the home life of President and Sister McKay — illustrating the ideals of the Church. A book that all Latter-day Saints will want to read aloud in their Family Home Evenings.

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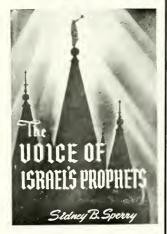
FOR THE TEACHER

THE VOICE OF ISRAEL'S PROPHETS

by Sidney B. Sperry

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Dr. Sperry is Professor of Old Testament Languages and Literature at the BYU. Here is a book that every student of the lives and teachings of Old Testament **Prophets** will want to add to their library for reference. It of the covers all Phophets from Isaiah to Malachi.



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Obtainable from Deseret Enterprises Ltd., 288. London Road, Mitcham, Surrey.

LESSON HELPS

VISITING TEACHING

Message 70: "Cease to find fault one with another." (D. & C. 88:124.)

Objective: To stress the importance of building and helping others by drawing attention to their good qualities

- 1. THOUGHTS FOR DISCUSSIONS
 - All of us touch the lives of those about us for good or for ill.
 - We should look at and emphasise the good qualities of others.
 - Our Father in heaven has placed great worth on the value of a soul.
 - d. The mistakes of another might have been our own.
- 2. PROCEDURE SUGGESTIONS
 - Assign a sister to report what President McKay said in speaking of faultfinding.
 - Ask a sister to repeat the seven things that the Lord hates as described by Solomon.
 - c. Assign a sister to read the poem as given in the message and comment on it.
 - d. Conclude by asking the sisters to tell good qualities they should look for in others.

3. APPLICATION

As mothers in the home let us teach our children to "cease to find fault one with another" and help them look for the good in others.

- 4. HOME DISCUSSION OUESTIONS
 - a. What are some of the evils of faultfinding?
 - b. How can we farm the habit of looking for the good in others?
 - c. Why does Heavenly Father value a soul so much?

THEOLOGY

Lesson 70: An introduction to the Word of Wisdom—Text D. & C. 89:1-3.

LESSON AT A GLANCE

The Word of Wisdom was given "showing forth the order and will of God—adapted to the capacity of the weak and the weakest of all saints" and therefore the faithful saint yeilds complete obedience.

2. LESSON EMPHASIS

- a The Word of Wisdom, though it was given by revelation to the Council of High Priests assembled in Kirtland, was to go also to the saints, "showing forth the order and will of God in the temporal salvation of all saints in the last days."
- b. A law which shows "the order and will of God" should be as binding as the command because it calls for man's understanding and obedience.
- Our earthly salvation is necessary to our spiritual salvation. Really there is no difference between the earthly and the spiritual law of God.
- d. The Word of Wisdom was "given for a principle with promise, adapted to the capacity of the weak and the weakest of all saints, who are or can be called saints."
- e. On two occasions the entire membership of the Church voted to accept the revelation on the Word of Wisdom

- as a commandment to the members of the Church (1851-1880).
- Relate the conditions which led to the giving of the Word of Wisdom.

3. MAKING THE LESSON LIVE

- a. Assign a sister to discuss Ouestion 3 found at the end of the lesson. How does this affect this Church?
- List on the blackboard or a long sheet of paper some of the spiritual blessings which keeping the Word of Wisdom brings. Draw from class discussion,

HOW TO APPLY THE LESSON

- How can we apply the teachings of the Saviour in our dealings with a Latter-day Saint who does not live the Word of Wisdom.
- Discuss with class: Latter-day Saints should obey this law because it is "the will and order" of our Father in Heaven.

LITERATURE

Lesson 14: Facing death (Part 1).

Objective: To think of death with regard to different life conditions.

1. LESSON AT A GLANCE

This lesson shows the solemn experience of death as it is shared by the entire human race. There are many beautiful aspects of death—it may be a welcome relief and a blessing. It may also be a tragedy and apparently without reason. The fact remains that all must face it and in doing so we become equal, for death is no respecter of persons.

2. POINTS TO STRESS

- a. The brush with death so simply, yet so beautifully written in "The Sick Child," is of real worth. Here we see a small boy accept his lot and wish sometimes that the adults about him could do the same.
- b. In the "Auto Wreck," by Karl Shapido, we have our minds impressed with the senseless waste of human life on our roads. He clearly points out the needless waste brought about daily by carelessness and lack of courtesy.
- A belief in the resurrection and the reuniting of loved ones after death should lessen our fear of death.

MAKING THE LESSON LIVE

- Assign a class member to give a brief resume of the restoration as explained in Alma 40 and 41.
- Have a sister tell of an experience in which death united a family.
- c. Show how the "Auto Wreck" brings us face to face with the unnecessary number of deaths on the road, and the apparent general attitude of indifference and lack of interest in the protection of others.

4. SUGGESTED MUSIC FOR LESSON

"Sweet is the peace the Gospel brings," "Father in Heaven," "Though Deepening Trials," "My Task," "Grant me, dear Lord, deep peace of mind."

SOCIAL SCIENCE

Lesson 15: Personal standards.

Objective: To point out the importance of personal standards in the development of character.

1. LESSON AT A GLANCE

This lesson helps us to realise that our character is influenced by the principles in which we believe and by the standard of performance these beliefs dictate.

2. POINTS TO STRESS

- a. Each individual possesses a mental self-image of that which she would like to be or the person she hopes others think her to be.
- Personal standards of Christian living must be based upon the commandments of the Lord and Gospel ideals.
- c. In character building it would be helpful to make the 13th Article of Faith a beacon for all members of the family.
- d. It is important that a mother present her family a true image of the standards in which she professes to believe.
- e. The saviour denounced hypocrisy.
- f. Standards of character strengths are not attained all at once but grow from increased knowledge followed by patient and continuous practice.

3. SUGGESTED LESSON DEVELOPMENT

- Assign two sisters to read from Matthew specific points of hypocrisy.
- b. Draw from the class concrete examples for the question listed under "They say and do not."
- c. Ask the sisters to make personal observations during the coming month as to how they rate themselves and the image they hope they present to others.
- d. Ask class members to check on themselves to see how many times they tell half truths, or by inference give a false impression to others.

4. SUGGESTED MUSIC FOR LESSON

"Choose the Right," "Let each man learn to know himself," "Should you be inclined to censure," "More holiness give me," "He that hath clean hands," and "Build thee more stately mansions."

MELCHIZEDEK PRIESTHOOD/continued

Administration and assignments

clude: An excursion to the Temple, swimming parties, attending Church dances, socials or athletic events together as a group. A quorum dinner dance is always enjoyable.

- Encourage employment assistance to those unemployed and to those in need of better employment.
- Plan regular visits to homes of the sick and assist families of quorum members who may be incapacitated or away in the service or on missions
- 14. Learn the great importance of proper communication and co-operation between quorum and group leaders with the branch, ward, district, stake, and mission presidencies.

*

The following Melchizedek Priesthood topics are to be featured during this year in the "Millennial Star." Each topic will introduce the Ouorum and Individual Priesthood assignments for that month. March: Fellowship through Friendship.

April: The Lord's Tenth.
May: Ye Are the Temples of God.
June: The Family and Eternal Life.
July: Worthiness for Ordination.
August: Do I Really Pray.
September: Saviour's on Mount Zion.
October: Am I My Brother's Keeper.

ing.

November: Records, Reports and Report-

December: The True Meaning of Christmas.

MONTHLY ASSIGNMENTS:

February: Ouorum officers to "learn their duties, and to act in the offices in which they are appointed in all diligence.

March: Stress the importance of true friendship, and each member's responsibility in the fellowship and referral programmes of the Church.

April: Teach the importance of paying a full tithing and the blessings promised by the Lord to those who keep this great commandment. Organise a volley ball league the same as in 1965.

May: Encourage complete observance of the Word of Wisdom by each member and his family, our body is truly a temple of God.

June: Train and encourage all members and their families to participate in the Family Home Evening of the Church. Family demonstrations may be helpful. Plan a quorum social for June where the entire family can participate.

July: Stress the importance of living all of the Church Standards to be worthy of ordination and advancement in the Priesthood.

August: Teach members the correct way to pray and encourage both family and individual to pray in each home. Plan district volley ball play-offs in September. Stress participation of all members and their wives in their attendance at the Annual Melchizedek Priesthood Dinner Dance, November 12th.

September: Stress the importance of regular attendance and active participation in genealogical research, that both are essential to have eternal life. All participate in the district volley ball play-offs. Stress attendance at the November 12th Dinner Dance.

October: Stress the importance of the Home Teaching Programme. That through this great Priesthood Programme we can truly be our brother's keeper. Announce and encourage attendance at the November 12th Melchizedek Priesthood Dinner Dance.

November: Encourage and stress the importance of accurate reports that are completed and sent in on time. Arrange transportation and all attend the Dinner Dance on the

December: Stress the great mission of the Saviour and the part we are to play in assisting Him to bring to pass the immortality and eternal life of man. Distribute toys, from toy project, to the families of those in need.

SUNDAY SCHOOL

by President O. Presion Robinson



Prepare your

F the Sunday School is to carry out its great responsibility of teaching the Gospel, our Sunday School teachers must take their assignments seriously and learn to teach effectively. Most of us in Sunday School work are not trained teachers. Very few of us have had any extensive experience and most of us have not had any formal teacher training. Consequently, if we are to improve our teaching effectiveness, we should take advantage of suggested Church programmes to accomplish this. The most important of these programmes is the Sunday School preparation meeting or ward or branch faculty meeting.

The Sunday School preparation meeting should be held regularly every month. In those districts in missions where the branches are so widely scattered that it is not practical to hold monthly preparation meetings, faculty meetings should be held in each branch each month. These meetings, whether preparation or faculty, provide an opportunity for groups of officers and teachers who face basically the same type of teaching problems to pool their interests, exchange ideas, methods and techniques and enlarge desire and enthusiasm to improve the teaching process. These meetings create an interest in Sunday School and improve the Sunday School moral by making possible a

discussion of common problems and the exchange of common experiences. They give opportunities for the Sunday School leadership to give instructions and in general to provide personal guidance for the teachers in the branch or in the district. On the Stake and district level, they provide teachers who teach the same course to exchange information and materials to the benefit of all concerned. Experience in Sunday School administration teaches us that the best possible method, outside of teacher training courses themselves, to improve teacher effectiveness is to hold preparation or faculty meetings regularly.

According to the Sunday School handbook, the preparation or faculty meeting has two basic purposes:

- It is designed to improve teaching in all departments in the Sunday School.
- It is designed to deal specificially with problems concerning the welfare and conduct of the Sunday School.

Teaching Improvement

The major purpose of preparation meeting is to achieve teaching improvement. If the monthly preparation meeting is held, regular lessons on teaching methods and techniques should be prepared each month and presented under the direction of, the district or stake

superintendent. These lessons should be carefully prepared and presented on a level so that they will be fully understood and easily applied by the teachers who receive the instruction. The general board has prepared an excellent teacher training manual entitled, "Teaching the Gospel" which should be used by the district or stake superintendency as a text for this course. This manual is sufficiently comprehensive so that adequate lesson material can be obtained from it for presentation at each of the monthly preparation meetings. Some of the topics covered with illustrations and examples include such important techniques as how to organise lesson content, using a plan in teaching, extending the lesson beyond the classroom, and how to establish the right classroom atmosphere and control. This teaching manual also covers many basic principles of communication and methods of establishing the right type of teacherstudent relationships. It contains sample lessons, teaching aids for the Church teacher, articles on teaching from "The Instructor" and many other essentials necessary to effective teaching. As a basis for a preparation meeting course of 12 monthly lessons, this manual can be most helpful.

Sunday School Administration

The second purpose of the preparation

teachers to teach MORE EFFECTIVELY

meeting is to deal specifically, as indicated above, with problems concerning the welfare and conduct of the Sunday School itself. Attention should be given in the preparation or faculty meetings to such matters as attendance, greeting people at the door, punctuality, order, reverence, the Sacrament service, music, two and one half minute talks, parental co-operation, enlistment and specific conditions that help or hinder the realisation of the objectives of the Sunday School. A selection of each of the preparation or faculty meetings should be reserved for this purpose.

Branch Faculty Meetings

As indicated above, scattered conditions in a district or stake may make it impractical to hold monthly preparation meetings specifically for Sunday School workers. In these instances, regular leadership meetings should be held for all auxiliary workers and each of the wards or branches should hold its own monthly faculty meetings. These meetings can be conducted along similar lines to the preparation meeting with one of the capable teachers in the branch or ward serving as instructor. Again, the manual, "Teaching the Gospel" should be used as course text. The teacher, of course, may bring in supplementary material which will help to make the lessons specifically applicable to the special problems of the branch or ward. Regular Attendance

Every effort should be made by the district, stake or branch Sunday School superintendency to make sure that teachers attend the preparation or faculty meeting regularly. This will only happen if these meetings are carefully planned and if worthwhile material is presented. Most Sunday School teachers are conscientious and desire to do a good job. If they find that the preparation or faculty meeting is really worthwhile, they will be encouraged to attend regularly. An important factor in holding effective meetings is to prepare a good agenda and follow it. Suggestions for faculty and preparation meeting agendas as suggested in the handbook, are herewith reproduced.

DISTRICT MONTHLY SUNDAY SCHOOL PREPARATION MEETING

Suggested Order of Business

Opening exercises: (35 minutes). Devotional prelude.

- (At this time all officers and teachers should be in their places according to ideal Sunday School procedure, exemplifying ideal worshiping deportment.)
- 2. Greetings and recognition of visiting authorities.
- Singing.

- 4. Prayer.
- General instructions applying to all officers and teachers, 5 minutes
- Roll call
- 7. Sacrament Gem for coming month with organ prelude and postlude. 5 minutes.
- Teacher Improvement Lesson.
- Separation into departments.

Following these opening exercises. meetings should separate into departments for consideration of special problems

BRANCH FACULTY MEETING

Suggested Agenda

The suggested agenda for the faculty meeting is:

- 1. Hymn.
- 2. Praver.
- 3. Teacher improvement lesson (45) minutes). This lesson may be conducted in two groups, e.g. Junior and Senior divisions. It may be developed from the Teacher Improvement lessons of the district preparation meeting appearing monthly in "The Instructor."
- 4. Business and reports (15 minutes or longer).
- 5. Prayer.

Social and refreshments, or either may be had if the meeting is held at the home on a week night.

LEADERS, GO FORWARD...LEAD

N the study of history, one is always impressed by the great Julius Caesar. Scrutinising the elements of his leadership, one finds characteristics which will qualify one for leadership today. In Caesar's early campaigns, his dedication to the cause he espoused was unguestioned. Indeed, it consisted of having his troops cross the Rubicon River. giving rise to the now famous phrase "cross the Rubicon." Following the crossing of the river. Caesar destroyed any possibility of returning. His troops were committed. There was no other way out. They had to fight their way back through or be destroyed A complete abject, unreserved, and wholehearted. dedicated giving into the cause was a necessary and vital element in the thinking of Caesar. As a leader, he led his troops across the bridge.

The principles of leadership are the same, whether expressed in MIA participation or any other cause. Caesar truly led his legions and his dedication was undoubted.

Another great leader is expressed in the parable of the good shepherd leading his flocks to indicate the type of leadership that was successful. In this case, the cause was much more pacifistic than Caesar's, but the same principles were involved - intense dedication and indeed, actually leading his sheep. Christ's parable of the good shepherd can only be understood if we realise that in those days sheep herding was done by the shepherd leading the sheep. They knew his voice when he called to them, and they followed. Sheep herding was not done by someone bringing up the rear with two or three dogs assisting by nipping at the heels of the wayward sheep. Thus, instead of leading from the rear, Christ physically led his sheep.

Even at night when the sheep of many herds were placed in a common enclosure and mingled freely, there was still no difficulty, because by morning's light, when the gate was raised, the good shepherd stood outside of the gate and called. His sheep knew his voice. They responded, segregated themselves, and reformed into a flock outside of the enclosure. The same thing was then repeated by the other shepherds. They couldn't do this with a large group of mixed herds today for the fact that unless we could identify the brand, or in some other way segregate them, pandamonium would reian supreme.

Another key is given here. That is that when the shepherd called, the sheep knew his voice and would follow him only. This indicates patience, love, tolerance, teaching, forebearance, and repetition in a loving effort to get to know them and them to know him. A requisite was that the shepherd would be willing to give his life for the sheep as indeed the great shepherd, Jesus Christ did so willingly for all of us.

Every person born in this world is called to lead. We must first of all lead in our own lives by living examplary lives which will be a testimony to others in observing them. It is our duty to lead ourselves by compliance with the gospel back into the presence of God. Then as we marry we are asked to lead out in our families. As the priesthood bearers, we are so elected to demonstrate the confidence of those placing such confidence in us.

Regarding leadership in the home, Elder Sterling W. Sill guotes the following interview: "A disillusioned woman came seeking counsel about her marital affairs. She was almost totally discouraged because her husband had refused his leadership positions as the head of the house. To her the great words "love," "fidelity," "trust," "responsibility," "success," and co-operation" on which their marriage had been built and which at one time had had such great meaning to them both, had, in the irresponsible hands of the husband become something which gave the wife a shudder of pain."

From the home, it is only just a step into the affairs of the world and matters of leadership from which the previous preparation will help an individual do a better job. Now as regards to the church, this is quite a different matter. The church is operated by us, by the laity. This is the genius of the church. At the same time, it can be a weakness if we, as members, do not bring ourselves into the greatest possible area of efficiency obtainable.

We must remember that church leaders are servants of the people over whom they are called to preside. Unless they can forget themselves in their labour for others, they fail in their efforts. As Christ said, "he who would be above all must descend beneath all." Many fail to lead because of an excessive belief in their own weakness. We believe ourselves to be weak and we are weak. However, when we take upon the role of responsibility in the church, strength comes with it. If we pray and work and live for this mantel, we will be clothed with it and have the power and authority to represent the position to which we are called in all propriety and power. This assumes constant contact with the great leader and head of the movement, Jesus Christ, himself. Daily we must pray and make contact for guidance from moment to moment and point to point in our own progress as we lead.

Start your day each morning by prayerfully expressing gratitude for this world, your life in it, and the responsibilities afforded to you by the call you have received. This story is told from "Cherished Experiences," by President David O. McKay about the manager of one of the largest manufacturing plants in the United States who was known as a rather reserved, quiet, but most efficient executive. One day a factory superintendant sought the manager in his office and was told by his secretary who sat in an outer office that the manager was "in conference" and was not to be disturbed "But how can be be in conference?" he remarked. "There is nobody in the office but himself." He had seen the manager enter the office alone. "I want to see him on a matter of great importance." He pushed by the secretary even after she said, "You may come back in a few moments, but at present he is not to be disturbed."

The superintendant pushed by the secretary and quickly opened the door to the manager's private office. Then after a quick glance within, he quietly closed the door and turned to face the secretary. "Why, he is on his knees!!" "Yes, he is in conference as I told you," said the secretary. "I'm sorry. I didn't know he was that sort of man," apologised the superintendant. "Yes, there was one in there with him of greater importance than I." He walked away still with an amazed look on his face.

Sterling W. Sill quotes a Mr. Brown, an executive of New York City who gave an interesting speech in which he stated, "I am sick and tired of teachers who don't like to teach, preachers that don't like to preach, salesmen who don't like to sell, workers who won't work, and laundry men who won't wash shirts; but the thing that I dislike the most and makes me the most tired are leaders who won't lead. There is no shortage of people who are anxious to hold office. They hunger for the honours and compensations of leadership, but frequently refuse the responsibility."

Probably one of the greatest examples of leadership without responsibility is the case of Pontius Pilate. Elder Sill quotes Doctor MacFarland, who states that "after Pilate said to the mob, what shall I do with this man called Jesus' after already declaring him innocent and after, in his official examination, he said, 'I find no fault with him;' what a curious circumstance to think of the representative of the great Roman Empire, the symbol of law and order asking a mob what should be done with an innocent man. When Pilate received their answer that

Jesus should be crucified, Pilate called for vases of water and washed his hands before the multitude. By this act, he symbolised his irresponsibility and his vain attempt to proclaim his own innocence. While he rejected his responsibility, there is no record that he ever refused the honour or the compensation that went with being Roman Governor. One act of responsible leadership at this point would have changed the entire destiny of the world and would have secured for Pilate an honourable place in history."

We may not all be Roman Governors, but we are all Governors just the same. We are the governors of our own lives, and sometimes the governors of others when called to lead. There are some acts that no one can properly perform except ourselves. If we follow Pilate and allow a mob or appetites or prejudices to rule our souls and to make incorrect decisions, we must share with him the condemnation that is always brought on by weakness.

The young people of Britain are in a quandry. Their parents are falling away from the Church. Because of this, the children are not dedicating themselves to attending. In a recent panel on B.B.C. radio, a number of church people were interviewed along with lay people, and the church people gave various reasons for the drop off and falling away, among which was the fact that the clergy did not receive as much remuneration as formerly; also, because of good times people were not calling upon God as previously and other factors were given. A housewife was then asked her opinion of the churches. She said, "As far as I'm concerned, I would just as leave have all the money spent on churches be put on schools and the churches all torn down and new schools built." She said, "I can't believe in the God they preach. I just have no more faith in the church. I personally will try to live a good Christian life but that's as far as I can guarantee having an active and close affiliation." With this kind of an attitude growing, is it any wonder that the young people do not know where to turn for help and guidance from the leaders, particularly in church matters.

Coercive rule is not the proper code by which to govern saints, but rather we seek to rule with humility, wisdom, and kindness, teaching not so much by theory but by practice. Though one preaches with the eloquence of an angel, one's good acts and good examples constantly manifesting wholeheartedness for the interests of the people teach much more effectively and more eloquently.

You will recall that many years ago in Nauvoo, a gentleman asked Joseph Smith how it was that he was able to govern so many people and preserve such perfect order. Joseph remarked that it was very easy to do that. "How?" responded the gentleman, "to us it is very difficult." The prophet replied, "I teach them correct principles and they govern themselves."

As a leader "reprove at times with sharpness when moved upon by the Holy Ghost and show forth afterwards an increase of love towards him who thou has reproved lest he esteem you, his enemy, that he may know that thy faithfulness is stronger than the cords of death." (D. & C. 121:43.)

In conclusion, a leader should live all of the laws of the gospel. He should not feel that by leading he somehow becomes exempt from living the laws of the gospel. He should be a 100 per cent tithe payer and live all of the other outward as well as inward laws of this kingdom. Without this, he is powerless to draw the power of the Holy Ghost to assist him in his administrations of leadership

In the last analysis then, leadership is dependant upon righteous living and dedication to live according to the commandments of our Father in Heaven. From the Doctrine and Covenants, Section 121, we find that "many are called, but few are chosen. Why are they not chosen, because their hearts are set so much on the things of this world and aspire to the honours of men, that they do not learn this one lesson, that the rights of the priesthood are inseparably connected from the powers of heaven, and that the powers of heaven cannot be controlled or handled only upon the principles of righteousness."

The urgent desire to perform when called to a position of responsibility is perhaps most eloquently stated by Parley P. Pratt: "If I had been sent to turn the world over, to dig down a mountain, to go to the ends of the earth, or to cross the deserts of Arabia, it would have been easier than to have undertaken to rest while the priesthood was upon me. I have received the holy annointing, and I can never rest until the last enemy is conquered, death destroyed, and truth reigns triumphant." (Journal of Discourses 1:15.)

As leaders let us go humbly forward never doubting, fearless and undaunted to carry the message of the restored gospel in word and deed throughout the rest of our lives, true and faithful to our call,



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THE PRIMARY PAGE

by Eileen R. Dunyon

The importance of the Three

EACH week in Primary three minutes of the opening exercises are used to present the Primary standard of reverence. This year the purpose of the standard presentations is to help the children behave more reverently by developing in them habits of courtesy and kindness and feelings of consideration and love for each other.

When presenting the standard in the opening exercises of Primary there are a few instructions to follow which will improve the presentation:

- Keep within the time limits of three
 minutes.
- Put the standard into your own words. Use the ideas and thoughts of the printed material, but your own expressions.
- Read the standards ahead for the entire year. Feel within yourself the purpose you are attempting to teach the children.
- Prepare each standard carefully and practice giving it at home before you go to Primary.
- 5 Never attempt to read the standard from the book.
- Memorise the standard songs so you can lead out in singing them.
- If you have no Junior Primary, select the standard from either the Junior standard or Primary standard to present to the children.
- When children have assigned parts they should be seated on the stand.
- All participants should speak clearly and loudly enough to be heard. Children should have learned their parts.
- 10. Teachers should be encouraged to enlarge upon the standard material in class whenever possible so that children feel the spirit of reverence throughout the Primary hour and not just during the opening exercises.

During the month of March the standard presentations centre around the chapel being a sacred place. Although the standard explaining the meaning of "sacred" and showing a picture of a meeting house will be given each Pri-

mary day in the opening exercises, it is effective to carry the standard on into the class rooms during this month, for all the meetinghouse should be treated with respect—not only the chapel.

There are many times during a lesson when the boys and girls may become tired and restless. Or, you have reached a natural break in the lesson and wish to give the children an activity to rest them before continuing with the course of study. This is a good time to introduce the standard into the lesson period. Since the month of March is used to teach the children to be courteous, have an activity which develops courtesy. Ask the younger children to tell you all the things they can do to be courteous. They may say such things as:

If I am courteous, I am willing to share.
If I am courteous, I am willing to take

- If I am courteous, I will not always want my own way.
- If I am courteous, I will use words like "please" and "thank you."
- If I am courteous, I will not interrupt when others are talking.
- If I am courteous, I will not make fun of others.

You can give the older children each a piece of paper and a pencil and have them make a list of all the acts they can perform to be courteous, to make the meeting house a more attractive place, and to show that it is sacred. From the individual lists compile one list that the class members feel they can perform. On Sunday morning, arrange for the children to meet with the bishop or the branch president. Give him the list you have made and ask him to be watching during the month of March for the courteous actions which the children will be doing. It might be possible for the branch president or bishop to attend the Primary class and talk to the boys and girls on the day they make their lists. His words of praise and encouragement would do much to give them even a greater incentive to act properly. The lists they make could include such things as: wiping my shoes before entering the building, pick-

Minutes

ing up bits of paper in the halls, straightening the chairs in the classroom before leaving it, not talking as we walk through the halls, walking quietly, talking quietly, closing doors softly, taking turns, not playing on the piano in the cultural hall when we are not supposed to, being on time, not eating sweets in meeting, straightening books, letting others go first, etc.

Each Primary day during the month a follow-up will be necessary to remind the children of their special project of being courteous and to encourage them to continue. Praise should be given freely to those who are performing well.

To enhance this special standard project further, make a poster to display in the foyer of the meeting house showing he pictures of two children. These children might be called "Courteous Cathy," and "Courteous Carl." On the poster list several of the items the children are working on the most to be courteous. Encourage the children to study the poster and to ask their parents to read it. This will help all to improve their actions.

Occasionally during the year we have a month with five Primary days. Then a fifth standard is needed. It is recommended when this occurs that you think of the needs of your own Primary. Do the children enter noisily? Are they arriving at Primary too early and not being quiet in the chapel? Do they make too much noise when they are dismissed from classes? Think over your problems and use the standard time to discuss problems with the children and solicit their support in solving them. Be sure to sing one of the standard songs. Also, it is good occassionally to ask children to repeat the words of the songs as a choral reading. You might use "Kindness Begins With Me" in this way:

One Child: "I want to be kind to everyone."

Three Children: "For that is right you see."

One Child: "So I say to myself, Remember this."

Three Children: "Kindness begins with me."



Calendar

This calendar — which was first published last month and is repeated here because some of the Stake and Mission dates were missing — comprises the date, place and time of forthcoming events in the British Isles. The April "Millennial Star" will carry the next guarter's calendar of events.

BRITISH MISSION

Jan. 22/23—Essex District Conference, Southend Chapel.
Jan. 29/30—Norwich District Conference, Norwich Chapel.

Feb. 5/6—Kent District Conference, Maidstone.

Feb. 12/13—Ipswich District Conference, Cambridge Chapel.

Mar. 5—Branch President's Seminar, Hyde Park Chapel, 4.30-6.30 p.m.

Mar. 27—Mission Board Meeting, Mission Home, 2.0-4.0 p.m.

Mar. 27—District Presidencies and Quorum Presidencies meeting, Mission Home, 4.0-5.30 p.m.

Mar. 27—Melchizedek Priesthood Committee meeting, Mission Home, 5.30-6.30 p.m.

CENTRAL BRITISH MISSION

Feb. 12-Mission Temple Day.

Feb. 12/13-Midland West District Conference.

Feb. 14-Midland West Missionary Zone Conference.

Feb. 19/20-Wales East District Conference.

Feb. 21—Wales Missionary Zone Conference.

Mar. 1/2/3—Missionary Temple Trip.

Mar. 2/3-Midland South District Conference.

Mar. 14-Midland South Missionary Zone Conference.

Mar. 19/20-Midland North District Conference.

Mar. 21-Midland North Missionary Zone Conference.

Mar. 26/27—Wales North District Conference.

GLASGOW STAKE

Jan. 23—Renfrew Ward Conference, Renfrew Chapel.

Feb. 12/13—Stake Conference.

Feb. 20-Easterhouse Ward Conference.

Mar. 13—Springburn Ward Conference.

IRISH MISSION

Jan. 28-District Dance, Holywood Road Chapel, 8 p.m.

Jan. 29—District Music Festival, Holywood Road Chapel, 8 p.m.
Feb. 2—Beehive's Standards Night, Holywood Road Chapel.

Teb. 2—beenive's Standards Night, Horywood Road Chaper.

Feb. 6-Mission Scout Sunday, Holywood Road Chapel, 7 p.m.

Feb. 26—Hearts and Flowers District Dance for Young Marrieds, Holywood Road Chapel, 8 p.m.

Feb. 26—District Conference, Holywood Road Chapel, 8 p.m.

Feb. 27—District Conference, Holywood Road Chapel, 12 noon and 3 p.m.

Mar. 6-Mission Youth Fireside, Holywood Road Chapel, 7 p.m.

Mar. 9—District MiaMaids "Dear to My Heart," Holywood Road Chapel.

Mar. 18—District Relief Society Party, Holywood Road Chapel. LEEDS STAKE

Jan. 21—Stake General Priesthood meeting, Dewsbury Chapel, 8 p.m.

Jan. 23—Sheffield Ward Conference.

Jan. 28—Stake High Council meeting, Barnsley, 8 p.m.

Jan. 29—Stake MIA Music Festival, Dewsbury, 7.30 p.m.

Jan. 30—Bishopric Seminar, Dewsbury, 9 a.m.

Feb. 4-1st Quorum of Elders meeting, Huddersfield, 7.30 p.m.

Feb. 4—2nd Quorum of Elders meeting, Haddersheid, 7.30 p.m.

Feb. 11-Stake High Council meeting, Barnsley, 8 p.m.

Feb. 12-Auxiliary Leadership meeting, Dewsbury, 4 p.m.

Feb. 12—Stake MIA Valentine Dance, Dewsbury, 6.30 p.m.

Feb. 18-High Priests' Quorum meeting, Barnsley, 8 p.m.

Feb. 20-Dewsbury Ward Conference.

Feb. 24—Stake Gold and Green Ball, Wakefield Mecca Locarno, 7.30 p.m.

Feb. 26—Stake Conference, Dewsbury Chapel, 6.30 p.m.

Feb. 27—Stake Conference, Dewsbury, 10 a.m. and 1.15 p.m.

Mar. 4—1st Quorum of Elders meeting, Shipley, 7.30 p.m.

Mar. 4-2nd Quorum of Elders meeting, Barnsley, 7.30 p.m.

Mar. 7-Bishops' meeting, Barnsiey, 8 p.m.

Mar. 11-Stake High Council meeting, Barnsley, 8 p.m.

Mar. 18—High Priests' Quorum meeting, Barnsley, 8 p.m.

Mar. 19-Stake Relief Society Annual Dinner.

Mar. 20-Bradford Ward Conference.

Mar. 25-Stake High Council meeting, Barnsley, 8 p.m.

Mar. 26-Stake Music Festival, Dewsbury, 7 p.m.

Mar. 27-Regional Seminar (Missionary).

LEICESTER STAKE

Jan. 22-Stake Primary Daddy-Daughter Dinner Date.

Jan. 23—Bishops' Seminar.

Jan. 29-Stake Gold and Green Ball.

Jan. 31—Stake High Council report meeting.

Feb. 5—Stake Temple visit.

Feb. 12-Stake Leadership meetings.

Feb. 13-Eastwood Ward Conference.

Feb. 14-Stake High Council meeting.

Feb. 26/27—Stake Conference (Welfare and MIA).

Feb. 28-Stake High Council report meeting.

Mar. 5-Aaronic Priesthood banquet.

Mar. 12-Stake Leadership meetings.

Mar. 13-Derby Ward Conference.

Mar. 14-Stake High Council meeting.

Mar. 26-Stake MIA Barn Dance, Woodsetton.

Mar. 27-Leicester Ward Conference.

Mar. 28-Stake High Council meeting with Auxiliary executives.

LONDON STAKE

Jan. 24-Elders' Quorum meeting, Hyde Park, 7.30 p.m.

Jan, 29-Stake Temple Day.

Jan. 31—General Priesthood meeting, Hyde Park, 7.30 p.m.

Feb. 7—Bishopric meeting, Hyde Park, 7.30 p.m.

Feb. 7-Elders' Group Leaders meeting, Hyde Park, 7.30 p.m.

Feb. 8—Stake Correlation meeting, Hyde Park, 7.30 p.m.

Feb. 12—Stake Relief Society executive and board meeting.

Feb. 13-Epsom Ward Conference.

Feb. 14—Epsom Ward Temple excursion.

Feb. 19—Stake Conference (Welfare and MIA).

Feb. 20-Stake Conference, Hyde Park, 10.30 a.m. and 2 p.m.

Feb. 21-Stake Sunday School Preparation meeting, Hyde Park, 7.30 p.m.

Feb. 26-Stake MIA Young Artists' Music Festival, Hyde Park Chapel.

Feb. 26-Stake Temple Day.

Feb. 28—High Council meeting, Hyde Park, 7.30 p.m.

Feb. 28—Elders' Quorum meeting, Hyde Park, 7.30 p.m.

Mar. 7—Bishopric meeting, Hyde Park, 7.30 p.m.

Mar. 7—Elders' Group Leaders meeting, Hyde Park, 7.30 p.m.

Mar. 8-Stake Correlation meeting.

Mar, 12—Stake Relief Society executive and board meeting.

Mar. 13-Luton Ward Conference.

Mar. 19—Stake MIA Leadership meeting.

Mar. 19—Stake One-Act Play Festival, Hyde Park.

Mar. 21—High Council meeting, Hyde Park, 7.30 p.m.

Mar. 21-Stake Primary Preparation meeting, Hyde Park, 7.30

p.m.

Mar. 26-Stake Temple Day.

Mar. 27—Regional Meeting (Missionary).

Mar. 28—Priesthood Leadership meeting, Hyde Park, 7.30 p.m. Mar. 28-High Priests' Quorum meeting, Hyde Park, 8.30 p.m.

Mar. 28-Elders' Quorum meeting, Hyde Park, 8.30 p.m.

SOUTH-WEST BRITISH MISSION

Jan. 21-Gloucester Relief Society Leadership meeting.

Jan. 23—Bristol District Conference.

Jan. 30-Gloucester District Conference.

Feb. 4—GloucesterDistrict Leadership meeting.

Feb. 6-Somerset District Conference.

Feb. 7-Bristol District Leadership meeting.

Feb. 11-South Coastal Leadership meeting.

Feb. 12-Cornwall Leadership meeting.

Feb. 14—Bristol Relief Society Leadership meeting.

Feb. 18—Gloucester Relief Society Leadership meeting.

Feb. 20-Plymouth District Conference.

Feb. 26-Mission Temple Day.

Mar. 4-Gloucester Leadership meeting.

Mar. 7—Bristol District Leadership meeting.

Mar. 11—South Coastal District Leadership meeting.

Mar. 12—Cornwall District Leadership meeting.

Mar. 14-Bristol Relief Society Leadership meeting.

Mar. 18-Gloucester Relief Society Leadership meeting.

Mar. 27-South Coastal District Conference.

SCOTTISH MISSION

Jan. 23-Dundee District Conference, Dundee East Chapel.

Feb. 12-Mission Gold and Green Ball.

Feb. 13-Edinburgh District Conference, Edinburgh Chapel.

Feb. 20-Ayr District Conference, Ayr Chapel.

Feb. 27—Aberdeen District Conference, Aberdeen Chapel.

Mar. 13—Hamilton District Conference, Hamilton Chapel,

Mar. 27-Dumbarton District Conference, Dumbarton Chapel.

SUNDERLAND STAKE

Feb. 5-Stake Presidency Dance, Stake House, Alexandra Road, Sunderland, 7 p.m.

Feb. 19/20—Stake Conference (Home Teaching and Sunday School), Stake House, Alexandra Road, Sunderland.

Mar. 5-Stake MIA Gold and Green Ball, Stake House, Alexandra Road, Sunderland, 7.30 p.m.

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WHERE ONLY THE BEST IS GOOD ENOUGH

The Church Great Brita

*HE Church of Jesus Christ of Latter-day Saints was established in Great Britain in the July of 1837. On the 30th day of that month nine persons were baptised in the River Ribble just outside Preston in Lancashire. They were the first fruits of

Since that day, more than 150,000 people have joined the Church in Great Britain. In the early days of the Church, one in the restored gospel in this land. every three persons baptised in this country emigrated to the Salt Lake valley. This was the purpose of the missionary programme. It was upon this foundation—a foundation of British converts, who sailed to America and walked across that vast continent to the centre of Zion — that the Church grew and

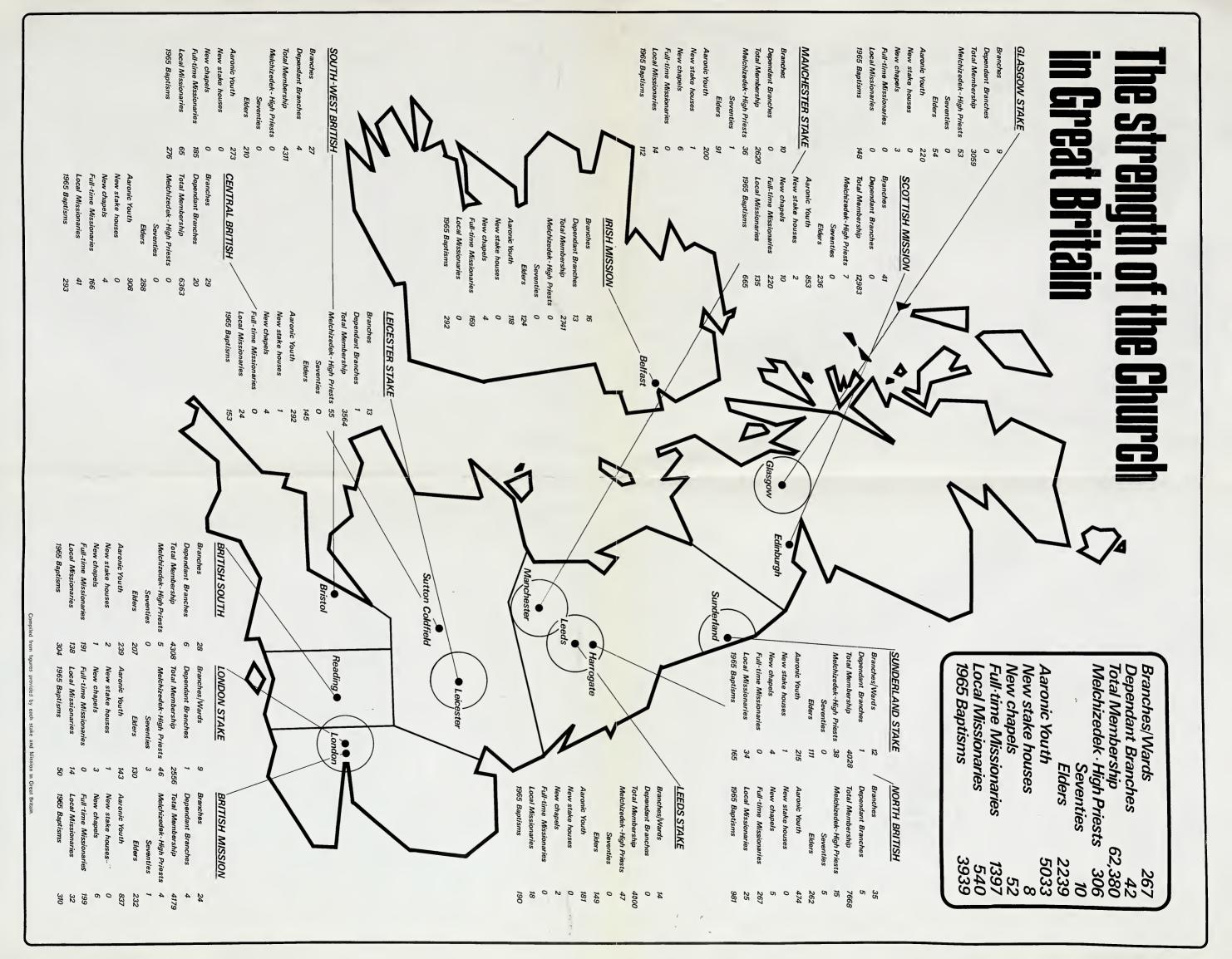
At one time, when the number of baptisms in a year dropped prospered in those troublesome times. from 5, 6, 7 or 8,000 to a mere hundred or two, it was thought that the "harvest of converts" in Great Britain was over, but just as in any rich soil one harvest automatically follows another, so it was with the British Mission. A "new era" was ushered in with the building of the London Temple, and a new surge of missionary endeavour followed. When in the early 1950s baptisms had been counted in hundreds, now the numbers increased to thousands. When in 1958 Great Britain was just one mission, now it is seven missions and six stakes. The Church in Great Britain is growing again. The attraction

of the Salt Lake valley is still there—and there are still many emigrations during a year, but the Church instructions now are that the converted should stay put and build up their own communities. And more and more members are doing just that ... building their own wards and branches, strengthening their own priesthood quorums and groups. Many of the young leaders in our branches are second generation Mormons, born into the Church in this country.

Produced by the STREET at 70 Queen's Road, Reading, Berkshire

hurch of Jesus Christ of Latter-day Saints was estabhurch of Jesus Christ of Latter-day Saints was estabhurch of Jesus Christ of Latter-day Saints was establatter of Jesus Christ of Latter-day Saints was establed by the Saints of Latter-day Saints was establed by the Saints of Latter-day Saints of Latter-d

Just as in any rich soil one harvest automatically follows another, so it was with the British Mission. A "new era" was another, so it was with the British Mission. Temple, and a new another, so it was with the building of the London When in the early ushered in with the building of followed. When in the numbers of missionary endeavour followed, now the numbers had been counted in hundreds, now the numbers increased to thousands. When missions and six stakes. It has now it is seven missions and six still there—and there still many the Church in Great Britain is growing again. The still many of the Salt Lake valley is still there—and there still many of the Salt Lake valley is still the Church instructions nown computed should stay put and build up their own computed should stay put and build up their own computed should stay put and build up their own groups. Wany of the young. Into the Church in this country. prospered in unuse mumber of baptisms in a year dropped At one time, when the number of baptisms in a year dropped At one time, when the mere hundred or two, it was thought At one time, when the mere hundred Britain was over, but from 5, 6, 7 or 8,000 to a mere hundred Britain was from 5, 6, 1 or converts. In Great automatically follows that the "harvest of converts" in Great automatically follows that as in any rich soil one harvest automatically and in any rich soil one harvest automatically like as in any rich soil one harvest automatically like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like as in any rich soil one harvest automatically and like and like a like and the restored gosper in unstrain 150,000 people have joined the Since that day, more than 150,000 people have joined to the Since that day, more than the early days of the Church, one in Since that Britain. In the early days of the missionary prochurch in Great Britain. In the purpose of the missionary procharge persons baptised in this condation—a foundation of British every three valley. This was the purpose of the church grew and gramme. It was upon this foundation—a that the Church grew and converts, who sailed to America and walked across that converts, who sailed to America and that the Church grew and continent to the centre of Zion—that the Church grew and continent the centre of Zion—that the Church grew and continent the centre of Zion—that the Church grew and continent the centre of Zion—that the Church grew and continent the centre of Zion—that the centre of Zion—that the centre of Zion—that the centre of Zion—that the centre of Zion—that



Millennial Produced by the STAR at 70 Queen's Road, Reading, Berkshire

Letters

WE read the report—"Servicemen's Conference" — in the February issue with great interest. We would like to ask the following questions:

- Should the report really have read "United States Servicemen's Conference"?
- 2 Were British Servicemen invited?
- If the answer to Question 1 is "Yes," then will the "Star" (presumable a British magazine) continue to refer to "Servicemen from Britain," when it really means U.S. Servicemen from Britain?
- 4. If the answer is "No," then why were the four British LDS Servicemen families in the Salisbury Branch not informed?

May I, very politely, suggest that the editorial staff of the "Star" be extended to include at least one LDS member from Britain, who knows that there are British Service families.

Incidentally, any U.S. Servicemen passing through Salisbury will always be

sure of a friendly welcome at our home, particularly if they are Latter-day Saints ... and we especially look forward to our first contact with Captain William Sansing, "Servicemen's Co-Ordinator for the British Mission" — or should this read "U.S. Servicemen's Co-ordinator for the British Mission?"

IAN H. ROSS, SGT., R.A.M.C., PORTON DOWN, SALISBURY, WILTS.

Editor's note: The "Servicemen's Conference," reported on Page 44 of the February issue, was open to all Latter-day Saint servicemen in Europe, no matter what their nationality, and, in fact, 38 British servicemen and their families attended the conference. All L.D.S. Servicemen's Co-ordinators in Europe were informed of the Conference, and each was asked to make his own travel arrangements for Servicemen within their areas. Capt. Sansing is the L.D.S. Co-ordinator for only the British Mission The Co-ordinator for the South-West

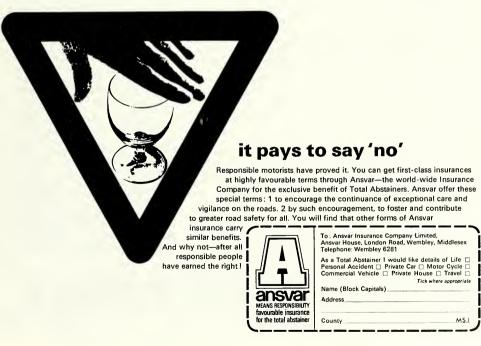
British Mission—of which the Salisbury Branch is a part — is Dr. John Wasley, R.N. The Mission Co-ordinators are for all Servicemen, whether British or American.

Oh, by the way, I'm English!

OMETIME ago, when my husband presided over the Spanish American Mission, we had access to the "Millennial Star," and I felt the excellence of your magazine.

Since then I have done extensive genealogical work in Somerset House and through correspondence with English people. I have greatly appreciated their courtesy and friendship, and felt the desire to express my appreciation to them.

EMMA G. HAYMORE (neé Huish), MEZA, ARIZONA, U.S.A.



New books

COLLECTION OF TALKS

PRESIDENT HUGH B. BROWN is a master of the English language. His knowledge of the Gospel, his powerful method of address, his subtle turn of a phrase has captured audiences all over the world. Unfortunately, in this country we have too few opportunities of hearing him speak.

Many of his better known talks have been published in booklet form. His magnificent address on "Mormonism," which he gave to students of the Pitts-burgh Theological Seminary, and his "Profile of a Prophet," which he presented to the students of BYU, are both available for reading.

Now another collection of his talks has reached the bookstore. "The Abundant Life," (Bookcraft, 28s. 6d.) is probably the best of works that I have read, for within it is found the plain and simple doctrine of the Church, expressed in a language that makes you proud to be a Mormon—and gives you a better idea of what it means TO BE a Mormon.

"The Abundant Life" is divided into four basic sections - The Joyous Life, which takes you through an exciting experience of growing in the Gospel and growing in the joyous knowledge that this is the truth; The Spiritually Responsible Life, which explains what we should be about and why we need, for example, to go to the Temple, or Love one another, or Be doers or the word, or serve in the Church: The Discerning Life, which takes us into such questions as the power of the Priesthood and the Civil Rights statement; and, finally, The Eternal Life, which, apart from all else, includes two fascinating chapters ... An Analysis of LDS Teachings and The Prophet Joseph Smith. Both should be read and studied by all members of the Church.

As I said at the beginning ... we have too few opportunities of hearing President Brown speak.

WORLD CONFUSION

HEN we become a student of religion — and we all do as we join the Church of Jesus Christ of Latter-day Saints — it becomes a desire within us not only to discover all we can of the doctrine of our own Church but to try and understand more about the beliefs of other churches in the world.



Hugh B. Brown

We do this for a variety of reasons. Mainly, I think, because as members of the Church of Christ we are expected to learn our own doctrine, and as we do this so we begin to compare our new beliefs with the old. We realise, also, that once we accept Mormonism, we become the target of every religionist with a little knowledge and a lot of criticism.

For my own part, any new book that gives me a better understanding of my neighbour is one that I will want to read, and for this reason alone I find Alvin R. Dyer's latest work, "This Age of Confusion" (Deseret Book Company, 25s.) interesting and extremely informative.

We were all taught by the missionary elders who converted us that we live in a world of more than 600 different Christian churches. We know that because of this situation, it was necessary for Christ to restore His Church to the earth in its pure form through the Prophet Joseph Smith.

These things we know, but why has the Christian world been cut into so many little pieces? Why is there today such a confusion of thought among Christians wherever you meet them? Why does church contend against church? And, of equal importance, is this only so within the Christian faith?

I found it fascinating to read Elder Dyer's chapters on the religions of the east, of Buddhism, Sikhism, Shintoism, and all the others. The doctrine of these religions were, to some degree, new to me, but what interested me more was his study of the collapse of each of these religions into exactly the same state of confusion that today besets Christianity.

Of course, Elder Dyer does not only



Alvin R. Dyer

deal with the eastern religions, his chapters cover all major faiths of the world and also deal with the larger Christian sects in detail.

I suppose one shouldn't be smug, but I AM grateful for the simple truth of the restored gospel of Jesus Christ!

FULL KIT OF TOOLS

TWO little books — neither of them boast 200 pages—that have recently been reprinted and re-issued, deserve a place on any member's shelf.

They are "A Rational Theology," by Dr. John A. Widtsoe (Deseret, Book Company, 18s.) and "Key to the Science of Theology," by Parley P. Pratt (Deseret Book Company, 18s. 6d.)

Dr. Widtsoe writes, "A carpenter with one tool does less and poorer work than does one with a full kit of modern tools." In this simple phrase, he explains the necessity for man to study, to read, to learn, to improve his understanding. Theology is the "science of religion," and as members of the Church which we claim is the "true Church of Jesus Christ restored to the earth," we have a greater need for understanding theology than have our brothers in other faiths. for we need to know the ground upon which we stand, we need to know the strength of our position, we need to understand the doctrine upon which Christ has founded His Church, we need to have a "full kit of modern tools."

With these two little books as starters, any member of the Church can add to the knowledge he already possesses—no matter how long he has been in the Church—and strengthen the testimony which holds him fast to the faith.

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FRONT COVER: The Chapel at Merthyr Tydfil. This view of the Chapel illustrates more than anything else, how close the Church is to the community life of the town in which it is built. (See page 85.)

STAR STAR

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The good neighbour

CONTENTS March 1966

- 73 Letters
- 74 New books
- 78 Sea Voyages and the Book of Mor-
- 80 News from the Stakes and Missions
- 85 The Church and You in the World: Preach the Plan of Salvation Obedience to Law is the duty of every Mormon It is also a duty to accept Civic leadership Be an example—set your light on a
 - Are we really Christian?
- 93 Melchizedek Priesthood
- 94 So you're the new Branch President!
- 96 Relief Society
- 98 Lesson Helps
- 101 Sunday School
- 102 The Wonderful World of MIA
- 104 The Primary Page

Insert: Map, "The Strength of the Church in Great Britain."

The Millennial Star is the official publication of the Church of Jesus Christ of Latter-day Saints in Great Britain. Published monthly from 70 Queen's Road, Readling, Berks. Printed by the Target Press, Reading, Berks. Subscription rates: 51 per year [Foreign 53], 2s. per copy: The Star is not responsible for unsolicited articles, but welcomes contributions.

HEN the Pharisee lawyer asked our Lord which was the greatest commandment, Jesus replied that whole-hearted love of God was the first great commandment. The second, He said, was like unto it, "Thou shalt love thy neighbour as thyself." Upon these two, He said, "Hang all the law and the prophets."

Upon these two, also, hangs the future of this world

in which we live.

Only when the peoples of the world come to understand God, keep His commandments and learn to live side by side with their neighbours in brotherhood can peace and understanding replace the hate, contention and violence which are now spreading like an epidemic throughout the world.

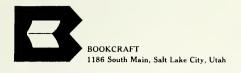
How can brotherhood and understanding really be established? The only answer is on an individual basis through a return to those truths taught by Jesus nearly

two thousand years ago.

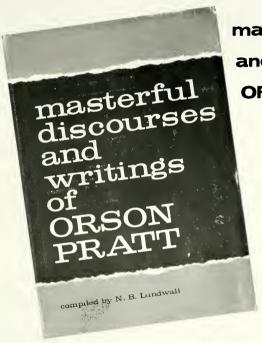
Personal application of the teachings of Jesus Christ is the foundation of brotherhood. If we love our neighbours as ourselves, we will do unto them as we would have them do unto us. We will not be thoughtless, unkind or spiteful to one we love. Love of neighbours means kindness, consideration, interest and a genuine desire to be helpful.

Real brotherhood cannot be superimposed upon a people of a nation. It must be applied and grow on an individual basis. This means that we must learn really to love each other. This love must then spread from ourselves to others around us. Until each of us has become in actual fact a brother to everyone around us, brother-

hood cannot become a reality.



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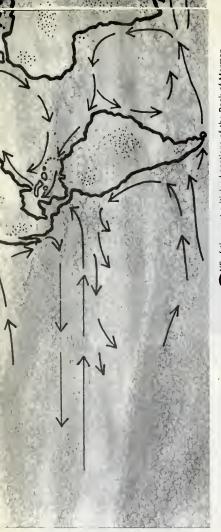


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by Eric Thomason, President, Redditch Branch

ONE of the most criticised sections of the Book of Mormon is the story that tells how descendants of the tribes of Israel crossed the ocean to reach America.

The practicability of long sea voyages such as this has made many people doubt the truthfulness of the Book of Mormon. And yet investigation of history over the past 3,000 years shows that several thousands of miles of ocean have never deterred men, or women, from trying to find out what is beyond the horizon.

Most people today think that before the time of Columbus it was generally believed that the earth was flat, and for this reason sailors were afraid to venture out too far in case they went over the edgel Actually, as far back as 500 B.C. a Greek named Eratosthenes used astronomical principles to calculate the circumference of the earth and arrived at a roughly correct figure of 25,000 miles. Yet by 150 B.C. this truth had been lost and replaced by theories of a flat world.

In A.D. 200 Ptolemy claimed that the world was 18,000 miles in circumference, and even in the 15th century this figure was still accepted. It was because of this theory that when Columbus reached the Americas, he believed that he had reached the Indies or China. He had no idea that he was 7,000 miles short of his goal, and that the great continent of America still barred

Columbus's voyage was a great adventure and the smallest of the two vessels that accompanied the "Santa Maria" only weighed 50 tons.

Phoenician seamen circumnavigated the continent of Africa in about 600 B.C. This voyage of 16,000 miles took three years, and in later ages the truth of this came to be disbelleved. The fact that they stated that the sun was on their right hand throughout a great part of their voyage was ridiculed in Roman times and through the Middle Ages. But now we know that they went far below the equator without realising that they were in the lower hemisphere of a globe.

Phoenician sailors also made regular voyages to Cornwall to collect cargoes of tin ore. Their zig-zag voyages probably covered more than 4,000 miles out and the same distance back home.

Leff, son of Eric the Red, a Viking captain, searched the coast of Virginia in North America in the year A.D. 1,000. Those Vikings staked their voyage over 4,200 miles of sea via Iceland and Greenland. They were too few in number to establish a colony and were repulsed by coastal Indians.

We should also remember that Viking longboats were open

and no longer than 70 feet from stem to stern. Size of vessel is certainly no drawback either for courageous



men who wish to cross oceans.

Crewed by George Harvo (31), and Frank Samuelson (26), an eighteen foot double ended boat was rowed without use of mast or sail from New York harbour to the Scilly Isles, 3,075 miles in 55 days, beginning June 6, 1897.

This amazing feat of endurance was probably equalled if not surpassed by Fred Rebei, who voyaged from Sydney, Australia, to Los Angeles, California, alone in an eighteen foot open boat in 1931-32. Rebel had no cabin, only a canvas sheet to shelter him on his 9,000 mile voyage.

The 46,000 mile, three year, round the world voyage of Captain Joshua Slocum, single handed in his 36 foot yacht is a Classic of this type of adventure.

Neither are the most primitive types of vessel any handicap. In 1947 six Norwegians on a raft of balsa wood logs lashed together with ropes pushed off from the port of Callao in Peru. Their objective was to prove that the Polynesian islands, including Easter Island, had been colonised by people from South Christian had been colonised by people from South Christian had been colonised.

Drifting by wind and current alone, these daring voyagers floated 4,300 miles across the vastness of the Pacific and in just over one hundred days time their raft crashed into the coral reefs off an island in the Tahiti group.

The Norwegians swam ashore. They had verified the folklore tales of the islanders who told how their a. :estors had crossed the great sea from the direction of the rising sun.

This was Thor Heyerdahl's famous Kon-Tiki expedition and the raft is in a museum in Norway.

In 1952, Eric de Bisshop, a Frenchman, with three companions, accomplished the reverse voyage also on a raft, which presented greater practical difficulties because wind and current were against him.

In 1965, Bob Manry, a 48-year-old American, sailed his 13½ ft. yacht from Falmouth, Massachusetts, to Falmouth, Cornwall, in 77 days.

Age, race, type of vessel and distance present no obstacle to determined explorers of the sea.

Archaelogy, geology and ethnology (the study of the origin of races) tend to verify the fact that the early civilisations of Central America established themselves on the coasts around the times given in the Book of Mormon record. Many features in tools such as ploughs, helmets, axes and weaving looms show striking similarities with Sumerian, Indian and Near Eastern civilisations of the same date and the feasability of these migrations cannot be doubted.

If you study a map of the seas and continents of the Earth, you will find that the pattern of sea currents flows in certain

directions consistently, and any voyager can rely on seasonal winds for assistance. Arab dhows made regular trips to India from Africa for thousands of years using these principles, and all sailing vessels have relied on trade winds in season to complete their voyages on time.

According to the Book of Mormon one migration by eight Jaredite vessels carrying twenty-two people took three hundred and forty-four days.

"And thus they were driven forth, three hundred and forty four days upon the water." (Ether 6:11.)

Reference to charts showing marine ocean currents indicate that the usual rate of flow is 1 knot or 1 1/5th miles per hour. At this speed the distance of 16,000 miles from the tip of Arabia to the coast of Peru would take 550 days. But in places currents flow as fast as 3 knots, and the wind would assist in some cases. The time given for the Jaredite voyage is acceptable, even if the factor of divine assistance and guidance is excluded. No intermediate stops are mentioned but there is no reason to mention these in the brief account of the voyage.

This voyage is stated to have taken place in about 2,200 B.C. and many up-to-date estimates of the commencement of the earliest coastal cultures in Central America agree with this date. Of course, the migrations could have taken a route across the Mediteranean and Atlantic Ocean.

In I Nephi 19:23, the conclusion of a voyage led by Nephi around 589 B.C. is described, but the time taken on the voyage is not specified.

"And it came to pass that after we had sailed for the space of many days we did arrive at the promised land; and we went forth upon the land, and did pitch our tents; and we did call it the promised land."

The purpose of the Book of Mormon, we must remember is as stated on the title page: "which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever. And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations."

Specific details of sea voyages by early emigrants to America really have no place in the book and would involve writing descriptions which have no bearing on the message of such a book.

Sufficient to say that they were accomplished and we have no reason to doubt the fact that they are possible; in fact so commonplace today have such voyages become, single handed or by small groups of people, that they are only mentioned as news items on television or in the daily press.

News from the Stakes & Missions

DATELINE: ARCTIC CIRCLE

THE boundaries of the British Mission have been extended some eight hundred miles across the North Atlantic to include the Icelandic Branch of the Church of Jesus Christ of Latter-day Saints. On instructions contained in a letter to President O. Preston Robinson, of the British Mission, and signed by all five members of the First Presidency of the Church, the twenty-eight member branch, located near Keflavik International Airport, becomes the outermost, northernmost, and westernmost branch of the mission.

Elder Billy Nephi Jensen, group leader of the servicemen's branch conferred with President Robinson this week in London, President Robinson set him apart and gave him all necessary authority to call and set apart the officers and teachers in the branch, Elder Jensen now has permission to authorise the baptism of several new members. Of these forthcoming baptisms, at least one will be of a local Icelandic sister. She and her husband, an American, will be joining the Church together. Another two baptisms are the result of a conversation which Elder Jensen held with a hospital corpsman on a night five months ago when Sister Jensen was giving birth to their sixth child.

Brother Jensen reports that the Icelandic Branch is a Bishop's or a Branch President's dream with 100 per cent. activity and a full compliment of officers staffing the auxiliaries. The branch thus far consists of five families and three men—their families being in the United States. There are eight in attendance at Priesthood Meeting — two High Priests, three Elders, two Priests, and one unordained members; Primary has fifteen.

Eighteen months ago, the branch consisted of three members, but through investigators and some arrivals of Church members, the Icelandic Branch has grown to its present strength and activity. Brother Jensen said that it is a "blessing to watch such growth;" and he added that with "proper direction and a little bit of hard work," the Icelandic Branch should become a permanent local branch with Icelandic members.

In 1947, Iceland became free and independent from Denmark. At that time the Church missionaries were not encouraged to remain. Elder Jensen sug-









was related to the Icelandic intention of emphasising national interests and local activities without outside influences. Returning missionaries from Denmark visited Iceland some months ago—apparently to investigate the possibilities of re-opening proselyting activities. One of their most interesting observations, according to Brother Jensen, is that the Icelandic language is about as distinct from Danish as Icelandic is distinct from English. There are at present no full-time missionaries in Iceland. The country's population, of about

The country's population, of about 100,000, are located in the coastal areas and mostly in the capital, Reykavik. The State Church is the Lutheran Church, but as with many of the peoples of the Atlantic community, the Icelanders are not an active Church-going people.

And so begins a new chapter in the history of the British Mission. Icelandic Branch:

Presidency: President, Billy Nephi Jensen; 1st Counselor, Lenord A. Jensen; 2nd Counsellor, Clyde Allen Swasey; Clerk, Gerald Anthony Sedrick.

Relief Society: President, Marian Mable Danes Jensen; 1st Counsellor,

"Mrs. America, 1965." In real life, Mrs. Alice Buehner, of Utah.

GENEALOGY

GENEALOGICAL RESEARCH undertaken in Cheshire and Lancashire by BERTRAM MERRELL (Genealogist) 26 Vale Road, Timperley, Altrincham, Cheshire

Left: Three new Chapels completed recently. Top: KILMARNOCK, Scottish Mission; centre: LEICESTER STAKE HOUSE; bottom: LOUGHBOROUGH, Leicester Stake.

Above: The cast of the SOUTHEND pantomime, "Rumpelstiltskin," which was presented in the Cultural Hall of the new Southend Chapel.

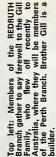


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Centre left: Eight Church Builders from the MANCHESTER STAKE, who have now returned to their home stake after work-ing on various Chapels throughout the country. They are Michael Corbishley, Robert Bradshaw, Kementh Gorman, Brian Roper, Geoffrey Robinson, Peter Sullivan, Derek Coultard and Susan Lee.

Bottom left: Primary children of the LINGOLN Brands been taking part in the Nativity play, which they put on at the Christmas Sacrament meeting. The part of baby Jesus was taken by Andrew, the son of President and Sister James.

Top centre: Part of a 51ft. mural which was painted for the WORCESTER District MIA Ball. The mural represented winter scenes. More than 150 people attended the dance, which was organised by Brother B. Haw, of the District MIA.

Top right: Members of the CORNWALL and PLYMOUTH Districts at their recent session of indoor games and dancing.



Sharon Kay Sorenson Swasey; Counsellor, Marilyn Carter Jensen.

Primary: President, Jo Ann Sedrick; 1st Counsellor, Marilyn Jensen; 2nd Counsellor, Marian Jensen.

FIRST PANTOMIME

HE Southend Branch presented the pantomime "Rumpelstittskin" in the new Southend Chapel during January.

The script was adapted by Sister

The script was adapted by Sister Maureen Waghorn from the fairy tale by the Brothers Grimm. She also directed the production.

This was Southend's first attempt at putting on a full-scale pantomime, and it was a great success.

Edna Gahagan, who disguised her usual cheerful and bright features under the and some of the Primary children. Doreen Eaton was the Good Fairy and selves as Bib and Bob the King's men and President Clinton Lee enjoyed them-King Paul, and Sister Janice Whitefield Whitefield cut a dash as the gold-loving performance as Maria, the girl who had Sister Kay Lee gave a sweet and gentle Day played Dame Lucretia Jolly, and dwart, wrinkled and bearded face of the ugly cast was made up of MIA boys and girls tween working the lights. The rest of the Oliver Nicholas played the Jester in be-Desmond McGrath was the miller, James to spin straw into gold for the dwarf Outstanding in the cast was Sister Rumpelstiltskin. Brother James

Special dances were arranged by Sister Margaret McGrath; Desmond McGrath built the scenery, which was painted by John Gahagan and Elder J. R. Hales.

The success of the pantomime was due in the main to the fine spirit and teamwork in the cast and stage management. Southend have now decided to put



on a pantomime every year.

2nd

"MRS. AMERICA 1965"

MRS. ALICE BUEHNER, mother of six, visited London during the week of lanuary 24. She was the guest of President and Sister O. Preston Robinson, at the British Mission Home at a dinner given in her honour. In attendance at the dinner were Sir Thomas Bennett, architect of the Hyde Park and Crawley Chapels, President and Sister Joseph W. Darling, President and Sister Joseph W. Darling, President and Sister Joseph Hamstead, Brother and Mrs. Bruce H. Röbinson, son of President and Sister Robinson, son of President and Sister Robinson.

Sister Buehner is a fine, active Latterday Saint and when she visited London was completing an extensive tour of the continent where she was travelling under the title, "Mrs. America 1965," for the United States Travel Service. Sister Buehner was selected, "Mrs. America" from the contestants of all the 50 States. Since her selection site has travelled widely and wherever she goes is a wonderful ambassador for the Church.

ROUND AND ABOUT

The Mormon Missionary Chorale, which was featured in our February Issue, sang before large audiences at Falmouth and Penzance recently. At Penzance, the Mayor and Mayoress were in attendance, and afterwards the Mayor said that it was good to see young men preaching the gospel of Jesus Christ in a time when so little was said or believed of Christ.

The Bristol LDS Basketball team beat

Culdrose 1620 in their recent match. After the game, President Ray H. Barton, South-West British Mission, presented the Culdrose team with two copies of "The Mormon Story" and four copies of the Book of Mormon.

At the Cornwall District Conference at Falmouth, Elder H. McDermott was released from the office of District President. Elder Pearce was called and sustained as the new President.

The first social activity held in the Cultural Hall of the new Southampton Chapel (reported in February Issue) was the Gold and Green Ball, which attracted some 70 members and investigators. The organisers of this Portsmouth District MIA event were Superintendent Michael Tate and President Eleanor Crook. The music was provided by a group known as the Medians on drums and guitars.

Elder Horace Cairns, of Eastleigh, entertained the children of the Portsmouth District with his conjuring at District Junior Sunday School party in the new Southampton Chapel. The party followed the baptism of Beverley Susan Hose, eldest daughter of the Southampton Branch Presidency's 1st Counsellor.

The Portsmouth Mormon Chapel Choir was joined by members from the Leigh Park Branch when they visited hospitals in Portsmouth City to sing for the patients. The choir was directed by Brother Mervyn Cawte.

More than 90 people attended the New Year's Eve Dinner and Dance held by the Lowestoft Branch. A turkey dinner with all the trimmings was provided, and dancing followed until midnight, when balloons were released from the ceiling to celebrate the arrival of the new year.

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The Church and You IN the World

TODAY, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is clear.

In the year 1830, there was given to the people of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system, which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the word which we should preach—the gospel plan of salvation.

Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God governing the affairs of men. Indeed, the success of communism depends largely upon the substitution of the belief in God by the belief in the supremacy of the state.

Preach in season and out of season belief in God, the eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Second: Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labour union, or any other organisation to deny a man the right to speak, to worship, and to work.

Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach "... that no government can exist," and I quote from the Doctrine and Covenants, "except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D. & C. 134:2.)

Fourth: Preach the sacredness of family ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our governments, as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men . . . If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (13th Article of Faith.)

To summarise: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

Proclaim that his beloved Son, the Redeemer and Saviour of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorised to represent him here on earth—authorised by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church, but most particularly upon those who have been called as leaders and servants of the people.

FROM THE PEN OF THE PROPHET by President David O. McKay



Preach the plan of salvation

Obedience to law is the duty of every Mormon

by Dr. Gerrit DeJong

"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.

"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign and subdues all enemies under his feet." (Doc. and Cov. 58:21. 22.)

FROM the organisation of the Church, the Latter-day Saints have considered obedience to law the obvious duty of every member of society, regardless of his religious affiliation. In fact, the religion embodied in the Church of Jesus Christ requires of each Latter-day Saint loyal and whole-souled support of his government, a reasonable amount of service to the community to which he belongs, and devotion to the interests of his nation. No devoted Latter-day Saint can be unaffected by, or uninterested in, the political affairs of his home town or home country.

In his letter Paul the Apostle instructed the Romans as follows:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall resist to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs subject, not only for wrath, but also for conscience sake.

For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (Romans 13:1-7.)

Paul directed Titus to include among the sound doctrines he was to speak, that his people "be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1.)

The Prophet Joseph Smith sent to John Wentworth, editor of the "Chicago Democrat," a short statement listing thirteen important items in the religion of his Church. The twelfth of these Articles of Faith states that "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law." This statement represents the practice as well as the theory of the Latter-day Saints. They try consistently to be subject to those who make, interpret, and execute the laws of the nations in which they happen to reside

Section 134 of the Doctrine and Covenants is a declaration of belief regarding government and laws in general, adopted by unanimous vote at a general assembly of the Church, held at

Kirtland, Ohio, August 17, 1835. This declaration was made, as explained in the preamble, "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood." It was inserted near the end of the Book of Commandments, as compiled at that time. This section is not to be considered a revelation to Joseph Smith, but merely a setting forth of the position of the Church. It was probably written by Oliver Cowdery, for the Prophet and his counselor in the First Presidency, Frederick G. Williams, were in Michigan at the time the declaration found its place in the Book of Commandments. Its retention in the Doctrine and Covenants, while other writings of Oliver Cowdery were removed from it, plainly indicates that the declaration of belief concerning government and obedience to law as contained in Section 134 is to be regarded as Church doctrine.

Every Latter-day Saint should make a careful study of the statement regarding government and law, rather than to rely on a hurried reading of it. We should note that the declaration reaffirms our belief in the sacredness, dignity, and God-given free agency of the individual; that good government should provide and support religious liberty; that good government should protect the individual right to, and control of, property; and that good government must respect and protect life. To settle disagreements or differences of opinion, recourse to lawful processes is advocated and violence is disapproved.

The Church firmly stands behind the idea that church and state must be kept separate until the inauguration of Christ's personal reign.

And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.

And if he or she shall steal, he or she shall be delivered up unto the law of the land.

And if he or she shall lie, he or she shall be delivered up unto the law of the land.

And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. (Doc. and Cov. 42:84-87.)

Thus modern scripture advocates obedience to secular authority as did the Saviour when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matthew 22:31.)

In 1841 an English traveller who traversed Nauvoo found almost no lawlessness, idleness, or vulgarity. Since there seemed to be no law enforcement officers, he asked Joseph Smith how such an ideal condition was achieved. The Prophet, knowing that faithful followers of Christ would not break the laws of the land, answered laconically, "I teach my people correct principles, and they govern themselves."

Calvin Coolidge, while President of the United States, explained that the efficacy of a people's political government depends largely on the religious convictions of that people. "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality, for the rights of mankind. Unless the people believe

in these principles, they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, and the other on force. One appeals to reason, and the other appeals to the sword. One is exemplified in a republic, the other is represented by despotism.

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being."

Loyalty in civil affairs characterises the life of a truly religious person. A man's religion can be measured in part by the loyalty that marks his citizenship.

Sometimes public officials who are elected by the people break away from their allegiance to those who put them in office. As a rule such officials do not think of themselves as accountable to the Lord. But Latter-day Saints believe that they are so accountable, for the Lord himself has said that He holds men accountable for their acts in relation to government, both in making laws and administering them, for the good and safety of society. (Doc. and Cov. 134:1.) God established the right of men to be free to set up their own peculiar forms of political government. If, therefore, any man or body of men seeks to abridge that right, God will hold him responsible, whatever his position in that government. This is, of course, of special importance in a democracy, where men exercise their free agency. But this places the necessity of eternal vigilance upon all the people. They must look upon their right to free government as sacred, for it was God-given. Failing to do this, they will lose their freedom. It becomes a religious duty for all free men to seek out honest, wise, and good men to fill political offices.

Many well-meaning persons believe that their participation in establishing and maintaining good government is restricted to the exercise of their voting power. Recent elections have shown, however, that attendance at political party meeting also is important. Participation in pre-election meetings can be more telling in the selection of wise men to fill political offices than the voting at final elections. And, having helped to vote good men into office, Latter-day Saints should not forget them. They can do more than invoking divine blessings upon their spokesmen. All who are truly interested in their country's welfare will follow the measures before legislative bodies and let their elected representatives know what is thought best. Interest in one's government is expressed not only in the occasional use of the franchise, but through being constantly and persistently alert to all that is happening in public affairs.

Latter-day Saints look hopefully and prayerfully forward to the time when, as predicted for the latter days by Isaiah and Micah, "war shall be no more." Their leaders have persistently told them that this blessed condition will not be achieved from mere believing, or from preaching, but by consistent application of the principles of the Gospel of Jesus Christ to all phases of our business, social, and political life. Some day intelligent human beings will realise the importance and benefits of maintaining the right ethical and moral relations with each other. The Savour's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" will have to find lodgement in the hearts of all people before they will turn their swords into plowshares and their spears into pruning hooks.

Why has there been so much war this last century? The answer is relatively simple: by and large the nations of the world have forsaken their God and have begun more and more to worship at the shrine of materialism. Christ and His plan of love and service have been abandoned in the main and man trusts in the arm of flesh. The leaders of some nations have openly declared that they are anti-Christ; some even boast of being against all religion. This world will hardly reap peace instead of the wars it is now suffering from until we overcome selfishness and self-sufficiency, and acknowledge our dependence upon our Maker.

Those of us who have been asking ourselves whether war is ever justifiable might reread the first two verses of Section 134 of the Doctrine and Covenants. Resorting to force when no other method remains, in the defence of the free exercise of conscience, of the right to, and control of, property, and the protection of life is not incompatible with the desire to live by the word of God. Our young men and young women who are called to serve in the armed forces of their country will be helped in thinking that they are fighting on the side of righteousness and in the defence of man's free agency.

The Latter-day Saint who prizes the teachings of the Gospel informs himself on the various present threats to peace, and on the measures by which his government is seeking to meet them. He should give full support to all such measures that are consistent with the Gospel and that seem likely to accomplish good. An intelligent approach to the problem of war and peace is, of course, impossible unless we constantly strive to increase our understanding of peoples and cultures.

The teachings of the Church have in a variety of ways led to the development of patriotism among the Saints. Whenever the world has been at war, the Latter-day Saints have always furnished their share of fighting men. In both World Wars and in the war in Korea the Latter-day Saints furnished their share of the needed man-power. In relieving those who were in distress as the result of war, the Latter-day Saints have often done more than could reasonably be expected.

The Saints have shown their patriotism and humanity in other ways besides fighting for their country in time of war. They have had a full share in building up the country, in developing its resources, and especially in spreading the edifying spirit of religion.

"A truly patrotic spirit in the individual begets a public interest and sympathy which should be commensurate with our nation's greatness ... Loyal citizens will probably be the last to complain of the faults and failures of our national administrators. They would rather conceal those evils which exist, and try to persuade themselves that they are only temporary and may and will be corrected in time. It is nonetheless a patriotic duty to guard our nation whenever and wherever we can against those changeable and revolutionary tendencies which are destructive of a nation's weal and permanence." (Joseph F. Smith, Gospel Doctrine, page 517.)

Speaking of constitutional privileges to be upheld, President David O. McKay said in the General Conference held in April 1950: "I repeat that no greater immediate responsibility rests upon the members of the Church, upon all citizens . . . than to protect freedom.

"Let us, by exercising our privileges

- (1) Preserve our right to worship God according to the dictates of our conscience.
- (2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute in order to realise this God-given privilege. Read in the Doctrine and Covenants this statement: '... it is not right that any man should be in bondage one to another.' (Doc. and Cov. 101:79.)

- (3) Feel free to plan and to reap without the handicap of bureaucratic interference.
- (4) Devote our time, means, and life, if necessary, to hold inviolate those laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"To sum up this whole question: In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and

THE AUTHOR—Dr. Gerrit deJong is a member of the Deseret Sunday School Union Board, and the author of Sunday School manuals. He has also served as Dean of the College of Fine Arts at Brigham Young University, and Professor of Modern paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, ... the necessity of obedience to the principles of the gospel of Jesus Christ—only thus will mankind find peace and happiness:

"'If ye continue in my word, then are ye my disciples indeed:

"'And ye shall know the truth, and the truth shall make you free,' (John 8:31, 32.)" (Conference Report, April 1950.)

It is also our duty to accept civic leadership

by Albert Pickup

As members of the Church of Jesus Christ we should be striving to be in the world but not of the world. Many of us have longed for the opportunity to live the law of consecration or the United Order, in a community of faithful Latter-day Saints. Perhaps for some of us this will one day be possible, in our time

In the meantime we are mostly condemned to the situation of living in and being dependant on a mixed community. Perhaps we live in the middle of an area on Non-Mormons, with our children the only members of the church. We must shop, ride in the same buses, be subjected to the same laws, taxes, television programmes (with their almost satanic commercials) and partake of a number of other communal activities with Non-Mormons. In such circumstances it is indeed difficult if not impossible to avoid becoming "involved." The question is, therefore, not whether, but how far, we should permit ourselves to become involved "in the world."

A DECLARATION OF BELIEF, prepared in 1835, and included as the 134th Section of the Doctrine and Covenants, points out the relationship we should have to the law, to the government, and to our neighbours. The Saviour (Matt. 22:37-38) told the Pharisees who asked him which was the greatest commandment, that the first was to "Love the Lord thy God with all thy heart and with all thy soul and with all hy mind," and that the second was like unto it, namely to "Love thy neighbour as thyself." He said that on these two commandments hang all the law and the prophets.

The 12th Article of Faith tells the world that "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law." In spite of our privileged position as members of the true church, we just have to be interested in our neighbours, and we need to be concerned about the social arrangements of the community in which we live.

Biographies of many of our Church leaders, past and present constantly refer to the part these great men have played in public life. Shortly before his death, the Prophet Joseph Smith was a candidate for the Presidency of the United States; and it is recorded that in 1844, a man who was later to become

President of the Church, Lorenzo Snow, was sent to his native state, Ohio, to campaign for the prophet. President Joseph F. Smith, the son of Hyrum, became President of the church at the age of 63. His life is one long story of service. Ordained an apostle by Brigham Young when only 28, no man could have done more for the church, yet he still found time to serve on the City Council in Salt Lake City and in Provo. He also served well as a member of the Territorial House of Representatives.

President George Albert Smith also took a very active part in politics in addition to his tremendous service in the church. Like many church leaders before and after him, President Smith, through his civic and public life, was able to gain much respect for the church. He was an ambassador of goodwill and did probably more than any before him to break down prejudice against the church.

In spite of all his church activity, President David O. McKay seems to have arranged enough time to take care of his civic duties in many public organisations. His second counsellor in the First Presidency, Elder N. Eldon Tanner, has given much of his time to civic life and at one time was a cabinet minister in the Canadian Government. Another apostle, Elder Ezra Taft Benson, was Minister for Agriculture in President Eisenhower's government.

All these fine upstanding men of God and many others not mentioned, have given of their very best to the church, but they have nevertheless realised that they owed a duty, as citizens, to the community, and have allowed their leadership ability to be used for their neighbour's good.

A statement often made is that religion and politics do not mix. Another is that members of the church should not "dabble in politics." They are probably made sincerely and in good faith, but they have no foundation in logic or church doctrine. If members of this church are not prepared to accept participation or leadership in civic life where the opportunity arises, then the government of our towns and cities, and indeed our country, must rest forever in the hands of those who are NOT of Christ's church. Is it not feasible and desirable, that wherever possible, government should be influenced, and laws made and enacted, by men who are living the gospel? It is probably true to say that

most men in public office are there by design, and a great majority seek office for their own gain and honour, caring little for the commandments of our Heavenly Father in the conduct of their public or private lives.

It is not wrong to be involved in politics. The wrong arises when we seek title or honour or position for our own self agrandisement.

Speaking at the 1964 General Conference, Elder Ezra Taft Benson, of the Council of the Twelve, warned members of some of the dangers which threatened the church from within. One of these dangers was the flattery of prominent men in the world. There is nothing wrong in being honoured for a good thing if one comes to these honours by right ous living. In their anxiety to run after the honours of office some men are no longer willing to stand up and speak up for the principles of the gospel. They seek to justify unrighteousness by claiming that once in position they can do so much good. But they can lose salvation on the way, and seek to justify themselves by saying that some day church doctrine will catch up with their way of thinking.

Another wrong in political involvement can come in frequent contact with the public, council work, or with those in high civic or social positions. In all such cases we need to be sure to mantain gospel principles. We must never lend ourselves to policies or decisions contrary to church teaching. In most political parties provision is made for us to stand aside on the grounds of conscience.

Should we spare time from church activity to take part in community service? Section 98 of the Doctrine and Covenants makes two important obligations clear. We are to obey the law of the land, and we are to elect to public office good men. The Lord declares "... when the wicked rule the people mourn." This has been true from the beginning of time as we know it. We are responsible for those who rule over us and in Verse 10 we are instructed: "Wherefore honest men and wise men

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should be sought for diligently, and good men and wise men ye should observe to uphold."

Wherever there is political corruption there are forces at work which will undermine and destroy the fabric of government. The only security against this is in the election of good honest and wise men. What better place to seek for them than in the priesthood leadership of the church. Here are men acting in the name of God with the Holy Ghost to guide their every righteous action.

I believe we have an obligation to take time to be aware of civic affairs. We live in a community and have a right to a say in its administration. We have a duty to see that the right kind of conditions and environments are provided for the protection, education, culture, and temporal happiness of ourselves and our children. I also believe that if we have the ability, it is our duty to accept civic leadership. If we will always uphold gospel principles, such work will not detract from our church activities and callings, and the latter will often be modified to allow for these essentials and public duties.

It has been my personal experience that if we maintain our standards both church and civic duties will benefit each other. I know that my influence for good in the community has been made evident in many ways. On the other hand, I know that my abilities, attitudes and integrity in church work have been greatly strengthened and broadened in the best possible way through my experience of public life. Not least of the blessings in my town have been a greater respect for the church, easier access to the local press and favourable reporting, and help for the missionaries in their proselyting activities.

If religion never mixed with politics, Satan would have no difficulty in ruling all countries instead of one. We should be thankful that there are men in positions of civic leadership who, whilst not perhaps members of Christ's true church, nevertheless base their lives and conduct on religious and Christian principles.

Be an example....set your light on a hill

by David B. Haight

IN the greatest sermon of all times, delivered on the Mount to the multitudes, and to his disciples, Jesus taught us some of the essential elements of the way we should live. He declared that He came to fulfill, not to destroy the law, and He enumerated new commandments and guideposts for our relationship with one another.

"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and

glorify your Father which is in heaven." (Matthew 5:13-16.)

The Lord is telling us to accept Him truly as the Messiah and the Saviour of the world, that after we are baptised and learn to keep the commandments, we should not hide our newlyfound wisdom from others, or keep our newly-found wisdom buried, but be a shining example to all with whom we come in contact.

The father of an outstanding family went to one of our bishops and asked to have someone come to his home and explain about our Church. Upon inquiry by the bishop as to the reason for his interest, the father replied:

"We live next door to the Wilson family, who are members

of your Church. If my family can grow up to be like theirs, I want to know more about your Church."

The Saviour seemed to realise that His true followers would be in a minority, but if they would be valiant and strong believers, their "salt" would flavour many others.

At a large military camp in the United States a few years ago, there were several thousand "draftees" congregated in a large assembly hall. The commanding general, after issuing instructions and giving admonitions to these young men, asked, "Are there any Mormon missionaries in the audience?" About a dozen stood up. The general then said, "I want all of you young men to look at these outstanding men who have been on missions for their Church. If you will observe their principles and pattern your actions after theirs, you will be better citizens and avoid serious trouble."

The Gospel improves our lives and makes us better men and women, better citizens, better fathers and mothers, better students, better employees because of the great purpose in life it affords us.

The Saviour turned to Peter on that last, fateful night and instructed him saying: "And when thou art converted, strengthen thy brethren."

How can we strengthen our brethren? Show them by example as we mingle with them at work, on the buses, in the shops, and as we associate with our neighbours. Do good to all men at every opportunity.

As Latter-day Saints, we should take advantage of opportunities to be of service to our town, city, education committee, good-will associations, and to use our talents of leadership and abilities which have been developed through our Church participation.

Our Lord's ministry is a perfect example of service: "I am among you as He that serveth."

King Benjamin in his great address to the people said, "When ye are in the service of your fellow beings, ye are only in the service of your God."

Members of our Church should stand for public office. They should serve mankind at every opportunity. Assist the WVS, the Red Cross, and any worthwhile activity that is essential to the moral convictions of righteousness to help prevent the further crumbling of moral standards and social standards throughout the world.

When George Romney (who served 18 months of his mission in Aberdeen, Scotland) was campaigning for Governor of State of Michigan two years ago, nearly ten million people in that state knew he was a Mormon. He was proud of his Mormon background and his strong beliefs and many people supported him because they knew he lived his religion and was a man of character, God-fearing, "one who keeps the commandments."

Governor Romney is one of our finest examples of the Lord's admonition not to hide our "light under a bushel" but to put it "in a candlestick" high on a hill and the light beam will affect a large area.

The most respected world-wide mens' organisation is the Rotary Club International. The new president-elect (for the next year) of this organisation of hundreds of thousands of outstanding men and leaders throughout the world is Elder Richard L. Evans, of the Council of the Twelve of this Church. His voice has become universally famous through "The Spoken Word," which is broadcast every Sunday from the tabernacle in Salt Lake City. Now he has been selected from all the talent available in this Rotary organisation to be the world-wide president! As he travels the world and speaks to Rotary groups and other international audiences, the publicity stories which proceed him will tell of his religious beliefs. Imagine his influence

for good!

If we serve God in righteousness, using our talents and abilities, the good that we can do for mankind as the "salt" is immeasurable.

Marion D. Hanks was called by President Dwight D. Eisenhower to serve as a member of a special presidential advisory committee on "Youth Fitness" which gave him an opportunity to speak to youth leaders as well as to the youth themselves and to help strengthen their moral fibres with the truths we have available in the Gospel. He is another example of putting the "light" on the hill as a beacon to others who need to feel the great strength that comes from those who are strong in God's earthly kingdom.

The opportunity to be of public service has come to me in many ways and I assure you there is great satisfaction in being of service to others in the Church and serving people of other organisations. While serving my Church as a Stake President I also had the pleasure of serving with public spirited citizens outside our Church as a Director in the Red Cross, President of the Chamber of Commerce, Director of the Rotary Club, and as Mayor of a fast-growing city in California.

Many times fellow citizens have made such remarks as: "We know you cannot be influenced by the wrong elements," or "We know you are honest; you live a good Christian life; we have confidence in you."

I found great joy and satisfaction in being able to put into practice the principles of the Gospel and the teachings of the Saviour.

The people who are really happy in all walks of life are those who live the truths of the Gospel and who try to understand the Golden Rule and follow the admonition of the Sermon on the Mount and obey the Ten Commandments.

We have a solemn obligation to "open their eyes and turn them from darkness to light." We can be the "salt" of the earth and the good that we might do among non-members of the Church would be difficult to measure. The Saviour expects us who have the truth to be "fruits" of the Gospel and to be an example to all mankind.

As Sister Haight and I have represented our city and other organisations at meetings and appointments we can testify to you that as you live the commandments you will be respected and honoured. People have come up to us and said, "I wish I didn't feel that I had to take a cocktail." One day a lady remarked, "Could my husband and I stay close to you during the evening and do the things you do because you always seem to enjoy yourself mingling with all the people, being friendly with everyone, without having some of our habits."

The Saviour understands so well the great example he was using when he talked of the "salt" and as he referred to it as "having lost its flavour." Salt in Palestine was gathered in an impure state and, often underwent chemical changes by which its flavour was destroyed while its appearance remains the same. He is telling us that we can have the blessings of the Gospel and look like we should be good and strong—but loose our strength, strength of character and influence which we could exercise in the world. Don't let this happen to you. You will be respected when you live as you know you should.

Be an example-set your light on the hill.

THE AUTHOR—David B. Haight is the President of the Scottish Mission, and has served in this position for three years. Before being called as Mission President he was Mayor of Palo Alto, California . . . he still had two years of his first six-year term as a City Councilman to serve. He was also President of the Palo Alto Stake.

...AND JUST A FINAL THOUGHT by President Mark E. Petersen



Are we really Christian?

SELDOM has there been greater fear in the world than there is today. And probably at no time since the flood of Noah's time has there been such danger of world destruction as we now face.

Hatred among nations is worldwide. Race is pitted against race, neighbour against neighbour. In some instances sons and daughters bitterly oppose their own parents. To a large degree the world has lost the divine quality of natural affection.

Why not make a fresh start, and overcome all these evils? What a relief it would be to all mankind! Many say they would give anything—just anything—to have peace of mind, harmony and goodwill once again. But are they willing to pay the price?

The Western nations at least can have this peace, and once they achieve it. other nations would follow suit.

These Western nations claim to be Christian nations. Christ is the Prince of Peace. His Gospel is the Gospel of peace. Yet even among the Christians there is no peace. And why? Because not even the Christians are willing to apply the principles of the Prince of Peace, principles which can wipe out war and ill feeling, and put the spirit of brotherhood and sisterhood into every heart.

If mankind would truly and seriously believe in the Christ, and do His bidding, peace would come, as truly as that the rising sun dispels the night.

Note just a few of Christ's rules for relationships between nations and individuals.

"Thou shalt love thy neighbour as thyself."

Mankind has never known the true implication of that commandment, nor its infinite potential. Have we the faith to try to observe it?

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who despitefully use you and persecute you."

No-one can tell the power for peace this would be. No-one has really tried it, at least on an international scale. As Christian nations, so-called, have we the courage to do what the Christ advocates? Is He really a Saviour to us if we fail to obey His word?

"All things whatsoever ye would that men should do to you do ye even so to them."

The Golden Rule. Is it golden to us? Have we the courage to live it? Have we the faith to do what Jesus said? Or are we frightened by the "risk" we think we would take?

What if everyone tried to live a perfect life?

Jesus told us to be perfect, as perfect as God. Was that just verbage? Or did He mean what He said?

If all Christian peoples really tried to be perfect in all they did—perfect in their relationships with their neighbours, their friends, their business associates, their wives and husbands, their children, their parents, with everybody—what would it do for mankind?

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles.

But it takes faith-and works-much of both.

It requires a new view of Christianity on the part of all, and a new willingness to accept it.

Are we Christian if we instill hate in the hearts of our people toward our enemies?

Are we really Christian if we find no place in our lives for the Golden Rule? We "Christians" need to take a new look at true Christianity, and ask ourselves if we will be willing to become genuine disciples of the Saviour.

Fellowship through Friendship

"A new commandment I give unto you, That you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)

THE opportunity of association and companionship in an atmosphere of religious fellowship may be found in priesthood quorums, auxiliaries, social functions, recreational activities, and in the Sacrament and other meetings of the Church. Successful fellowship of new converts depends upon their participation and the helpful encouragement of friends. Thus, in the exercise of love, as commanded by our Father in Heaven, there are two basic steps which must be followed in sharing the light of the Gospel with new converts and helping to fellowship them into the Church.

STEP ONE: DEVELOP FRIENDSHIP

"I have given them my word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world." (John 17:14-16.)

- The Gospel takes people out of the world and makes them islands. The Lord knew that they could not live this way but that through friendship and fellowship in the Church the new converts would feel the unity and kinship, and would be able to live the Gospel as a group, and not like islands.
- The family, and the individual ward or branch mem'er, can be a real force in helping new converts obtain a greater understanding of the Gospel, feel wanted and socially accepted. This is especially true when friendship is formed between families, members of families, or individuals, and new converts of the same age.

- Love and friendship are both exercised to convert people into the Church and must serve as the basis of their fellowship and future activity in the Church.
- Once friendship has been developed, the local member has a personal charge to see that the new convert is assured of fellowship and friendship with all members of the ward or hranch.

STEP TWO: PRACTICE OF RELIGION

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.)

- New converts will be active to the same degree that they identify themselves with the Church members and programme. In other words, we must stimulate all members to really develop feelings of kinship and responsibility for one another throughout the Church, and want to share the experiences, happiness, and joy we feel in the Gospel with others.
- Man cannot live by borrowed light, so through the example we set and the exercise of true friendship and fellowship, the new convert will start generating his own light.
- 3. The missionary will bring his investigators to Sacrament meetings where they can be introduced to the Bishop or Branch President prior to their baptism. He will present the fellowshipping discussions following baptism and be personally concerned with their integration into the complete Church programme.
- 4. The Bishop or Branch President will greet prospective converts with real love and start planning their fellowship into the Church prior to their baptism. The home teacher, fellowship couple, auxiliary worker, family, or individual, will be assigned to the new converts by him. His assignment

- will depend to a large degree upon the home teaching programme, and the available members for fellowshipping in his ward or branch.
- The role of fellowship is accomplished by the ones assigned to the new converts observing the following practices:
 - a. Live the Gospel and set a worthy example in all things.
 - Develop love and friendship for those being fellowshipped.
 - Be an active member of his priesthood quorum and encourage attendance at meetings and quorum functions.
 - d. Participate in the cultural and social activities of the ward or branch and do everything possible to see that the new converts are integrated into these activities.
 - e. Take them to Church if necessary and help them to form the habit of going regularly. Teach them that attendance at sacrament meeting is a commandment to the membership of the Church
 - f. Help them to start their Family Home Evening meetings. Arrange for unattached youth or adults to meet with families in the ward or branch who are holding these most important meetings.
 - g. Encourage them to start reading and praying about the scriptures.
 - Encourage family and individual prayer, and the living of all the Church Standards.
 - Encourage attendance at Firesides held in Latter-day Saint homes where they can feel the spirit of love and realise the importance of the Gospel in the home.

Always remember that: "Example is not the main thing in influencing others, it is the only thing."

So you're the new Branch President



WELL, YOU'LL NEED WHEELS!

by the South London Ward Bishopric

E have already mentioned in this series that the Bishop or Branch Proside is the head of a team. That team is a group of officers and teachers in the Church of Jesus Christ, and they must be able to work together ... more important, they must be able to work with the Branch President, for a leader without faithful helpers is as good as a bicycle without wheels—the B.P. may be working at full power, but he won't move forward one inch.

During last summer we read in our newspapers of a famous cricketer who

was suspended from playing by his club for not obeying the captain's instructions on the field. THIS MUST NOT AND CAN NOT HAPPEN IN YOUR BRANCH, if your Branch is to fulfil its function of teaching and guiding the "children of God" back into the presence of their Heavenly Father.

We have heard of the unhappy experience of a sister, once she had been called to a position of responsibility, who spent most of her time criticising the actions of her Bishop and his two counsellors. Needless to say, her auxil-

iary became ragged and unorganised and she soon had to be released from office.

The running of a Ward or Branch is a team job and all the officers and teachers should be pulling in the same direction

What, then, is your first concern in forming the team with which you are going to work? Who do you look for? How do you chose them?

The first step you must take is to settle in your own mind just what function each auxiliary in the Branch has to fulfil. Is the Sunday School, for instance, only concerned with teaching classes? Is the MIA only responsible for keeping the youth dancing? Is the Primary only set up as a baby-sitting organisation while mother goes shopping? What is the purpose and function of the Relief Society?

Study your auxiliary manuals; seek out the purpose of each auxiliary in relation to the whole purpose and function of the Branch.

Once you have a grasp of the work each auxiliary is to perform, then study your membership—AND THEN CHOOSE A GOOD SECRETARY FOR EACH AUXILIARY.

WHAT, you might say, choose the secretary first? Surely not!

Yes, indeed, select the secretary first. Not that the secretary is more important than the President or Superintendent, but a leader of an auxiliary can function quite well with only one counsellor, but he will be very severely handicapped without a FIRST-CLASS secretary. To leave the choosing of secretaries to the last—when you might be "scraping the bottom of the barrell"—is a mistake you will be sorry for every month of the year.

Another point that is worth remembering is that when you choose a secretary, you will probably be choosing the person who will form the joining link between many changing presidencies. We read recently of the secretary who had been in office for 46 years, and had served under a number of different presidents.

A GOOD AUXILIARY SECRETARY IS WORTH HIS OR HER WEIGHT IN GOLD TO A BRANCH PRESIDENT.

What do you look for in a good secretary? No secretary is worth her salt if she doesn't attend her meetings regularly. So look first for one who is faithful in her attendance—it is, after all, her duty to report on the attendance of others; a duty which she cannot honestly fulfil if she is an irregular attender herself. Look for someone who is a good timekeeper. Oh, we know, she won't be expected to clock in and clock out, but she will be expected to have her reports completed

on time each month and handed to the Bishop or Branch President by a certain day of each month, and if she is lackadaisical in her day-to-day timekeeping she is just as likely to keep you waiting for your month-end report.

Once you have selected and called your secretaries, have them meet with your Branch Clerk and have them each go through their own duties carefully, so that they each know and understand exactly what is expected of them.

Now what? Well, obviously the choice of the president or superintendent. How do you select him?

Go back to your auxiliary manuals as a first step. What sort of person is needed for the leader of this or that auxiliary? What will be have to achieve?

Think about this logically. Set out a step by step process of decision making:

- 1. What is the purpose of the auxiliary? 2. What is the function of the office which needs to be filled?
- 3. Has it any special aspects that need someone with special qualities?
- 4. What are the general attributes
- needed by the person selected?

Follow this kind of reasoning: make a short list of the persons who appear to fit the bill and then get together with your counsellors (who should also have been thinking along these lines and made out their own lists). Assess each person's potential; check on their attendance record—especially the brethren at Priesthood meetings, for a good man will never miss a Priesthood meeting if he can help it. Assess their organisation ability. Are they dignified and gracious? Are they eager to serve-and eager to learn?

There have been instances where a call to office has re-activated an inactive member, but as a general rule as a President or Superintendent you will need someone who has a strong testimony. who is reliable, who is a worker-and who is teachable. With these qualities, and faith, a person can do any job.

NOW PRAY ABOUT IT. No Branch officer should be selected or called without first having been prayed about. Seek the Lord's guidance always: He knows your members better than you do ... 'The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the outward appearance, but the Lord looketh on the heart." If you have approached this problem with the right attitude, you will find that your final selection will be almost automatic.

Does that sound fantastic? It has happened to us so many times, that we know it is the truth.

Now you have selected your officers and teachers - and, incidentally, you should follow the same proceedure for all offices, none is so small that it shouldn't be seriously considered and prayed about-how do you call them?

Remember, first of all, that ALL officers and teachers are called by the Bishop or Branch President, Presidents and Superintendents should, of course, be consulted - indeed they have the right to choose their own counsellorsbut IT IS ALWAYS THE BRANCH PRESI-DENT WHO APPROACHES AND CALLS THE PERSON TO OFFICE.

(There is one exception to this rule. The offices of Branch/Ward Clerk and Assistant Clerk are proposed by the Branch President, but called by the District or Stake President.)

A call to office should be a great moment in a person's life, so make it an occasion they will always remember. You will need privacy - the call could, for instance, be made at the person's home - time, a scripture or spiritual thought suitable for the office to make sure that it is an uplifting, spiritual experience. Try to achieve the same feeling as that which exists after baptism. DO NOT MAKE THE CALL A HOLE IN THE CORNER AFFAIR, for with the right experience, the necessary manuals, a new officer can start out pointing in the right direction and having the right spirit.

The call should be honest and forthright. Tell the person right from the start what is expected of him. Lay it on the line; do not leave out anything just because you feel they wont accept if they know about the hard work as well. IF YOU HAVE TO "PLAY DOWN" AN OFFICE FOR IT TO BE ACCEPTABLE, YOU ARE CALLING THE WRONG PER-SON.

Really there should be no problem in selecting and calling Branch officers and teachers if the selection is approached with the right attitude - an attitude of prayerful consideration, a leaning on the Lord, a seeking after divine guidance.

We realise, of course, that in the case of a small Branch, where the choice is limited, this may not seem to be so easy. But whether you are the President of a Branch of a 100 or of only 20, the same proceedure should always be followed, and you will be surprised how much talent the Lord can uncover in the most unlikely people.

A trickier problem is that of releasing an officer who is not functioning correctly and who is holding back the progress of the members.

The mere task of releasing someone

to place him in another position is no problem, but when the release amount to a 'dismissal:" as it were, then this ca be difficult.

How do you approach this problem?

Exactly as before, PRAY ABOUT 13 Place your burden at the feet of the Lord; explain to Him why you are thinking of releasing the officer or teacher ask for His advice and for the right words.

THEN BE HONEST ABOUT IT. If the person is not suitable, tell them so - as gently as you can, of course. But no-one will thank you if you have to hedge and hum and haw over the real reason for release. After all, this is a Church in which we learn to live with our Heavenly Father. If we are not "big" enough to accept an honest release, then we have a long way to go. Nevertheless, the Branch President must use all his love and tact and graciousness to smooth the path of the person being released.

Don't ever be afraid to release an officer. We know that sometimes officers assume that the office they hold is theirs for life. Don't be afraid to release them. if you know that it will benefit the Branch -and them. But use common sense. There is no point in releasing someone who is doing a good job and who has been in office a long time-just because you want to have a change around. The experienced officers are the Branch's backbone ... but tired officers can turn that backbone to jelly.

We have heard of one TIRED leader who became a very efficient secretary.

One point worth remembering ... a new broom sweeps clean and with new officers at first things may go humming along. And then, for a variety of reasons (i.e. lack of co-operation on the part of the members) a new officer may loose a little of his interest and enthusiasm. This is when the support of the Branch President is vital. Watch your new officers carefully . . . have they studied their manuals? Do they need encouragement? Is their auxiliary improving under the new leadership?

Get behind your officers. Always support them and encourage them. Don't just call them, set them apart and then forget about them. Remember, you are the head of the team, and they will be looking to you for guidance, and a sympathetic ear.

One final thought — about teachers— -the quality of your Branch membership is usually as good as the quality of your teachers. So put your very best teacher in charge of the Teacher Training class in Sunday School ... good teachers don't just happen, they have to be trained.

Analysing the Annual Report

BY direct commandment from the Lord, the Church of Jesus Christ of Latter-day Saints is a record-keeping organisation. Throughout the world we are known as a record-keeping people.

Why has the Lord given us this commandment? What are the real purposes of all these records we are instructed to keep?

Records are kept for two fundamental and important reasons.

- They form an historical account of the organisation involved.
- They provide an effective administratrative tool for the analysis and improvement of the organisation.

Unfortunately far too many of us in administrative positions fail to use our records in helping us do a better administrative job. Usually after the records have been compiled, we check over the reports to make sure they are complete and accurate, we sign them, post copies as instructed and then file our copies away for future reference — a future reference which all too often rarely materialises.

RELIEF SOCIETY ANNUAL REPORT

This past January all of our societies prepared, posted and filed, their annual reports. Now we ask these important questions. Have you as a Relief Society officer analysed your annual report? Have you employed this wonderful tool as fully as possible in helping you in the administration of your society? Have you used this annual report to help you discover your strengths and weaknesses and used the report as a compass to guide you toward a more effective and satisfying Relief Society operation during 1966? If you cannot answer all of these questions in the affirmative, then this article should be helpful to you.

ANALYSING THE ANNUAL REPORT

Your Relief Society annual report is composed of ten individual sections: These are:

- 1. A Membership Record.
- Magazine Subscriptions.
- 3. Attendance at Meetings.
- 4. Visiting Teaching.
- Compassionate Services.
- Work Meeting Activities.
 Financial Reports.
- Financial Reports.
 Visits by Stake or District Officers.
- 9. Miscellaneous Information.
- 10. Narrative Report.

A thoughtful study of these sections of the report with the proper analysis of their inter-relationship, provide a remarkable insight into your organisation. its strengths and weaknesses. These analyses should be made at a special executive meeting called at a convenient time soon after the annual report is submitted. It may also be made at the time of receipt of the audited buff copy of the report returned by the General Board to the stake or mission and by the stake or mission to the district, ward or branch. In fact, receipt of the audited buff copy may provide a second opportunity for careful report analysis.

To help you in the administrative analysis, statistics from an actual report received from a mission branch is herewith presented. This analysis is not intended to be complete but rather suggestive of the type of study that you might make of the statistics.

1. Membership Record. This branch reported 35 members at the end of the year as compared with 28 at the end of the previous year. The total number of members of families listed in the branch (found under the visiting teaching section of the report) is listed at 68. This means that only approximately 50 per cent. of the possible potential Relief Society membership is enrolled. Here then is a project for the current year. How many of these 68 families should

be enrolled in Relief Society? What steps can be taken to encourage their enrollment?

The membership record in this branch shows that there are two non-Latter-day Saint members attending the Relief Society. Have all appropriate steps been taken to encourage these two women to join the church?

- 2. Magazine Subscriptions. Magazine subscriptions in this branch total 23. Eight of these subscriptions are to officers and class leaders, meaning that all of these individuals are subscribers to the magazine. Certainly these officers and class leaders should be commended. There are, however, 35 enrolled sisters with only 23 subscriptions. What can be done to encourage other members to subscribe to this wonderful magazine? This is project number 2.
- 3. Attendance at Meetings. Attendance figures in the report provide many opportunities for interesting and productive study. You should check the attendance figures of each departmental section. Check meeting times and possible conflicts with other church activities to determine whether or not changes in the meeting time schedule should be suggested. Are meetings held regularly at the esame time and in the same place? Consistency and regularity are important.
- 4. Visiting Teaching. This branch lists 14 visiting teachers. However, only eight of these are attending visiting teacher meetings. Project number three then could be—What can be done to encourage visiting teachers to attend their meetings? Also, an analysis of the number of families visited in relationship to the total number of families in the ward or branch will give a picture of the extent of the visiting teaching done in this branch. This entire subject might also be

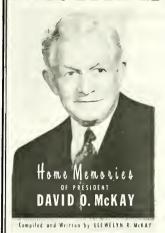
studied to determine whether or not the best possible assignment of teachers has been made to specific families and if those families not contacted are visited in some other manner.

- 5. Compassionate Services. This is one area of the report where analysis depends upon special circumstances. Investigation should be made to determine whether or not the sick and homebound are being visited and other special needs of individual branch members are being met.
- 6. Work Meeting Activities. The main point for consideration in studying this section of the report is whether or not a proper balance is being maintained in the type of activities envolved. Some wards or branches may be conducting their work meeting without sufficient variety to challenge, help and hold the interest of all the sisters.
- 7. Financial Report. The financial report needs careful study and consideration. You should make sure that all receipts and dispersements are properly recorded. Also, that all financial obligations are paid promptly. A careful study of the financial section by the presidency will guide them in formulating the budget they will need for the coming season to carry forward all phases of the Relief Society programme effectively.
- 8 and 9. Visiting by Stake or District Officers and Miscellaneous Information. The visits by stake and district officers and miscellaneous sections of the annual report can provide an insight into certain special aspects of Relief Society work which can prove helpful in planning and administration. These sections of the report should be reveiwed carefully so that no important item of Relief Society need will be overlooked.
- 10. Narrative Report. The narrative report provides an interesting picture of the activities of the society not normally associated with statistics. A study of this report will provide many ideas that will help in planning and setting goals. The narrative report is particularly important as a part of the historical record. It should spotlight interesting activities of the Society which otherwise might not be recorded.

SUMMARY

A planned and careful study of the Relief Society Annual Report is an important tool in effective administration. It helps you to know what is going on in your Society and provides you with specific guides for improvement in the important work in which your Relief Society is engaged. Don't fail to employ this useful tool in setting your plans and in motivating their implementations.

FOR THE FAMILY



HOME MEMORIES OF PRESIDENT DAVID O. McKAY by Llewelyn R. McKay

21s. 3d.

Delightful hours of stimulating reading, with stories from the home life of President and Sister McKay — illustrating the ideals of the Church. A book that all Latter-day Saints will want to read aloud in their Family Home Evenings.

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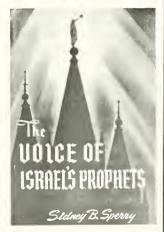
FOR THE TEACHER

THE VOICE OF ISRAEL'S PROPHETS

by Sidney B. Sperry

28s. 6d.

Dr. Sperry is Professor of Testament Old Languages and Literature at the BYU. Here is a book that every student of the lives and teachings of Old Tes-Prophets tament want to add to their library for reference. It of covers all Phophets from Isaiah to Malachi.



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LESSON HELPS

VISITING TEACHING

Message 71. "For What Doth It Profit a Man If a Gift Is Bestowed Upon Him, and He Receiveth Not the Gift?" (D. & C. 88:33.)

Objective: To illustrate the fact that God's gifts are ours only if we accept and use them.

- 1. THOUGHTS FOR DISCUSSION
 - a. The Lord has given to each of us certain personal gifts.
 - We may keep these gifts only if we accept and use them.
 - c. The Lord has many gifts for us if we will accept and use them
- 2. PROCEDURE SUGGESTIONS
 - Discuss Power Thought No. A, referring to Ouestion No. A and the visual aid.
 - B. Ask a sister, previously assigned, to discuss briefly thought No. B, introducing her subject by Ouestion No. B and referring to visual aid.
 - c. Ask and discuss Ouestion No. C. By answers given and examples in message build up thought No. C.
 - d. Summarize message, emphasizing, main thoughts and the application.
- 3. APPLICATION

If we wish to enjoy the blessings of the Lord and to reach the heights he expects of us, we must understand and increase our talents.

- 4. OUESTIONS THAT MAY LEAD TO DISCUSSION
 - a. Why did the Lord give us individual, personal gifts?
 - b. On what condition may we retain God's gifts?
 - c. How may we most effectively develop the gift bestowed upon us?
 - d. How may we develop gifts that we especially desire?

THEOLOGY

Lesson 71: The Word of Wisdom — A Life-Giving Revelation (D. & C. 89:4-21.)

Objective: To recognise the inspired parts of the Word of Wisdom, understand its positive teachings and know the spiritual blessings given to the person who keeps this commandment.

1. LESSON AT A GLANCE

The physical and spiritual blessings to be had by the faithful observer of the Word of Wisdom states that it is a "principle with promise." Even so, "conspiring men" are persuading many to live opposite to this principle.

- 2. LESSON EMPHASIS
 - a. Though benefits and blessings from obeying the negative or "do not" features of the Word of Wisdom are most apparent, the positive or "do" features are equally important. The full blessings promised depend upon observing the physical, mental, and spiritual law completely.
 - The present-day proofs that "conspiring men" do seek to deceive mankind, and that medical research proves

- that tobacco and stimulants are real health hazards, emphasise the prophetic element of Section 89.
- c. Obedience to counsel and commandments within the Word of Wisdom, help one to keep the gift of the Holy Ghost from whom one may receive light and truth, including a testimony of the divinity of Jesus the Christ— "even hidden treasures of knowledge."
- d. The revelation points out common foods best for man, and warns against "conspiring men" who advise the use of things "not good" for man.
- e. Promised blessings from obedience to the commandments given in this section are real and reach into eternity.
- f. President McKay's prophetic warning about evil plans upon our young people.
- 3. MAKING THE LESSON LIVE

A group of three or four sisters may be chosen to talk about the subject "A personal belief does not change the truth of revelation." Close with a thought that although mankind has ignored or talked about the truths given in the Word of Wisdom, the divine truths still stand. (10 minutes.) (This must be well prepared with superivision of the class leader.)

Through all members taking part discuss some things we can do to help our children while they are yet young to believe the certain benefits of obeying this law.

4. CAUTION

Do not permit changing the lesson into a discussion of "facts" or "fads about diet" regardless of where they come from. Do not allow such discussion to change class attention from the objective.

LITERATURE

Lesson 15: Facing Death. (Part II.)

Objective: To help us view death with courage rather than with fear.

1. LESSON AT A GLANCE

This lesson is about death of our bodies, we as human beings act and change in the face of death and how literature can help in having healthy attitudes toward it.

- 2. POINTS TO STRESS
 - Because our behaviour as human beings in the face of death is and has always been a subject of great interest, it has been "the central point of thousands of novels, dramas, stories and poems.
 - Literature shows different attitudes and views of people toward death, ranging from those of fear and dread, defiance or acceptance to those of looking forward to it with longing.
 - c. Writers from all ages, past to present, have "lifted their voices in exaltation that life ultimately triumphs over death rather than vice versa."
 - d. Even literature which deals with the gloomy aspects of death can by its powerful contrast, serve to increase our esteem for the viewpoint of acceptance.
- 3. MAKING THE LESSON LIVE
 - a. Since most of the selections for this lesson are short, the sisters should be encouraged to read as many of them as possible. Knowing the material helps to increase interest and makes learning easy.
 - b. The general application of the subject of this lesson offers a chance for the sisters to give their own thoughts on the ideas given. A short period of time

should be allowed for this kind of discussion.

c. Assignments of the different short selections, beforehand can be made to good readers. Thi sprocedure will lend interest to the lesson and increase wider activity on the part of the sisters.

SOCIAL SCIENCE

Lesson 16: Seek and Ye Shall Find

Objective: To emphasise our responsibility to prepare a personal record of our ancestors, and to help women of Relief Society to discover for themselves the many satisfactions of genealogical research.

1. LESSON AT A GLANCE

This lesson emphasises our responsibility to prepare a Book of Remembrance which will meet the specific requirements of an acceptable record. It also points out that genealogical research can be an exciting adventure, in addition to being an activity of eternal satisfaction.

2. POINTS TO STRESS

- The divine commandment to find genealogical information is of great importance.
- Records kept upon earth, as well as those kept in heaven, will be used in the final judgment of all men.
- c. Vicarious work for the dead involves (1) the search for identifying information on our ancestors and the making of an adequate record; (2) the performing of certain temple ordinances for individuals who could not do this work for themselves.
- d. This divine assignment is given for our day and we are not to postpone it for future generations. In addition to the satisfaction of complying with the divine commandment, which will be eternally rewarding, genealogical research offers a number of immediate satisfactions, such as:
 - The exciting experience of finding needed information.
 - The making of acquaintances with both the living and the dead through research findings.
 - The enriching of family relationships through cooperative effort.

3. SUGGESTED LESSON DEVELOPMENT

- a. Since genealogy is a subject with which Latter-day Saints are familiar, the discussions might begin with a question and answer period. The class leader might enlist lively class participation by asking for a show of hands to such questions as:
 - How many of you definitely know when and where your parents were born?
 - Your grandparents?
 - 3. How many of you have prepared and submitted the family group sheets assigned in 1965?

These questions at the beginning of the lesson set the stage for a discussion of (1) scripture in the lesson; (2) requirements for a Book of Remembrance; (3) the value of old family records, fragment clippings from newspapers, etc.

- An unusual experience of finding valuable information might be assigned to a class member known to be active in genealogical work.
- c. It would be of special interest to have a Book of Remembrance which meets the requirements shown to the class.
- d. Use of the blackboard in developing the lesson and in

Four types who make insurance work for them

WHICH ARE YOU?



THE CONSIDERATE

"So that the wife and kiddies will be all right if anything happens to me—"

THE PLANNER

"So as to have funds available to assist in our children's future—"



THE AMBITIOUS

"So as to get some capital together and start up business on my own—"

THE FAR-SEEING

"So that I may enjoy greater financial security when I retire—"



Whatever **your** reason for requiring assurance, one thing is certain, the younger you are the less it costs.

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because it enables you to:-

(1) Reach your savings objective by easy stages.

- Benefit from the declared bonuses which are added to the sum assured under your policy.
- (3) Secure income tax relief applicable to life assurance premiums.
 (4) Ensure that the amount you planned to save would, with any accrued bonuses, be available at once for your dependants in the

event of your death before completion of the saving period. DON'T MISS YOUR OPPORTUNITIES THROUGH DELAY



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Face the future with

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MS 103 (March)

emphasising points to remember by the class might be helpful.

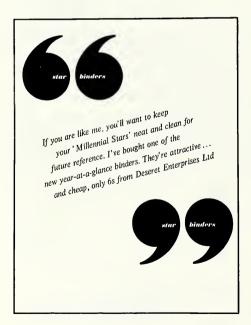
LITERATURE No.2

NE of the most productive composers of Latter-day Saint hymns was a Welshmán, Evan Stephens. Brother Stephens was born in 1854 at Pencader, Carmarthenshire, South Wales. He often referred to himself as "The tithe of his father's family" as he was the tenth child to bless his parents' home. His parents were good Latter-day Saints and young Evan was taught to know and to love the Gospel.

As a young lad Evan herded sheep and cattle on the hillside near his home. This undoubtedly was one of the reasons he developed such tremendous physical strength and energy. It also contributed to his love for nature and the great "out-of-doors." During his youth Brother Stephens learned the importance of hard work, someone has said, "He was never idle one waking moment."

The Stephens family emmigrated to Utah in 1866. As a youth of seventeen, Brother Stephens was asked to direct the local Church choir in a little village where he was living. Later he was asked to play the Logan Tabernacle Organ. At the retirement of Brother George Careless, leader of the Tabernacle Choir, Evan Stephens was asked to lead this great choir. In 1893, under his able direction, the choir was awarded second place in competition with the outstanding choirs from the entire United States. During their concert tour the choir sang for the President of the United States.

While Evan Stephens was conductor of the Tabernacle Choir on one occasion, he was thrilled by a sermon delivered by the



late President of the Church, Joseph F. Smith. This wonderful sermon was on the subject of the third and fourth generations. The text was from Second Nephi, 31:21. "And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

At the close of the service, Professor Stephens strolled up City Creek Canyon pondering the inspired words of the President of the Church. While he was seated upon a rock watching the rushing water slip by him, and thinking of the theme for this wonderful sermon, the words and music to the hymn, "True to the Faith" came to him. Brother Stephens wrote with a pencil the words of "True to the Faith."

"It isn't words or music to dream over," he later said, "it is that pulsating with the life and action of today. Yesterday was the dreamers' day. Today belongs to the active-wide-awake worker, and our religion is pre-eminently in harmony with today and its unparalleled activity. Our songs and music, to a degree, at least, I hear again in harmony with our religion, as they should be; and, true to its active, optimistic character, are our people singing:

We will work out our salvation, We will cleave unto the truth, We will watch and pray and labour With the fervent zeal of youth.

This song, according to George D. Pyper, contains more of the composer's emotional enthusiasm than any other of his writings. Professor Stephens loved the youth of Zion. He was companionable with them and did much for those who came within his charmed circle. This song was his spiritual advice to them. On one occasion, someone asked Professor Stephens what made Latter-day Saint music different from other Church music. In his reply, he said: "The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed Gospel of Jesus Christ, as restored in modern times through the medium of the Prophet Joseph Smith.

"In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constrant dwelling upon the sufferings of our crucified Saviour, and eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending suffering of souls. When the heartstrings and the thoughts of tears are to be touched at all, it is with tenderness, sympathy and joy, rather than with terror and sorrow."

Professor Stephens has written many well-known and much loved hymns. Some of the best known are: "In Remembrance of Thy Suffering," "The Voice of God Again is Heard." There are more than 150 of his hymns that have been published. All of these hymns are full of vigour and vitality, so typical of their composer, and are in complete contrast to the compositions of George Careless, whose calm, reverential works are usually used as sacrament hymns and are conspicuous for their refinement and lovely harmonies.

LESSON PRESENTATION SUGGESTIONS

- The words to "True to the Faith" might be read by the entire class as choral reading or by one sister.
- Discuss how this song points up the vigour and firm belief of the composer.

Superintendents, you must plan

SUCCESSFUL Sunday Schools are planned Sunday Schools. Careful planning is the most useful tool a Sunday School Superintendent can possess. As someone has aptly observed, the successful administrator plans his work and works his plan.

The Weekly Planning Meeting

The weekly Superintendency Planning Meeting is the foundation of Sunday School preparation, Without it, no Superintendency can even hope that their Sunday School sessions will run smoothly. As instructed in the Sunday School Handbook, these weekly planning meetings should be held regularly at a time and place other than during the Sunday School period. A good time for these meetings is Sunday morning immediately preceeding the Prayer Meeting. However, some Superintendencies prefer to set a time for these meetings on an evening during the week. The time and place. of course, will be set in accordance with the convenience of the members of the Superintendency. The important thing is that these meetings be held every week.

The objectives of the Sunday School to teach the Gospel to all members of the Church cannot be achieved without careful planning. Every Sunday School has its own special problems and these can be solved only through thoughtful consideration and planning.

Purposes of the Meeting

The basic purpose of the Superintendent's weekly planning meeting is to study all phases of the Sunday School's objectives and to work out procedures whereby these objectives can be achieved. It is in the weekly planning meeting where the duties of each member of the Superintendency can be assigned, checked and followed up. This meeting should be used to establish the programme and to check on details of the next and future Sunday School sessions. To make sure that no detail is over-looked, the Superintendent should prepare and use a memorandum notebook which covers all details of the Sunday School session. Superintendents' memorandum books are available for this purpose and should be regularly used. Such a plan avoids confusion and makes certain that no important part of the Sunday School session will be overlooked.

The weekly planning meeting is an invaluable aid to more effective teaching. Special problems connected with each Sunday School class should be discussed and any necessary steps taken to make the class instruction more inspirational and motivating. Class visits by members of the Superintendency should be scheduled in this meeting. And teacher training programmes evolved which will help to provide teachers with the kind of assistance they need to make their teaching most effective.

This planning meeting should also be used to consider non-attending members and to discuss methods of reactivating them in their Sunday School attendance. Special recommendations may be prepared for presentation to the Bishop or Branch President for his follow up on these members through the Home Teaching Programme.

In addition, the weekly planning meetings should be used to check up on assignments for Prayer Meetings, Monthly Preparation Meetings and all other phases of Sunday School work including special programmes, planned well in advance, for such occasions as Easter, Mother's Day and Christmas. Preparation of this type lays the foundation for successful and inspirational Sunday School programmes.

Carrying Out the Plans

Planning is the first step but no plan is of value unless it is put into effect. The successful Superintendency will continually study and appraise their Sunday School procedures. The Superintendent will check up on assignments to make sure they have been fulfilled. He will analise all phases of his Sunday

School operation to find ways of improvement and of increasing the effectiveness of the work of his officers and teachers. This constant self-analysis is the secret of progress. The weekly Superintendent's Planning Meeting is the key which will unlock the door to this progress and improvement.

Schedule your Meetings

The best way to make sure that you hold your planning meetings regularly is to follow a few simple, but fundamental steps. These are:

- 1. Schedule your meetings in advance. If you will set up a planned schedule of meetings so that you and the other members of your Superintendency knows when and where these meetings are to be held and can make their plans accordingly, individual adjustments will be made and time will be set aside for your meetings. In fact, work out a six months calendar in advance so that all of you can know exactly what to expect and can plan accordingly.
- 2. Prepare agendas. For each meeting, in advance, prepare your agendas. Know exactly what you are going to talk about and have specific items to discuss. As you think through the activities of your Sunday School and the problems that have arisen or may arise, consider both the immediate matters and long range plans. Think through all details so that no aspect of Sunday School operation will remain unconsidered or undiscussed.
- 3. Stick to your plan. Having established a schedule of meetings and agenda, stick to your plans. Hold your meetings regularly and on time. Discuss those items which are most urgent and consider future plans next. The Lord has told us that we should "organise ourselves" (See D. & C. 88:119.) If we follow this divine advice, we will establish good plans and they will be workable.

Every girl is a special girl

A BRIGHT new adventure awaits every 12 year old LDS girl when she graduates from Primary. At the beginning of an MIA year, she is eligible to attend MIA and be included in the Girls' Programme.

A specially prepared letter is sent to each new girl and her parents. What an important letter this is. It welcomes each girl into MIA and explains the Girls' Programme and the requirements — thus helping her to live a beautiful, clean, productive, and happy life.

Each girl between the ages of 12 and 26 is placed on the girls' programme survey. Her interests, hobbies, talents, and church activities are carefully recorded. The YWMIA presidency and the girls' programme secretary make a summary of the completed ward/branch survey. Then the stake/district girls' programme secretary makes a summary and sends copies to the stake/district president and general YWMIA office.

Every year each girl is automatically enrolled in the girls' programme until she becomes a Gleaner girl. She may continue beyond Gleaner age if she so desires.

Each girl's name is placed on the following records:

- Individual record card kept up to date by the ward/branch girls' programme secretary.
- Gatherer Beehive class roll card (for girls beginning MIA) by girls' programme secretary.
- Teachers' Personal Record Book by her teacher.
- Ward/Branch Accumulative Record Book by the girls' programme secretary.
- Stake/District Accumulative Record Book by the stake/district girls' programme.

On her first night at MIA, each new girl is called to the stand during the opening exercises where a special welcome is given to her along with her blue felt beehive band and a wallet-sized

girls' programme requirements and

In the classes, the teacher calls the roll and the girls answer their names in the following manner: "2" if she has attended Sunday School and Sacrament Meeting that week, "Sunday School" if that is the only meeting she has attended, "Sacrament Meeting" if that is the only meeting she has attended, "None" if she has attended MIA only during the week. The roll is marked accordingly for the full week.

The teacher fills in the title of the lesson on the teacher-class-subject clip attached to the roll card and places the roll ready to be picked up by the girls' programme secretary.

If a girl is not attending all of her meetings regularly, the girls' attendance is discussed at the Monthly Evaluation Meeting with the YWMIA leaders. A report of this meeting is made, a copy going to the Bishop/Branch President and a copy kept as a permanent record in the YWMIA Ward/Branch Roll and to the ward/branch council meeting by Record Book. This information is taken the ward/branch YWMIA president. The Bishop/District President decides who will be assigned to work with the partially inactive girl. Usually the person assigned to this responsibility is the girl's teacher, because a teacher is interested in every single girl and thinks of each girl as a very special person. Most teachers can bring girls back into activity through love, interest, and understanding. The teacher again explains the requirements to the partially inactive girl. The Bishop/Branch President then works with the teacher and asks the girl to give a prepared talk-thus filling one of her requirements in the girls' programme. Her teacher will suggest that she use the speech director to help her. The girl's attendance and talk are recorded by the girls' programme secretary on her individual record card, monthly information sheet, and in the ward/branch accumulative record book. Her teacher

records them in the Teacher's Personal Record Book.

A monthly information sheet of the girls included in the girls' programme is compiled from the roll cards. Copies are made for the stake/district girls' programme secretary, Bishop / Branch President, YW president or age group counselor, and each class teacher of girls included in the girls' programme.

A ward/branch monthly report form is compiled from the monthly information sheet and roll card and a copy is sent to the Bishopric/Branch Presidency and to the stake/district girls' programme secretary. She records the information received in the stake/district accumulative record book. The stake/district girls' programme secretary compiles a stake/district report from all the ward/ branch reports and sends it to the general YWMIA office. A report is received monthly in the general YWMIA office on each girl and class so far as reporting is concerned so that they will qualify in the girls' programme.

Half way through the year, each girl receives another letter from the Bishop/Branch President commending each girl for her accomplishments and showing where she now stands in the girls' programme as far as attendance and requirements are concerned.

It is a wonderful year for each girl as she participates, prays, plays in the sports programme, attends tithing settlement, keeps the Word of Wisdom, fills her service project by serving others 10 hours without pay; she goes camping, she attends a few more than 75 per cent of all church meetings, she lives a clean life, she is interviewed by her Bishop/ Branch President, she qualifies for an individual award.

The honour night is scheduled and the parents of the girls attend with her. This is an evening of happiness for the girls and of pride for the parents. If the girls have qualified for their individual award and have completed the requirements

for the Worker Bee on honour night, they receive their Worker Bee Award and help in the flower ceremony if this is their first year in MIA. August is a vacation month for MIA, but girls continue to attend Sunday School and Sacrament Meeting.

Each girl's attendance and activities for the year are recorded on her individual record which will be kept for 6 more years.

The ward/branch applications for girls' individual awards are compiled in duplicate by the ward/branch girls' programme secretary. They are checked by the YW president and given to the Bishop/Branch President to check as to the worthiness of each girl. The Bishop/Branch President signs the applications and returns them to the ward/branch YW president.

The ward/branch girls' programme secretary sends the completed and signed applications in duplicate to the stake/district programme secretary who checks them for accuracy. They are signed by the necessary stake/district leaders and both copies forwarded to the general YWMIA office.

The general YWMIA office checks the application reports received during the year, and then returns to the stake/district or ward/branch the individual award certificates and seals requested on the application along with one copy of the application forms received.

The stake/district or ward/branch writes in the names of the girls on the individual awards and the Bishopric/Branch Presidency signs them.

If a girl has received her first award, no seal is attached. When she earns a second award a No. 2 seal will be placed on it.

At the end of the year, the secretary-treasurer compiles each girl's attendance and activities and lists them on summary pages in the YWMIA ward/branch roll and record book. This book is sent to the Church Historian's office to become a permanent record.

The Bishop/Branch President schedules a special event where he will present the individual awards to these girls who have earned them by developing their talents and increasing their knowledge of the gospel.

Every girl is a special girl—special to herself, to her parents, to her church leaders, and to her Heavenly Father. Every girl needs special consideration, understanding and love. We must be more concerned about the individual girl, guiding her through girlhood to the goal of womanhood and temple marriage.

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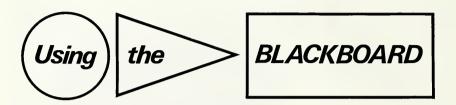
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THE teacher stood in front of the Primary class and attempted to give the lesson. The children were restless, noisy, sometimes even a bit sarcastic in the answers they gave to her questions. Being a good teacher she realised that something must be done. Taking courage in her heart and a piece of chalk in her hand she stepped over to the blackboard and began to draw. As though the small pieces of white chalk were a magic potion the room became noiseless and eager blue and brown eyes watched, captivated by the motions of her hand as the drawings took form upon the board.

Her lesson was from the New Testament and her fingers fumbled as she held the unfamiliar chalk and drew the five small, brown loaves and two fishes with which Jesus fed the multitude. She waited for the children to laugh or to make fun of her drawings. But there wasn't a sound. All eyes were glued to the blackboard. The class was entranced as the story unfolded simultaneously to their ears and their eyes.

William E. Barrett, one of the most successful teachers in the Church, and vice-president of the Brigham Young University, once said, "I have never known an effective teacher who did not make regular use of the blackboard." Yet, most Primary teachers feel insecure in using this teaching aid because they do not know how to draw. This should never be a determining factor in whether or not the blackboard is used, for children are not critical. They accept the drawings for the enhancement of the lesson being taught and do not expect them to be artistic creations.

Blackboard illustrating can be made simple and easy if a few basic forms are learned, practiced at home with a pencil and paper and then reproduced when it is time to give the lesson to the Primary children

These basic shapes are a

- a rectangle,
- a triangle.
- a circle.
- a cylinder,
- a square.

From them anything can be sketched. Create a Biblical character by sketching a triangle and placing a small circle on the top of the triangle for a head.

Make a house by drawing a square and placing a triangle on the top for a roof.

Draw the bird that Noah sent out to see if dry land had appeared by drawing a large circle for the body, a smaller circle for the head, and a triangle for the tail.

Make a birthday cake by drawing a short cylinder and making straight lines on the top for candles.

Draw fish by making a small triangle for the tail and a larger triangle combined with half a circle for the head and body.

Almost any story can be illustrated on the blackboard quickly and simply, but it does take advance preparation. The drawings need to be though out ahead of time and practiced at home if the lesson is to be successful.

Pictured with this article are suggestions for some other items to draw, using these basic forms.

In drawing for a class there are a few simple rules to follow that will make your lesson successful:

- Always sketch while the class is watching. This makes the lesson live for them.
- Sketch quickly—don't stop to put in detail. Only enough lines to suggest the object are all that should be drawn.
- 3. Keep talking and telling the lesson as you draw. Make this a dual process, not first telling and then drawing. For example: "The sun was shining brightly on the sea of Galilee. This circle is the sun. I'll draw some short lines out from it to be the rays. We'll make a few wavy lines for the water of the Sea of Galilee. These figures represent the people who had come to hear Jesus preach to them ..."
- 4. If you are building a picture then plan the arrangement of your figures to portray this picture. If you are drawing unrelated figures, then start at the upper left hand corner of the board and then down and down in an orderly fashion. Otherwise, when you have finished your board will look jumbled and disorderly.
- 5. As you draw on the board, move back frequently so the children can see what you draw. Try to stand at the side of the drawing as much as possible instead of in front of it.
- If your chalk squeaks, break the chalk and use the broken end.
- Break a piece of chalk into a short length and use it on its side to make wide straight lines that can be seen assily

If you do not have a blackboard avail-



able in the building where you teach Primary, or if you are teaching a home Primary, and need a blackboard one is simple to make. Obtain a piece of heavy cardboard, hardboard, or other firm surface which is at least two feet by three feet in size. At any store that sells paint you can obtain a flat, black paint which is suitable for blackboards. Give the piece of board at least two coats allowing them to dry well in between each coat

and your board is ready for use. Stand the board on the table and lean it against the wall, or any of the children will enjoy holding the board upright for you while you draw.

If you teach Lihomas or Trail Builders provide each child with a paper and pencil. Explain to them how to draw the basic forms. As you do the drawing on the chalkboard, each child can make his own drawing on the paper.

As there are two days in April when regular lessons are not planned (since the time is left available for the practice of the Primary Family Hour) you may wish to tell and draw Bible stories on these days. Choose any one of your lessons stories and decide ways to illustrate it as you tell it. Use the suggestions pictured here. Please note that the Primary teaches us not to draw a figure representing the Saviour

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The Prophet writes...

The circulation of pornographic pictures, books, magazines, and films in nearly every community has now reached an alarming stage.

Its detrimental effect upon standards of morality is becoming so serious that all thoughtful people must unite to combat it

Financially interested persons, claiming "the right to sell whatever the public will buy," merchandise their questionable wares with no regard for the consequences.

The sale of unclean printed matter, the showing of salacious films, the presentation of objectionable TV programmes, and the dissemination of immoral material through other means, have become so offensive that decent citizenry can no longer remain silent.

Even the sanctity of the home is invaded as direct-by-mail merchants thrust their debasing products upon boys and girls, many of tender years, whose names they subtly obtain for their nefarious purposes.

These merchants seem to have no concern for the morals of the people, nor for the well-being of the communities at large which inevitably must suffer through the crime and corruption which always results from a lowering of standards of decency.

We are unalterably opposed to sexual immorality and to all manner of obscenity. We proclaim in the strongest terms possible against the evil and wicked designs of men who would betray virtuous manhood and womanhood, enticing them to thoughts and actions leading to vice, the lowering of standards of clean living, and the breaking up of the home.

We call upon the members of the Church and all other right-thinking people to join in a concerted movement to fight pornography wherever it may be found, whether in books and magazines, on the screen, or in materials sent through the post office.



President David O. McKay

We also urge legislators and civil authorities to do all in their power to curb this pernicious evil.

Local as well as national processes may be required to stem this tide, and yet such action will come only if an aroused electorate makes its feelings known.

It seems incredible that elected officials can be so far misled as to suppose that they are acting in the public interest then they allow this debasing condition to continue.

Minorities seeking to make financial

gain at the expense of a silent majority should not be permitted to bring widespread tragedy upon others for want of a strong expression in defense of decency.

Every father and mother should be aroused to the danger, and should demand an immediate termination of this flagrant vice.

DAVID O. McKAY HUGH B. BROWN N. ELDON TANNER JOSEPH FIELDING SMITH THORPE B. ISAACSON



Seventeen-year-old Gerald Bell, of the Lowestoft Branch, British Mission, with some of his Aaronic Priesthood certificates. (See Page 112.)

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Life-blood of the Church

CONTENTS/April 1966

105 The Prophet writes ...

108 "I have warned you, and forewarn you ..."

112 ... cycles 11 miles and has never missed a meeting

114 News from the Stakes and Missions

119 The Church and You and the Priesthood

Calling Integrity Service Honour

127 Melchizedek Priesthood

128 So you're the new Branch President

130 Relief Society

Lesson Helps

134 Sunday School

136 The Wonderful World of MIA

138 The Primary Page

140 Letters

Insert: Relief Society Summer Lessons

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RIESTHOOD is the life-blood that flows through the Church. It is God's power and authority which He delegates to worthy, selected individuals so that they might function for him upon the earth.

Priesthood is the power through which the worlds and all that is in them were created and organised. It is a force as real and infinitely more powerful than electrical or nuclear energy. When the time comes when we fully understand it, we will find that it, too, is based upon natural laws to which God, himself, conforms as implied in His divine statement, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise."

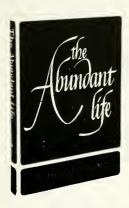
God's great work, as He has declared, is "To bring to pass the immortality and eternal life of man." Priesthood's chief function is to assist in this great process and to serve and assist God in His plan to bring his

worthy children back into His presence.

How best can Priesthood bearers perform this great service? They can live worthily so that the great power they possess may be magnified and put into action in their lives. The can set good examples for their neighbours and others to see and thereby, "Glorify their Father which is in heaven." They can direct and maintain ideal home lives for their families. Having established righteous characters and good home environments, they can then teach effectively the Gospel of Jesus Christ to others

Priesthood is power. But, it is power which can be exercised only on the principles of righteousness, "only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned."

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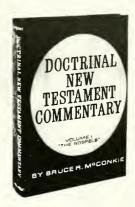
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Behold, verily, thus saith the Lord unto you...

I have warned you and forewarn you...

by Dr. Ray H. Barton
President, South West British Mission

HE heading to this article comes from the verse in which the Lord states that in consequence of evil designs that will exist in the hearts of men in the last days, he warns and forewarns us. Frankly, I feel that if the Church of Jesus Christ of Latterday Saints had nothing more in it than the 89th Section of the Doctrine and Covenants, known as the Word of Wisdom, this alone would classify it as the true Church of Jesus Christ.

As far as we know, there wasn't the slightest inkling in the mind of Joseph Smith or any other of the brethren in the early days of any problem in connection with smoking, nor the use of tea and coffee.

The effects of alcoholism have long been known, and over-use of wine in early Biblical days is recorded; but its use has never been commercially exploited to the extent that it is today. So since there were no smokers or coffee or tea drinkers at the time of Christ, it was most logical that He should state that in the last days, He would warn and forewarn us regarding these evil designs. This revelation, dealing mainly with the proper mode of living and the rules for the same, was given far in advance of anything suggested by scientists. Scientists, therefore, without intention on their part, have become witnesses to the fact that Joseph Smith spoke by divine inspiration.

The revelation was received February 27, 1833. It came in answer to earnest prayer to the Lord for guidance, as a result of the fact that the small room in which the brethren met, situated over the Prophet Joseph Smith's kitchen, was filled with tobacco smoke and other items of tobacco. Often when the Prophet entered the room, he would find himself in a cloud of smoke and find a soiled floor.

Because of the successful activity of Satan in the world in convincing unsuspecting individuals that smoking and the use of tea and coffee and alcohol are innocuous, their useage has greatly multiplied. As a result, the

proselyting missionaries full a real road block when they try to present the third discussion which deals with the Word of Wisdom, and commit people to change their ways. The habituation of these things is attested also in that there are so many relapses by people who feel that they cannot get along without continued intake. It's true that life is a testing ground, and we should learn by experience; but we don't have to feel that every one of life's experiences must be tried. For example, few people would feel that it would be desirable to step in front of a train going 60 miles per hour just to see how it felt for once. The Word of Wisdom was given to allow a healthy spirit to operate in a healthy body. Since we share in the act of procreation with our Father, He would like us to have the best and give the best to our offspring. Now, the Word of Wisdom is a code which contains negative and positive aspects; but whether negative or positive, it is all positive in the long run.

Some interesting questions have often been asked missionaries.

QUESTION: Is tea less harmful to the body than coffee?

ANSWER: No. If anything, tea has more effect than coffee; although the two have approximately the same amount of caffeine. Tea, however, has tannin, whereas, coffee has some irritating oils. Caffeine is the constituent of the cola beverages which gives them their reaction similar to the coffee and tea drinks. The caffeine acts as a "whip." It increases and stimulates body responses. It was first discovered by some Monks of Arabia in the 16th Century who noted that their sheep, after eating certain berries, frisked and gambolled all night long. The Monks who had to spend many long hours praying on their knees during the night, often fell asleep, and decided to try it. It worked well for them and kept them awake.

Besides the difficulty in sleeping, there is a rise in blood pressure and a more rapid pulse. It is analogous to "whipping" the body, which temporarily speeds us the body process, but must

inevitably be followed by a period of increased fatigue and inefficiency while the body catches up.

Unfortunately a cup of coffee or tea, and a cigarette, either with or as a replacement for breakfast or other meals is practically an established institution.

QUESTION: But the church preaches moderation. Therefore, surely, a few cups of tea a day won't do any harm

ANSWER: The Church teaches moderation in good things, but abstinence from bad things. A small dose of strychnine poison isn't very good for a person, either.

QUESTION: Don't they sometimes suggest a cup of tea when someone is suffering from shock?

ANSWER: Tea is a valuable medicine, or at least the caffeine content thereof is useful as a valuable drug in cases of shock or where resuscitation is needed; but if a person is habituated to tea and the body will no longer respond, then a cup of tea will have no effect at the time when it is needed in an emergency.

QUESTION: Why didn't the Lord say tea and coffee instead of just "hot drinks?"

ANSWER: The reason "hot drinks" was used is because tea and coffee were the common hot drinks that were used in the days of Joseph Smith. There is no question but that this is what was meant because they were the common hot drinks of the day. They are probably served more with meals than any food, with the possible exception of bread. Neither supplies calories, unless cream or sugar is added. They both contain caffeine, which is a nervous system stimulant.

QUESTION: Is there something about any drink being too hot?

ANSWER: Yes, something that is too hot can burn the tissue. Repeated burns can lead to cancer. People should not drink any beverage too hot.

QUESTION: Are there any modern beverages that we know contain harmful drugs or harmful elements?

ANSWER: Yes, the cola beverage3 in general contain caffeine. Caffeine is added to water, sugar, sweetening, and colouring to produce cola beverages.

The reason that they are not mentioned in the Word of Wisdom is because they were not present at that day. That is why the Lord said, "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you .. " So we might even look for newer products to come out later on. The fact that they contain the same drug as the hot drinks certainly would be warning enough Whether we take strychine in a pill form or put it in a beverage or eat it in candy, it is still the same drug and has the same effect.

QUESTION: With the widespread use of tobacco, is there anything good that can be said for it?

ANSWER: "And again tobacco is not for the body, neither for the belly and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill." According to Dr. Richard Tanner, there are many tars and residues in tobacco, but the main known ingredient at the present time is nicotine, a deadly poison. All persons who smoke or use tobacco in any form take into their bodies some nicotine, whether they inhale or not because nicotine is absorbed rapidly from all the mucus membranes including the mouth and throat.

Once in the body the nicotine has many effects. The first time smoking is attempted by an individual, there is almost always an acute toxic reaction characterised by nausea, vomiting, and ocasionally diarrhea. If that individual continues to smoke, he gradually develops a tolerance to the drug so that acute toxic effects are not noticed. Nevertheless, nicotine is still having a marked effect upon the body of that individual. First, it produces an irritation of the mucus membranes.

Some years ago cigarette companies began to advertise that their cigarettes were manufactured in such a manner as to prevent irritation of the nose, throat, and accessory organs of the smokers. The United States Federal Trade Commission through a Federal Court injunction forced them to discontinue this type of advertising, saying

"in truth and in fact the smoke from the cigarettes is an irritant to the mucus membranes of the nose, throat, the eustachian tube, sinuses, larynges, and trachea." They further declared that all popular brands of cigarettes are very similar and that there is no significant difference in their nicotine acid or throat irritant content. So the cigarette companies were finally reduced to claiming that their product was milder. They cannot claim that there is no harm, so each has resorted to the ridiculous claim that their cigarette is "less harmful."

Secondly, nicotine produces a rather marked vaso spasm of the peripheral arteries. This decreases the circulation of the oxygen bearing blood. Thus, impaired, you may have gangrene because of this lack. Amputation of toes, feet or legs, or less commonly the fingers and hands has taken place in this dramatic and tragic disease known as "Buergers Disease." It occurs in young men usually, and almost 100 per cent. of them are smokers. Dr. Tanner quotes the case of a man in a Chicago hospital who had lost both hands and part of both legs, and was unable to hold a cigarette, yet as long as he could get someone to light one and put one in his mouth, he would smoke it. Here the tobacco habit had become so strongly fixed that it had become a greater force than the desire for selfpreservation.

Third, the British Medical Association and the American Medical Association recently declared that there seems to be direct evidence that smoking cigarettes causes heart damage, especially coronary disease. It has long been suggested that heart disease patients should imitate athletes and practice total abstinence. A study done by the American Cancer Society and the British Medical Society has uncovered strong evidence in support of an idea which for some years has been gaining strength that there is a relationship between smoking cigarettes and cancer, particularly cancer of the lung. In 1950, Dr. Everett A. Graham caused a sensation by announcing that cigarette tars when painted on the skin of one strain of mice had produced a high incidence of cancer which seemed to bear out what many investigators had suspected that there is in tobacco a carcinogenic-producing factor. Fifteen studies have all been positive in this connection. The rate now is 400 per cent. higher in smokers than in non-smokers.

Dr. Alton Ochsner recently said that some people maintain these figures don't mean anything. What do they want for proof? If we had one-tenth the evidence that a bridge was unsafe for traffic as we have the evidence that cigarette smoking causes lung cancer. the bridge would be closed and it would remain closed until we were certain it was safe. But tax revenues totalling more than 23 billion dollars a year kept the United States Federal Government from cracking down, Dr. Tanner further states, "As far as filters are concerned. I am certain that none of the present filters do any good." However, the cigarette manufacturers are not interested in health-only in selling cigarettes, As I have so often said, "What they say in their advertising is that 'our product will kill you, but not as soon as the other quy's."

Linus Pauling, the atomic expert, has estimated that every cigarette shortens a person's life expectancy by 14.4 minutes based on I.B.M. computer statistics.

President Alvin R. Dver tells the story about the amnesic smoker: This carpenter smoked five packs of cigarettes a day and felt that his body had become accustomed to it, and it would be dangerous for him to stop. He even had to get up at night to smoke. He set his alarm. One day while on construction doing a job, a board slipped off a platform and struck him on the head and caused him to be amnesic. He was taken to the hospital for six weeks. During this period, he gained twelve pounds in weight: his blood count increased, his blood pressure subsided and a number of functions that could be detected by the laboratory improved, and his appetite picked up and all seemed remarkably improved. Naturally being unable to

probe into the man's memory and ask him questions about his background. they couldn't decide what was causing this. Suddenly one day the man regained his memory. He knew who he was and where his home was all in a flash. He said, "quick give me a cigarette." The nurse and doctor who were standing near by suddenly realised what had happened. They walked up to him and said, "Sir, we did not know that you smoked. For 45 days you haven't taken a cigarette. Your body has been improving. All functions have shown marked improvement. We did not know what to ascribe it to." It was then that he related the story of his heavy tobacco consumption and suddenly began to realise that it wasn't as necessary to his health as he thought it was.

Lately, we have begun to find out that tobacco-smoking mothers have a greater loss of their children from spontaneous abortions than non-smoking mothers. It is strictly an invitation for trouble for a surgeon to operate on a man who is a heavy smoker for an abdonimal or chest surgery.

QUESTION: Why should only wheat be for man?

ANSWER: The Lord has said that the other grains are for man, but especially wheat.

This means that wheat contains a balanced nutritional element which is just right for man, but not the way we usually use it in its refined, half-complete form, watered down with phosgene, which is a poison gas designed to bleach the flour; but 100 per cent. whole wheat is a beautiful, nutritional, complete item which in and of itself, has remarkable promise to supply nearly all of the necessary requirements of man's nutrition in terms of fat, carbohvdrate. protein, and important minerals and vitamins. Other grains are supposed to be used for other animals. particularly because they supply the predominant necessary requirements. This doesn't mean that we can't eat corn flakes or rice krispies, or any

continued on page 140

From Scotland to the West Country...

The majority of Churches built by the Community in the last two years from Scotland to the West Country and including N. Ireland are clad in facing bricks supplied by E. H. Smith (London) Ltd.

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April, 1966



Dean Wilson.

HE British Mission have reason to be proud of two of their young Priesthood holders-Gerald John Bell, of Lowestoft, Suffolk, and Dean Thomas Wilson, of Norwich.

Both of these boys are Priests in the Aaronic Priesthood, and both of them have 100 per cent. records of attendance

On the front cover of this month's issue of the "Millennial Star" we have featured Gerald Bell. This year Gerald will be receiving his 7th successive individual award. Gerald was five years old when his parents joined the Church in 1952. He was baptised by his father three years later. Brother Bell, Senior, is now 1st Counsellor in the Norwich District Presidency, and Sister Bell is secretary to the British Mission MIA Board.

From the time that Gerald's parents first accepted the gospel until the present day-almost 14 years-Gerald has an almost unbroken record of attendance (with a few exceptions due to illness), and by this we mean 100 per cent. attendance at Primary, MIA, Priesthood, Sunday School and Sacrament meetings. He holds all 100 per cent. Aaronic Priesthood Awards since receiving the Priesthood, and this year he will be receiving his Duty to God Award.

When the Bells first joined the Church they lived in Gorleston and Gerald had to travel 8 miles by bus to the nearest branch in Lowestoft. The family later moved into Lowestoft and then Gerald would call on other Priesthood boys to encourage them to attend the 9 o'clock Priesthood meetings.

...cycles 11 miles to Church and he's never missed

Gerald now lives in Haddiscoe, eleven miles from Lowestoft on the edge of the Norfolk Marshes. He has lived there for about 18 months and as there are no trains or buses early Sunday mornings Gerald cycles the 11 miles each Sunday—and he has never missed a meeting, sometimes cycling through snow blizzards and rainstorms. Usually he is early to Church.

Outide the Church, Gerald is an active member of the St. John Ambulance Brigade, of which his mother is a Divisional Officer. He works as a salesman in a Lowestoft Department Store.

Brother Ronald S. Coleby, his Branch President, writes of him, "He is a great asset to us in the Branch. We know we can depend on Gerald to be there every Sunday and that the Sacrament will be properly prepared and later cleared in the correct manner and attitude. At present he is serving as the YMMIA secretary and Aaronic Priesthood General Secretary."

Of his membership in the Church of Jesus Christ, Gerald Bell says, "My testimony is the most precious and dear thing that I hold. I know without a shadow of doubt that this Church, the Church of Jesus Christ of Latter-day Saints, is true. I know with a deep conviction that Joseph Smith is a true Prophet of the living God.

"I would like to thank my Heavenly Father for my parents who brought me up in the Church, who put me on the

right path—the straight and narrow path that will lead back to my Father in Heaven. I would like to thank my parents for everything they have given to me—their love and kindness, their guidance in the Church and in my daily life.

"My greatest desire is to hold the Melchizedek Priesthood like my father, so that I can have everything that a good Latter-day Saint can have."

The same can be said of Dean Thomas Wilson.

Dean has always been a Latter-day Saint. By that we mean that he was born into the Church of "goodly parents" who have served the Church of Jesus Christ of Latter-day Saints for many years.

He has passed through each stage of progression in the Priesthood from Deacon to Priest, qualifying for the Aaronic Priesthood Award in each of the past five years.

Brother Kenneth Warren, the Norwich Branch President, writes of him, "It is most unusual to find him in any mood other than his good humoured nature. He is always alert and ready to accept any assignment. He seems to find an interest in almost all the activities that take place in the Branch

"The Norwich Branch is fortunate indeed to have such a fine young man in their midst, and I have no doubt that within a few years Dean will become just as fine a member of the Melchizedek Priesthood as he is today of the Aaronic Priesthood."

April, 1966

News from the Stakes & Missions

THE following letter was sent by President David B. Haight, of the Scottish Mission, to President David O. McKay:

Dear President McKay,

You would have been thrilled last evening if you could have attended the first meeting held in our new Airdrie Chapel.

We understand you taught a Sunday School class in the little Airdrie Branch while you were in Scotland on your mission. Airdrie is not far from Stirling (about halfway between Glasgow and Edinburgh).

A Sister Graham from Derby, England, attended the meeting. Her father was the Airdrie Branch President for many, many years and he remembers you. She related how this little branch was held together during the war—it had only three members.

Last evening 500 members and investigators nearly filled this new chapel. All the branch leaders and officers are local members. There are no branch positions being occupied by any proselyting missionary.

As the meeting progressed, I thought of how the Church had progressed and brought joy and happiness into the hearts of so many people since the days when you walked the unfriendly streets. The members are so proud of your having been associated with their branch, knowing you helped it in its beginnings.

The Saints in Scotland join me in sending our love, wishes, and warmest greetings to you.

In a covering letter sent to the "Millennial Star" with a copy of his letter to President McKay, President Haight writes:

By the end of this month we will have opened 14 newly constructed chapels: Aberdeen, Airdrie, Ayr, Drumchapel, Dumbarton, Dumfries, Dundee (2), Edinburgh, Hamilton, Johnstone, Kilmarnock, Kirkcaldy and Paisley, Another chapel in Greenock, on the



Joan Farbus-"Ulster Hostess, 1966."

west coast of Scotland, will be completed soon.

That letter to President McKay was dated February 7, 1966.

The following Sunday, February 13, more than 500 members of the Church in Edinburgh attended the opening services in their own new chapel. The services were presided over by President Haight, and were conducted by President Alexander Clark, of the Edinburgh District, and President James Thompson, of the Edinburgh Branch.

One hundred and twenty-six years ago Missionary labours were begun in Edinburgh by Elder Orson Pratt. In fact just outside Edinburgh is a rugged hill known by the local people as Arthur's Seat, but called by the members of the Church, Pratt's Hill, It was

on Pratt's Hill that Elder Pratt pleaded with the Lord to give him 200 baptisms. Many more than that number was the answer to his prayer.

As each chapel in Scotland has been completed, a public "open house" has been held for two days, during which people have toured through the buildings by the thousands, seeing displays put on by the auxiliaries and having the Church Building programme explained to them.

The highlight of each of these days, however, has been the showing of the film from the New York World's Fair, "Man's Search for Happiness," which was presented hourly.

At the opening of one of the Scottish chapels, the Lord Provost of the City ... while listening to an explanation of the display showing the

Temples throughout the world and the reason for Temple work ... remarked to the missionary in charge, "I believe the work you are doing is true."

THE ULSTER HOSTESS. 1966

SISTER JOAN FARBUS of the Irish Mission recently won a national competition to find the Ulster Hostess for 1966. The contest is run by the British Farm Produce Council and the Irish Television. The test consisted of preparing a meal for a transatlantic visitor using only Ulster produce.

Sister Farbus has been hostess to many American missionaries, and was well qualified to enter.

It was a joy—and a boost—to all the local Saints when she was presented with the winner's sash on television after serving the judges with apples stuffed with spicy pork, cole slaw, cottage cheese, stuffed eggs and potato salad. The sweet was a marshmallow meringue with whipped cream and raspberries (a number of missionaries now at the BYU will remember this dish).

Sister Farbus and her husband joined the church in 1956. They have three children, Simone (8), Julian (3) and Louise (18 months). She has held many positions, including teacher in Primary. Sunday School. Relief Society and MIA. At the time of the Singing Mothers' tour of Britain she was the District Relief Society President and arranged their Irish reception. At present she presides over the Belfast MIA.

Outside the Church, Sister Farbus runs a unique cooking organisation called "Cooks Anonymous." With five other Relief Society sisters she travels the province cooking for private

Three pictures from the Irish Mission's MIA Training Course. Top: A Folk Dancing instruction period in session. Centre: Brother Tom Hezeltine opening one session of the course discussion periods. Bottom: Two of the guests at the Training Course ... President Roland L. Jaussi (left), Irish Mission President, and President Robert Devenney.











The cast and (left) a scene from the musical show "The Boyfriend," which members of the Romford Ward in the London Stake presented in their new chapel recently. So successful was the production, that they have been invited by the London Stake Presidency to present it again for general stake members in the Hyde Park Chapel.

parties — anything from an Indian buffet to a Lord Mayor's banquet. The organisation refuses to accept any bookings that would interfere with their Church work.

ROUND AND ABOUT

NE of the proselyting missionaries in the Northampton Branch, Elder Mendenhall from Idaho, has taken on a task that may have resounding results in Northampton for many years to come ... he is teaching several of the branch members to play the organ in the new chapel.

President and Sister Joy F. Dunyon, the Central British Mission President and his wife, were among the hundred guests who filled the Northampton Chapel to help Brother and Sister Allen celebrate at their Silver Wedding Ball. A dinner and entertainments were part of the social evening.

The Church of Jesus Christ of Latterday Saints in Northampton has been asked, along with other religious groups in the town, to act as a receiving base for clothing and other articles being collected for the World Refugee Fund for the Aged. Naturally, the Branch members welcomed this opportunity of helping others outside the Church.

The Glemm Council (Gleaner/ Laurel-Ensign/M-Men Council) of the London Stake held their Glemm Day in February and filled the day with three exciting events.

The day began with a few hours hard work on the South London building site. In the afternoon the Glemms expended even more energy trying to keep upright at the Silver Blades Ice Rink in Streatham.

The highlight of the day, however, was a dinner held in the Lecture Room of the Hyde Park Chapel. The menu was rather unusual, but none of the food was left. In the evening the young people joined other members of the London Stake at a Valentine's Day Ball, which was put on by the Hyde Park Ward.

The Glemm Council has been operating in the London Stake for about a year, during which time they have provided some outstanding entertainment for the youth of the Stake. Among its successes last year were the Rose Prom, a Tramps' Ball and Barbecue, a day trip to Windsor Castle and an organised Guy Fawkes Night.

STAKE MUSIC FESTIVAL

ONDON'S Hyde Park Chapel Cultural Hall was packed to the doors with enthusiastic young members of the various Stake MIAs for the Young Artist's Music Festival on Saturday, February 26.

What was most encouraging was the fact that more than 20 groups of artistes took part in the programme, and the quality of the music presented

Top branch

T the beginning of this year, the Editor of the "Millennial Star" issued a challenge to all of the "Star" agents throughout the British Isles. They were challenged to DOUBLE the sales of single copies of the "Star" in their Wards and Branches WITHOUT TAKING AWAY ANY OF THE USUAL YEARLY AND HALF-YEARLY SUBSCRIBERS.

It was suggested to them that this challenge would last for three months; at the end of which time the agent who had increased his sales by the greatest amount WOULD BE AWARDED A SET OF BOOKS FOR HIS WARD OR BRANCH LIBRARY.

For the months from January to March, the winning agent is R. Turver, of the York Branch. Over the period of these first three months of 1966, President Turver increased his order from an original 18 copies to 39 COPIES A MONTH.

This month we have posted to President Turver a complete set of "Doctrines of Salvation" (3 volumes), by President Joseph Fielding Smith.

THIS CHALLENGE IS NOW OPEN AGAIN FOR THE MONTHS OF APRIL, MAY AND JUNE. The Ward or Branch which shows the greatest increase in sales over the March order by the end of June will receive an award for their Library.

ranged from classical duets to modern popular music, from a German "round" to Indonesian and Japanese folk songs, from home-produced folk music to "songs from the shows."

Each of the artistes in the two-and-ahalf-hour programme was greeted with loud applause, but none so loudly as Elder Brown, who sang with the St. Albans Vocal Group and then sang three solos.

The Music Festival fell on the 5th birthday of the London Stake—which had earlier that day been commemorated with a Temple outing — and the surprise of the evening was a slice of birthday cake for every person in the hall.

GOLD MEDALLIST

THERE is a saying that you can't keep a good man down. Sister Bernice West, of the South-West British Mission, has proved that this is no male prerogative.

In private life, Sister Bernice runs a thriving Ladies' Hairdressing Salon. At a recent 14-day professional manicure course organised by the makers of "Revlon," Sister Bernice was one of nine girls selected from the profession to attend.

At the end of the course she was awarded 1st place, with a rating of "Excellent," and the judge remarked that he had awarded her 100 per cent. extra rating for "going the extra mile."

In addition to this, Sister Bernice was awarded a special Gold Medal—only one of three ever awarded by "Revlon." Her marks were 900 out of a possible 900.

Of the other eight girls—6 failed, 1 was rated "Good" and 1 rated "Fair." Sister Bernice is president of the South-West British Mission MIA Board, and is a member of the West European MIA Board.

GENEALOGY

GENEALOGICAL RESEARCH undertaken in Cheshire and Lancashire by BERTRAM MERRELL (Genealogist) 26 Vale Road, Timperley, Altrincham, Cheshire

I would like to hire a brother or sister, living in London, to search records of genealogical value in such places as the Guildhall Library and some of the local parishes. Please contact: Reeves W. Baker, Box 153.

R.A.F. Lakenheath, Suffolk.

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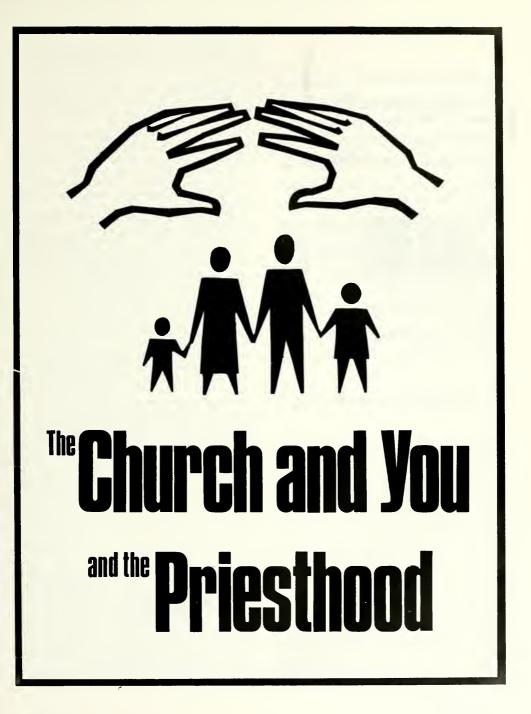
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No man can assume the right to speak in the name of the Lord. In plain, unmistakable terms the Church declares that

'a man must be

CALLED

of God, by prophecy, and by the laying on of hands, by those who are in authority'

by PRESIDENT DAVID O. McKAY

THE question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom.

In plain unmistakable terms the Church declares that "a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof." (Fittli Article of Faith.)

In this declaration the Church but reiterates the words of one who bore Christ's authority in the Meridian of Time, and who, in writing upon this very question, said, "And no man taketh this honour unto himself, but he that is called of God, as was Aaron." (Hebrews 5:4.)

Herein lies one secret of the strength of this great latterday work. Its origin consists not in the whims, the desires, or the aspirations of men, but in the order and the will of Christ himself, the author of our eternal salvation.

If one man could assume the right to speak in the name of the Lord, other men would have the same privilege. These many men, all presuming to say, "Thus saith the Lord," yet not seeing "eye to eye" on important elements

of God's kingdom, the inevitable result would be confusion, and sincere men and women would be driven from, not attracted to Christ's Church, yet eventually would be made to suffer for not having obeyed the principles of life and salvation.

Yet the real cause of their failure to accept these eternal principles would be the fact that unauthorised men arrogated to themselves the right to officiate in things pertaining to God.

Herein lies the explanation of the discordant condition existing among jarring creeds in the so-called Christian world today. Men who have no right so to do are officiating in the name of Christ. The result, of course, is confusion. Whatever else may be said of the Prophet Joseph Smith, the strength of his position in regard to divine authority must be recognised.

The manner of restoring the priesthood in 1829 is strikingly in keeping with Christ's recognition of authority in the early Church. When, for example, the stricken Paul cried, "Lord, what wilt thou have me do?" the Saviour, although he could have easily told him what to do, recognised the authority he had given to man by saying, "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6.)

In the city of Damascus was one Ananias, who had been commissioned to act in the name of Christ, and from him was Paul directed to receive instruction and guidance.

So it was when Christ appeared to the Prophet Joseph. He did not confer authority direct but recognised John the Baptist, by whose authority Jesus himself had been baptised, and in the case of the Melchizedek Priesthood, Peter, James and John, unto whom he had given authority when he established his Church at Jerusalem.

Thus men were made priests by him who alone has the right to say who shall officiate in his name. Literally, a "priest" is a mediator between God and man, and "priesthood" is power and authority to administer in the name of the Lord.

THERE IS NO MORE JUSTIFICATION IN A MAN ARROGATING TO HIMSELF THIS AUTHORITY THAN IN HIS PRESUMING TO TAKE UPON HIMSELF THE RIGHT TO REPRESENT, AT A FOREIGN COURT, THE BRITISH GOVERNMENT. Every document such a one would sign in the name of the monarch, Parliament would repudiate as a forgery and would take steps immediately to have the usurper properly punished.

YET IN THE MATTERS PERTAINING TO THE ETERNAL LIFE AND HAPPINESS OF THE HUMAN FAMILY, MEN USURP THE OFFICE OF PRIEST AND MISLEAD WITH IMPUNITY MILLIONS OF INNOCENT PEOPLE.

If the world could but realise the full significance of the angel John's coming again to earth on May 15, 1829, multitudes who are praying for the kingdom of God to be established among men would gratefully join in the commemoration of that heavenly manifestation. Their souls would respond to the ecstatic joy that Oliver Cowdery expresses

in his description of that event, as follows ...

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted, and the angel of God came clothed with glory, and delivered the anxiously looked-for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distractedwhile millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld, our ears heard, as in the 'blaze of day'; yes, more-above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant,' dispelled all fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory, 'twas a message from the Most High! And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty! Where was room for doubt? Nowhere; the uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled forever!"

(Reprinted from the "Millennial Star" 1923.)

Our conduct in our homes determines our worthiness to hold the Priesthood. Almost any man can make a good showing when on parade, before the public, but one's

INTEGRITY

is tested when 'off-duty'. Let us honour the Priesthood in our homes

Authority of God

The Priesthood is the authority of God in heaven to the sons of man to administer in any of the ordinances of His house. There never was a man and never will be a man, in this or any other age of the world, "who- has. power and authority to administer in one of the ordinances of the House of God, unless he is called of God ... unless he has the Holy Priesthood and is administered to by those holding that authority.

President Wilford Woodruff,

Only legitimate power

What is the Priesthood? It is the rule and government of God, whether on earth or in the heaven; and it is the only legitimate power, the only authority that is acknowledged by Him to rule and regulate the affairs of His Kingdom. When every wrong thing shall be put right and all usurpers shall be put down, when He whose right it is to reign shall take dominion, then nothing but the Priesthood will bear rule; it alone will sway the sceptre of authority in heaven and on earth, for this is the legitimacy of God.

President John Taylor.

by PRESIDENT HUGH B. BROWN

SHOULD like to make a few observations on the responsibility of all whom God has honoured by permitting them to act for Him.

There is need for courage and constancy in the midst of perilous and ominous world conditions. As I read of the Prophet Joseph Smith in Liberty Jail, I am inspired by the courage and faith which enabled him to carry on in spite of persistent and bitter persecution throughout his lifetime. When in Liberty Jail, where he spent many months, in 1839, he felt that he had suffered about all that mortal man could endure. In an inspired appeal he prayed:

"O God, where art thou? And where is the pavilion that covereth thy hiding place?

"How long shall thy hand be stayed, and thine eye, yea thy pure eye, behold from the eternal heavens the wrongs of thy people and of thy servants, and thine ear be penetrated with their cries?

"Yea. O Lord, how long shall they suffer these wrongs and unlawful oppressions, before thine heart shall be softened toward them?" (D. & C. 121:1-3.)

And the Lord answered, with the understanding born of

121

experience:

"My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes." (D. & C. 121: 7-8.)

In the 121st Section of the Doctrine and Covenants we have one of the most beautiful of all revelations:

"Behold, there are many called, but few are chosen. And why are they not chosen?

"Because their hearts are set so much upon the things of this world, and aspire to the honours of men, that they do not learn this one lesson—

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D. & C. 121:34-37.)

Brethren of the priesthood, let us never exercise unrighteous dominion. Let us honour the priesthood in our own homes, in our attitudes towards our wives and children, for there as elsewhere "when the Spirit is withdrawn, Amen to the priesthood or the authority of that man." The Spirit will not always strive with man but we should always strive to retain His Spirit in our homes, in our business, in all that we undertake to do.

We must cleanse and purify our bodies and souls, and try to be worthy to be called sons of God and to hold the Holy Priesthood. I read on:

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by longsuffering, by gentleness and meekness, and by love unfeigned;

"By kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile-

"Let thy bowels also be full of charity towards all men and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

"The Holy Ghost shall be thy constant companion, and thy sceptre an unchanging sceptre of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee for ever and ever." (D. & C. 121:41, 42, 45, 46.)

I never tire of reading or hearing this scripture because it is the direct word of the Lord to the men who hold the priesthood, telling us how to honour it, how to officiate under it, warning all against unrighteous dominion.

I should like to say to the father that our conduct in our homes determines in large measure our worthiness to hold and exercise the priesthood, which is the power of God delegated to man. Almost any man can make a good showing when on parade, before the public, but one's integrity is tested when "off duty." The real man is seen and known in the comparative solitude of the home. An office or title will not erase a fault nor guarantee a virtue.

True worth is in being, not seeming, In doing each day that goes hy, Some little good, not in the dreaming, Of great things to do by and by.

Whatever men say in their blindness, And in spite of the fancies of youth, There's nothing so Kingly as kindness, And nothing so Royal as truth.

Let us never ...

"... undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness ..." (D. & C. 121:37.)

The late President Joseph F. Smith wrote, "There is no office growing out of this priesthood that is or can be greater than the priesthood itself. It is from the priesthood that the office derives its authority and power. No office gives authority to the priesthood. No office adds to the power of the priesthood, but all offices in the Church derive their power, their virtue, their authority, from the priesthood. The President of the Church carries on as Priesident by virtue of his priesthood."

And now to you prethren who preside in the Church, I should like to say a word—presidents of stakes, presidents of missions, hishops of wards, all who preside in any capacity—we urge you to recognise and use your counsellors. You will notice through all the organisation of the Church our Father in Heaven has provided that each presiding officer shall have two counsellors. We regret that occaionally we hear of a stake president, a mission president, a bishop or some presiding officer, who arrogates to himself the honours which belong to the office he holds, who presides in a "one man" dictatorial way, forgetting his counsellors, neglecting to counsel with them, and thereby assuming all the honours of the presidency or bishopric and taking upon himself all the responsibility for decisions in which his counsellors should share

There is wisdom and safety in counsel. Honour those with whom and over whom you preside. That we honour the priesthood and the office in it applies not only to our attitude toward those who preside over us but toward those over whom and with whom we preside.

Let us preside with kindness, consideration, and love.

THE AUTHOR

Elder Hugh B. Brown is a member of the First Presidency of the Church of Jesus Christ.

Let a man prove himself before God and his fellowman, and he will be called to a greater service - indeed there is no greater

SERVICE

than the Priesthood, for the Priesthood is greater than any office in the Church

by RALPH MOUNT

ONVERSION is the occasion when the influence of the Holy Spirit moves a receptive heart to respond to its guidance; when the conscience of man, quickened by that same spirit, is compelled to recognise his position with respect to truth, accept it, and apply it to his life.

What effect does this have on the individual. It demands an alteration in his personal behaviour; it becomes possible for him, through introspection and reflection on the pattern of his own behaviour, over the past years of his life, to see "himself" as others do, and at this particular moment in his life, "as God does."

However self critical he is, he will still be tempted to cling to his old ideas, and way of life. Habits formed over the years are hard to break. Courage born of conviction provides that breaking point, and a new ideal is created.

He now sees himself as "God wants him to be" and accordingly seeks baptism into His church. He receives the Gift of the Holy Ghost, the means by which all inspiration and knowledge are received. This is his "spiritual birthday," the dawn of the day of his salvation From henceforth, if he remains faithful, he walks "in the light."

Now let this man prove himself before God and his fellowmen and very soon the opportunity of even greater responsibilities and blessings will be his. He will be called to a greater service yet—indeed there is no greater service than the Priesthood. The Priesthood is greater than any other office he will ever hold. It is an Eternal calling in an Eternal church, beside which all other offices—though part of and associated with it—are of temporary nature only.

The Gospel of Jesus Christ is the finest 'self help' service there is, and the only way by which ultimate perfection in all things may be obtained. It is God's perfect plan for our perfection; indeed every thing that God has created, is perfect! To follow this plan faithfully is to achieve ultimate perfection.

Through the Priesthood he learns how to know God and as a result, how to please Him.

The Gospel of Jesus Christ is the power of God unto salvation—and the part of the Gospel related to power is in the Priesthood. The Priesthood power of God delegated to man, to act in His name, the right to receive revelation from Him, for his own welfare, his home and family and the various callings he may have in the church.

..."No man can receive the Holy Ghost without receiving revelations. The Holy Ghost is a revelator! (History of the Church Vol. I, pp.-338.)

Without the Priesthood there is no revelation, without revelation there is no authorised church of God.

Upon the shoulders of the Priesthood holder, then, rests this responsibility, that he, in effect, is the church. Through him the work of God must be done, it is the right and privilege of the Priesthood to take the lead in all the spiritual affairs of the church. God cannot come personally to the earth to do His work, the earth would be consumed at His presence. His work must be done by those to whom He has delegated His authority.

How should the priesthood holder look upon his priesthood. The Gospel of Jesus Christ possesses all "revealed truth," and this is his to obtain by prayerful study, and by full participation in the programme of the church. Truth is the rock foundation of every great character. It is the means by which the Priesthood holder may one day stand among the "noble and great ones." Its effect on the life of the individual cannot be over-estimated; it will endure forever and his own power to endure rests upon the knowledge he has of it. No man can be saved in ignorance. A knowledge of the Gospel of Jesus Christ is the "power" unto salvation, but it only comes into effect in his life, when it becomes HIS LIFE

He is instructed by the Lord to seek wisdom.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith." (D. & C. 88:119.)

In his home the Priesthood holder must be prepared to take the lead in all spiritual matters; this is his responsibility, and one that he cannot disregard—without incurring

greater responsibilities later. He is the presiding authority in the home and should exercise this authority in rightousness, thus setting his own house in order. Then the Spirit of God will be present, and evil will find no place therein.

It is his duty to bring up his children in rightousness; they are his potential converts. Home to the Priesthood holder and his wife should be regarded as a mission field, where is wife is his companion and help-mate.

Within the home she has her rights and privileges also, by delegation from him. There she should take every opportunity to develop the leadership abilities that she will require for future service in the church.

The Priesthood holder must accept the fact that life is purposely a trial, a testing ground, a conflict for the spiritual survival of the family unit. In this matter the injunction of the Lord is clear, "Watch and pray lest ye enter into temptation." He should realise, as I am sure most members of the Priesthood do, that if the "evil one" can divide the homes of the Saints, he can divide the Wards and the Stakes; that nothing is defeated from without, but only from within.

Fasting and prayer, faith and testimony, reverence and respect, all are nurtured and developed within the home. These are the assets of success. No parent can pass on to his children a greater blessing than that of a well ordered life. The potential for leadership in the spiritual affairs of God's Kingdom begin in the home. If a man is a good father, a good husband, he will make a good leader. If he holds the Melchizedek Priesthood, he should be

Then it is his duty to seek out his kindred dead and have the work done for them through the various services that are at his disposal with respect to Genealogical work.

WILLING AND ANXIOUS to take his wife and family to the

Temple and be sealed to them for time and eternity.

In the Ward, he has responsibilities also—and may I emphasise that the greater the responsibilities he accepts and lives up to, the greater will the blessing he will receive. The Lord cannot deny blessings that are merited in rightousness.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D. & C. 82:10.) His greatest responsibility however is in supporting the

Bishop. If there is any person in the church who needs support and encouragement it is the Bishop of the Ward.

Associated with his Ward duties is his position as a Home Teacher. This gives ample opportunity for Priesthood service, and its predominating purpose is the prevention of inactivity—as well as apply the cure for it. If this fact is accepted and his duties in this respect carried out faithfully, it will become an increasingly popular calling. If we can prevent the rust and corrosion of inactivity among our fellow brethren and sisters, we shall really be fulfilling the requirements of the first two great commandments

—and upon these two hang all the law and the Prophets, and I am personally convinced that more blessings come through living up to their requirements than any other.

By virtue of his Priesthood, every male member of the church is a missionary. First where he stands, he is a walking, talking, living example of what the gospel can do for all who accept its truths and abide by them. There is no greater proselyting force than personal example. To quote the words of our Prophet: "We may preach, we may write and publish books; but the most effective way of preaching the Gospel to the peoples of the world is by example."

The purpose of the Gospel is to make wicked men, good men, and good men, even better! The Priesthood gives to men the right to save souls, and the authority also. But only knowing the Gospel and living it gives to him the ability to do so.

Every member of the Priesthood is a link, a vital link, in the chain that shall one day bind evil for a thousand years.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years."
(Revelation 20: 1-2.)

The importance of this particular revelation from John should be fully understood by every member of the Priesthood, for they are the links in this chain. In the unity of the Priesthood lies its greatest individual and collective power. A chain is no stronger than its weakest link.

On the line of authority held by every member of the Priesthood are the names of many of the "noble and great ones" who have gone before us Some of them still dwell with us to encourage us by their outstanding leadership, and personal example. Every one of them had, and has, divine ideals, this makes it a line of inspiration also and with such incentive we cannot fail.

Heading this line of authority is the one and only name by which man can be saved and exulted, our Lord and Saviour, Jesus Christ.

THE AUTHOR

Elder Ralph Mount has been a member of the Church all his life. He has served in many positions in the Church, and is currently a member of the London Stake High Council.

The last elder

It it were necessary—though I do not expect the necessity will ever arise—and there was no man left on earth holding the Melchizedek Priesthood, except an elder, that elder, by the inspiration of the Spirit of God and by the direction of the Almighty could proceed, to organise the Church of Jesus Christ in all its perfection, because he holds the Melchizedek Priesthood.

President Joseph F. Smith.

Son, many
wonderful things can
come to those who
live clean lives and receive
the Priesthood.
It is a great honourindeed, a greater

HONOUR

than to be awarded a medal or gain a prize at school

by DEREK A. CUTHBERT

OU'RE a good navigator, David."

I put my arm round the shoulders of my seven and a half year old son and gave him a hug of appreciation as we pulled up in front of the St. Alban's Chapel, where I had a Sabbath Day assignment. We had travelled from our home in south London, and whenever opportunities such as this presented themselves I let David navigate and tell us the turns to take and the road to follow.

Apart from making him keen to look for landmarks and remember routes, it strengthened the bond between us ... and helped me to do a spot of navigating, too, along the road of life—David's life.

We talked a lot as we drove, about the countryside, school, food, but especially about the Gospel. With baptism only a signpost away, and the Aaronic Priesthood only a little further on, I felt the great responsibility and privilege I had of making straight the path that would lead our son safely and preparedly to these momentous occasions in his life.

"Ever heard about the nine steps, Dave?" I asked him one day as we sped along a country road. "No, Dad," he

grinned, "but it looks as though I soon shall." How right he was, for we spent the rest of that journey, and many other journeys too, talking about the nine steps.

"The first step, son, is Faith, like David in the Bible had when he fought Goliath, and Daniel when he was cast into the den of lions, and like the boy Joseph had when he knelt to pray in the grove. Someone who has faith in Jesus loves Him, wants to be like Him, and do the things He did.

"The second step is Repentance, because when we know what is right we have to stop doing the things that we shouldn't do and show that we are really sorry for them. Then we are ready for the third step which is called Baptism."

David's eyes lit up. "I'm eight in June, Dad, then I can be baptised and I'll be on the third step."

"Only if you've climbed up the first two, Dave," I replied, but I knew he would make it if we helped him and guided him. He was eager to learn, but we had to be eager to teach.

We talked about the fourth step, but I guess it was a little harder for him to visualise the Holy Ghost and what he could do for him after he was baptised. That would come; he would get the same burning in his breast as his parents had experienced when they embraced the Gospel. How grateful we were to be able to raise our boy in the Church, and when the time came, to exerise our patriarchal right to baptise and confirm him.

"What about the next steps, Dad? You've only told me the first four and I'm there now."

Yes, he was there now, but where would he be at eighteen, at twenty-eight, at . . "What about the next steps, Dad? I'm eight now." My reverie ended abruptly as the question came again. Now we were sitting together on the beach, throwing stones in the sea, resting after a hectic race along the sand. How treasured are these teaching moments that strengthen the bonds of understanding between father and son.

"The fifth step, Dave, is marked Deacon, and that means holding the Aaronic Priesthood, and helping the Bishop, and having the authority and the right to do the Lord's work. You remember when Jesus went with his parents to the Temple in Jerusalem when he was twelve. They lost him, didn't they, and after much searching they found him conversing with the elders in the Temple. 'Wist ye not that I must be about my father's business,' he asked them.

"Yes, the Lord has a great work to do here on earth, the business of setting up His Kingdom, but He can only do this with the help of those who are willing and worthy to help. These are the ones to whom the Lord entrusts His Priesthood. What a great privilege and blessings it is to be able to serve the Lord and prepare the way for Him to come again in all His glory."

Was I going too fast? I thought.

No, the next four years would slip away and he'd be "there" again. I realised that a lot of what I was saying would bounce off rather than penetrate, but David's Sunday

School teachers would help, and so would his Primary teacher, and those wonderfu! Home Evening programmes we enjoy so much. It would all fit in ... and so would the sixth, seventh and eighth steps, as we went on to talk about Teacher, Priest and Elder, the offices through which he would progress in the Priesthood.

"It sounds exciting, Dad, to think that I shall be able to hold the same Priestnood that the people in the Bible had. Shall I have wonderful things happen to me like they did?"

"That's a very good question, Dave, but to answer it I would like to ask you some questions.

"Don't you think it is wonderful that when the Deacons pass the Sacrament on Sundays that they are doing the very thing that the Saviour did at the Last Supper?

"And when the Home Teachers come round, isn't it wonderful to think that they are helping the Lord to watch over His Church, just as the Apostle Paul in the Bible said they should?

"And how about when you were baptisted; remember it had to be someone holding the Priesthood who baptised you, just like John the Baptist who baptised Jesus.

"And when you were sick and asked to be administered to; it was through the laying on of hands by the elders holding the Priesthood that you were made well.

"Yes, all these wonderful things, and many more, come to those who live clean lives and receive the Priesthood. It is indeed a great honour to hold the Priesthood, a greater honour than to be awarded a medal or gain a prize at school. We are all sons of God and He is happy when He sees His sons preparing for the Priesthood as you are doing."

"How am I going to remember all the steps, Dad?"

"Write them down, son, on a card, and put it in your top pocket. Just have a peek at it occasionally, and if you can't understand the speaker in a Sacrament meeting, just set to learning the nine steps.

"I'll soon know them," he assured me.

And he did, and the ninth step too, which was marked Temple. And what fine discussions we have had on each of the steps as his understanding has increased. Pointing out the various times in the meetings when the Priesthood was exercised helped to illustrate and exemplify the things we talked about. Another effective means was to take stories from the Bible and the Book of Mormon to show how the Priesthood operated in the lives of those people. Then there are the thrilling pioneer stories of faith and devotion and the power of the Priesthood manifest in the lives of the early saints. David lapped them up; what boy cannot picture himself as a pioneer on the wild frontier confronted by all manner of perils.

But how many boys can face the world around them, fortified by prayer, both family prayer and private prayer, and sanctified by partaking of the sacrament worthily and justified by a desire to serve his Heavenly Father?

Only those who have been taught from early years what the Lord expects of them, and what high goals they can attain.

In three months' time David will be twelve, and how he is looking forward to having the Aaronic Priesthood conferred upon him and being ordained to the office of Deacon. No, it won't come as a shock to him, for the Priesthood is already part of his life; he has seen it in action.

Four years have come and gone in a flash, and so will the next few with their Teacher, Priest and Elder.

There's a mission ahead, too, and Temple marriage, but the seeds are already planted and will blossom in due time.

Thank you, Primary, for teaching him the Articles of Faith and the many other things he will take with him as he graduates to Mutual. Thank you, Sunday School, for maturing the seed. Thank you, Bishop, for the kindly word of encouragement and the invitation to join in Aaronic Priesthood sporting activities during the vital year. Thank you, President McKay, for inspiring the Family Home Evenings where we have helped each other to grow in the Gospel.

Thank you, Lord, for the opportunity of helping one of your children prepare to hold your Priesthood.

THE AUTHOR

Elder Derek A. Cuthbert is 1st Counsellor to President Joy F. Dunyon of the Central British Mission Presidency. Elder Cuthbert was the first president of the Leicester Stake, and became a member of the London Stake Presidency when he moved to live in south London.

Everlasting

The Priesthood is everlasting. The Saviour, Moses and Elias gave the keys to Peter, James and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the Gospel are administered, there is the Priesthood.

Prophet Joseph Smith.

Eternal power

Our Heavenly Father performs all His works—the creation of worlds, the redemption of worlds—by the power of the eternal Priesthood. And no man on the earth, from the days of Father Adam to the present time, has ever had the power to administer in any of the ordinances of the Gospel of life and salvation only by the power of the Holy Priesthood: You will find this to be the case in the whole history of the prophets of God.

President Wilford Woodruff.

MELCHIZEDEK PRIESTHOOD

by Max A. Bryan

THE LAW OF TITHING

THE law of tithing is of ancient origin with an early account of its observance dating from the time of Abraham and Melchizedek down to the time of Christ. As Abraham was returning from a victorious battle, he was met by Melchizedek, king of Salem, and priest of the most high God, who blessed him, and to whom Abraham "gave a tenth part of all." (Heb. 7:1-2.) Jacob, made a promise with the Lord to pay a tenth of all that should come unto him: "And of all that thou shalf give me I will surely give the tenth unto thee." (Gen. 28:22.)

The commandment given of the Lord to Moses for the children of Israel was very clear regarding the payment of tithing. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord ... And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." (Lev. 27:30-32.)

The prophet Malachi was deeply concerned with the people of his day because of their neglect of this law, and through him the Lord accused the people of having robbed Him. He promised them however, blessings beyond their ability to receive if they would keep the law. "Will a man rob God? Yet ve have robbed me. But ve say. Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3:7-10.)

In this, the dispensation of the fullness of times, the Lord has again spoken regarding the law of tithing. The following revelation was given to the Prophet Joseph Smith in answer to prayer, July 8, 1838. "And this shall be the beginning of the tithing of my people. And after that those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be standing law unto them forever, for my holy priesthood, saith the Lord." (D. & C. 119:3-4.)

This day has been called by the Lord "a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming." (D. & C. 64:25.)

The payment of an honest tithing should be a sacred duty to each member of the Church, and understood as a law that must be kept to have happiness in this life and eternal life hereafter. The question is sometimes asked: How should I pay my tithing? The answer is simply stated in the June 1964 issue of the "Improvement Era" for those who do not have access to other of the Church books and publications. "The paying of the tithing is a simple matter, even the weakest among us know what the tenth of a dollar is. Therefore out of every dollar we receive as a wage or increase no matter from what source, one-tenth part belongs to the Lord, taxes witheld included. The self-employed person will take an inventory of his substance. total his expenses from all sources. determine his profit, and pay one-tenth of his "intake" free from expenses to the Lord." (President Joseph Fielding Smith)

Melchizedek Priesthood Ouorums have as one of their objectives: The keeping of the Church members in the way of their full duty and to help them walk uprightly before the Lord. Ouorum Presidencies and Group Leaders are responsible for the spirit-

ual and temporal well-being of all over whom they preside. They are to lead their quorum members to eternal life in the celestial kingdom. (Melchizedek Priesthood Handbook, age 19.) Therefore, in teaching the Gospel of Jesus Christ to their members, they have the sacred charge to understand and live the law of tithing, and by precept and example teach it to the quorum members and their families. The following are but a few of the benefits derived from the payment of tithing:

- Tithing is a law of the Lord unto his people and must be observed to fully participate in the programme of the Church. Full participation is required for baptism into the Church, receiving of and advancing in the priesthood, receiving a temple recommend, and to qualify for an executive or presiding leadership position
- 2. Tithing is God's way of financing his Church. All members contribute according to their income and ability to pay, and share in the blessings of careing for the sick, aged, and infirm, the widows and homeless children, and in the building and maintaining of hospitals, schools, temples, and Churches.
- 3. Tithing is the Lord's way of blessing his people. The paying of an honest tithe is a great developer of faith and helps one to obtain a burning testimony of the truthfulness of the Gospel of Jesus Christ and the divine mission of the Prophet Joseph Smith. Spiritual power and character development can be acquired, and the love of God and fellow men increased through the observance of the law of tithing.

Always remember to: "Honour the Lord with thy substance, and with the first fruits of all thine increase.

April, 1966

Spreading the load

by the South London Ward Bishopric

THE old proverb tells us that "two heads are better than one." In more recent time, the Lord has designated that, in fact, three heads are the best combination for the good running of the Church, of a Stake, of Ward or Branch, or of an Auxiliary. For this reason each Bishop or Branch President has TWO counsellors to share with him in the organisation and control of auxiliaries and in the building up of the kingdom of God in their special corner of His vineyard.

Too often we hear of Bishops and Branch Presidents adopting a dictatorial attitude in their Branch; keeping all the controls in their own hands; never relinquishing any of the responsibility to their Counsellors or to the auxiliary heads which they have called.

We know from sad experience of Counsellors who have had the fire of enthusiasm dampened out by being given a task to perform only to find later that the Branch President went on to carry it out himself.

THE TRUE ART OF LEADERSHIP IS DELEGATION.

We often hear the expression used by the controllers of our electricity or gas supply, "Spreading the load." This should be the maxim of every Bishop and Branch President. NO ONE MAN IS CAPABLE OF RUNNING ALL OF THE PROGRAMMES SET UP BY THE CHURCH BY HIMSELF. HE MUST "SPREAD THE LOAD." HE MUST DELEGATE SOME OF HIS AUTHORITY TO HIS COUNSELLORS AND THE AUXILIARY HEADS.

What do we mean by delegation?

There are three basic concepts fundamental to the art. of delegation ... Authority, Responsibility, Accountability. AUTHORITY: Each one of you, as the Branch President, has been given authority to act in the name of the Church in the Branch over which you are the head. While you are running your Branch efficiently the Church will not interfere. When you delegate some of that duty to your Counsellors, you delegate some of your authority... you give your Counsellors the AUTHORITY to act on your behalf. Just as the Church would never interfere with your authority, neither should you, in turn, neutralise the authority of your Counsellors.

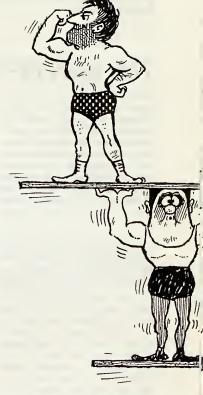
Imagine, for instance, what would happen to a Branch if the District Presidency were constantly changing the instructions given by a Branch President to his Branch members. In next to no time, the members would lose faith in their Branch President. Whenever he asked them to do something, they would say to themselves, "I won't do that until I find out what the District Presidency has to say about it."

Such is the lot, also, of the Counsellor, who, invested with authority by his Branch President, is never given the opportunity of carrying out a programme without having his authority undermined.

And so the first principle of delegation is NEVER, EVER UNDERMINE THE AUTHORITY OF YOUR COUNSELLORS OR THE AUXILIARY HEAD TO WHOM YOU HAVE GIVEN THE AUTHORITY TO ACT ON YOUR BEHALF....

Of course, your choice of Counsellors is important. They should be supremely reliable, otherwise your trust in them becomes misplaced.

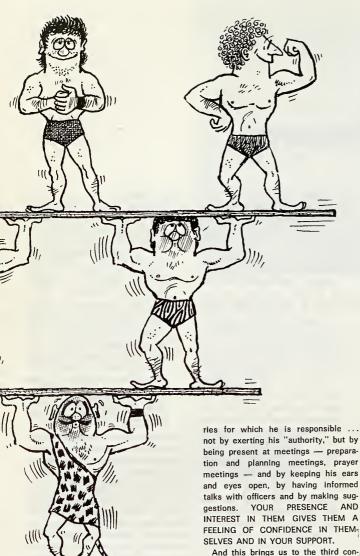
RESPONSIBILITY: Although you give to your Counsellors the task of watch-



Ing over one or other of the auxiliaries and acting on your behalf in the organisation and control of those auxillaries, this does not mean that you no longer have any responsibility for the good running of that auxiliary. You, as Branch President. CANNOT TRANSFER COMPLETELY TO YOUR COUNSELLORS THE FULL RESPONSIB-ILITY FOR THE RUNNING OF AN AUXILIARY. After all, you are fully responsible to the Church for the good order of your Branch. In other words, if anything goes wrong "you carry the

BUT, and this is important, JUST BECAUSE YOU ARE FINALLY RESPONSIBLE SHOULD NOT MEAN THAT YOU GIVE NO RESPONSIBILITY TO YOUR COUNSELLORS. MAKE THEM FULLY RESPONSIBLE TO YOU.

Also a good line of communication



must always be maintained. Because authority and responsibility have been delegated, this does not mean that you have "passed the baby" and you can now forget about it. The Counsellor in the Branch Presidency should know what is going on in the auxilianot by exerting his "authority," but by being present at meetings - preparation and planning meetings, prayer meetings - and by keeping his ears and eyes open, by having informed talks with officers and by making sug-PRESENCE AND INTEREST IN THEM GIVES THEM A FFFLING OF CONFIDENCE IN THEM-

cept of delegation - ACCOUNTABIL-ITY.

Accountability means that the person to whom you give authority and responsibility must answer to you for the conduct of his affairs. Thus, if you make a Counsellor responsible for an auxiliary, he is accountable to YOU for the success or failure of that auxiliary.

Now this is the THEORY of delega-

tion. How does it work in practice? Let's go into this in detail.

As a Branch Presidency, you should adopt from the outset the attitude that you are all three "Presidents," each one fully responsible for the organisation and running of a portion of the Church programme. The Branch President assigns each of his two Counsellors specific departments of the programme as their responsibility ... one Counsellor, for instance, being placed In charge of the Sunday School and Primary (this is a good combination, since these two auxiliaries have close connections in the teaching of young children), and the other having control of the MIA, Scouts and the Branch Budget programmes.

This leaves the Branch President specifically responsible for the Relief Society (and he is the only member of the Branch priesthood who has the right to attend Relief Society meetings) and-his most important calling -the Aaronic Priesthood.

Within these specific fields, each member of the Presidency has complete control and is fully responsible for the good order of the auxiliaries. The Counsellor has the authority to effect changes in the teaching staff, the secretaries and the directors in the auxiliary for which he is responsible without necessarily having first to bring them to the notice of the Branch President.

Naturally, at any one of the weekly Branch Presidency meetings, these changes are reported and noted in the minutes of the meeting. Comments and reasons are specified, and approval given. Should a Counsellor feel that changes should be made in the presidency of an auxiliary, he has the authorto make preliminary moves (possibly a discussion with Stake or District leaders who could be helpful in leading the Counsellor to make the right decision), but he is expected to discuss these major changes with the full Presidency. However, since he should be close to the problem and know all the facts, his suggested changes would usually be adopted ... unless either of the other members of the Presidency know of any reason

continued on page 140

Summer lessons

ast year, for the first time, a unified summer Relief Society lesson programme was widely followed throughout the British Isles. Most of the Societies in stakes and missions that followed this suggested programme found that it brought them many blessings and advantages. Many letters and comments were received confirming that the programme:

- a. Provided a means of continuity which had been lacking in previous years. Relief Society attendance, like many other things becomes a habit. When we did not hold regular Relief Society meetings during the summer months, it required a considerable amount of momentum to get the programme going again in the autumn.
- Enabled the Societies to assist importantly in fellowshipping new converts who were baptized during the summer months.
- c. Provided a means for expanding the Relief Society programme into areas which might not otherwise have been possible, i.e. our lessons on nutrition helped the sisters to count calories and improve their diets and our programme of physical exercises were received with enthusiasm. Several of our Societies held sewing classes and demonstrations in which many of the sisters made clothing for themselves for the first time.
- d. Provided the opportunity for sisters who were relatively new in the church to enlarge their Gospel knowledge and to participate each month in testimony bearing.

1966 Summer Programme

Again this year following the advice and counsel of our supervisors Presidents Mark E. Petersen and Bruce R. McConkie, summer lessons will be offered

The lessons being planned are:

- Theology The Book of Mormon covering 1 Nephi and the first part of 2 Nephi. This will cover the period of time when Lehi and his family left Jerusalem, found the promised land and covers Lehi's blessings upon his children before he passed away.
 - All of us need to enlarge our knowledge of the Book of Mormon. The summer months should provide an opportunity for us to engage in some intensive study of this wonderful book. We hope also it will encourage many of our members to continue reading this scripture and to become really acquainted with it.
- Visiting Teacher Messages Book of Mormon Gems of Truth, The Visiting Teacher messages for the summer will be taken from the Book of Mormon and will cover such subjects as: 1. Giving service to one another; 2. Following the words of Christ: 3. The Lord will comfort our troubled hearts if we are faithful; 4. Importance of refraining from judging one another. These Visiting Teacher messages will tie in with the Theology lessons and will help to provide another course of study on the Book of Mormon which in the Prophet Joseph Smith's own words is "... the most correct of any book on earth and the keystone of-

our religion."

- 3. Literature Latter-day Saint Church History. For our literature lessons this summer we shall study Latter-day Saint Church History from the first vision to the organization of the Church. These lessons will include, "The Vision", "Cumorah and the Golden Book", "Ancient Plates" and "Witnesses". This brief introduction to Church history will tie in very well with
 - history will tie in very well with the Theology lessons and with the Visiting Teacher messages.
- 4. Social Science Essentials for Happy Family Living. The Social Science lessons will cover such topics as the sacredness of home and family ties. training our children in spirituality, the place of the mother and father in the home and family co-operation.

Lessons to appear in "Millennial Star"

All of these lessons will be available to members of Relief Society through the "Millennial Star". It is suggested that Relief Society Presidents encourage members who are not now subscribers to make sure they have access to this fine magazine. By established policy, some of the missions have given permission to each branch and district to provide two subscriptions for their Societies from regular Relief Society funds.

Work Meeting Lessons and Activities

The Work Meeting lessons will appear as usual in the Relief Society magazine and will be a continuation of the present lessons "Development through Home Making Education".

As you plan your monthly Work Meeting activities you will find it advantageous to select a project which Mini Balkiron

can be completed during the summer months, i.e. You might like to arrange for a course in first aid to be given by a professional. You could contact your local hospital or St. John Ambulance for such a person.

Those of you who have not taken sewing classes recently might like to arrange for a special project in this area.

The summer months are also an ideal time to arrange visits to factory, bakery, butcher shop, telephone exchange, local stately homes, palaces, and other such trips which are both interesting and educational.

Summer Visiting Teaching

The summer period is a particularly appropriate time to re-organize, reactivate and revitalize the Visiting Teaching programme. Days are long, habits of regular Visiting Teaching formed during the summer will tend to carry over during the rest of the year. All of our sisters need to experience the feeling of friendship and personal interest which the Visiting Teacher programme makes possible. The summer months are an ideal time for the ward or branch presidencies of Relief Societies to visit the sisters in their homes. The ward or branch president of Relief Society and one of her counsellors might like to visit the sisters in the various Visiting Teacher districts by taking a district each month. This will make it possible for them to cover four districts during the summer.

Let us employ these wonderful summer months to make our Relief Societies even more effective.

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LESSON HELPS

VISITING TEACHING

Message 72: "He That Seeketh Me Early Shall Find Me, and Shall Not Be Forsaken." (D. & C. 88:83.)

Objective: To stress the importance of seeking and finding the Lord as early as possible.

- 1. THOUGHTS FOR DISCUSSION.
 - a. We must seek the Lord to find him.
 - Blessings come through seeking and finding the Lord early in life.
 - Many great leaders in the Lord's work sought and found the Lord early in their lives.
 - d. Mothers have a responsibility to teach children at an early age to seek the Lord earnestly and diligently.
- 2. PROCEDURE SUGGESTIONS.
 - a. Discuss thought No. A including question No. A.
 - b. List on the blackboard the blessings that come through praying to the Lord early in life.
 - Assign a sister to give a brief account of a great leader who sought the Lord early in life (Jesus, Joseph Smith, David, Samuel, Solomon).
 - d. Discuss thought No. D, and include question No. D.
- 3. APPLICATION.

It is the duty of the mother to teach love of the gospel to the children in the home at an early age.

- 4. QUESTIONS THAT MAY LEAD TO DISCUSSION
 - a. Why is it necessary to seek the Lord?
 - b. What blessings come through praying to the Lord early in life?
 - c. Why did the Lord call many of his great leaders early in life?
 - d. Why is it important that we teach our children to seek the Lord early?

THEOLOGY

Lesson 72: The First Presidency—Keys of the Kingdom— (Text D. & C. 90, 91 & 92.)

Objective: To understand the place of the keys of the Priesthood in the gospel plan.

- 1. LESSON AT A GLANCE.
 - a. The keys of the Priesthood form the power to direct the use of the Priesthood. Without these keys the Lord's Giurch would not be a kingdom of order.
 - b. There is only one man at a time on earth who is allowed to use all of the keys, to receive revelation

- and direct the activities of the Church. Preparation has been made for the orderly passing on of the keys.
- c. The Priesthood ordination gives the power to act. However, to use this authority consent must be given by the presiding officer.
- d. The advice given to the brethren in verses 17, 18 and 24 are equally suitable in our lives.
- Joseph Smith was instructed that it was "not needful" to translate the Apocrypha. (Sec. 9.)
- 3. MAKING THE LESSON LIVE.

The latter part of Section 90 and Sections 91 and 92 should not take much class time. It might be well to make two minute assignments to three sisters to make brief short comments on the last part of Section 90 and Sections 91 and 92.

4. HOW TO APPLY THE LESSON.

The more we learn of our duties in the Church and grow in understanding, the more we see wherein we may make our lives better and happier.

SOCIAL SCIENCE

Lesson 17: Two Worlds as One.

Objective: To point out the need of sharing ones world in the bettering of human relationship.

1. LESSON AT A GLANCE.

This lesson points out how natural differences in the respective roles of man and woman tend to create two distinct worlds of interest. It also gives some suggestions for unifying their lives and shows that gospel living is the most important factor in molding and maintaining their two worlds as one.

- 2. POINTS TO STRESS.
 - a. It is important that all couples (1) recognise the forces that tend to separate man and wife; (2) take positive steps to keep their companionship close and rewarding.
 - Both husband and wife must recognise the need to make wise adjustments.
 - All couples should reserve some time for private discussions of family problems and of their own personal goals.
 - d. The willingness to share one's world has meaning in the relationships other than that of husband and wife. For instance, the mature woman living alone may enrich her life by a wise sharing of interest with neighbours or with close friends.
- 3. SUGGESTED LESSON DEVELOPMENT.
 - This lesson may be developed through discussion and by special assignment.

Suggested scripture reference:

And if a kingdom cannot be divided against itself, that kingdom cannot stand.

And if a house be divided against itself, that house can-

not stand. (Mark 3:24-25.)

- c. The many case studies used in the lesson to illustrate an ideal or a problem, might be assigned to individual members for oral reading in the class. The class leader would guide the discussion through questions which would help to bring a solution to the problem.
- c. Make these case studies live.

LITERATURE NO 2

PART of human nature that some find difficult to overcome is that section of our thoughts that leads us to find fault with our fellow saints, to gossip about them, to say unkind things about them behind their backs. Naturally, we are all striving to become perfect, for this was the commandment given to us by our Lord Jesus Christ. Nevertheless, there is still a small portion of backbiting left in our Wards and Branches, and this small portion can spread like a cancer to destroy the whole Branch.

Joseph L. Townsend realised this when, as he was labouring in the superintendency of a large Sunday School, he heard a number of fault-finding remarks among the people. It occurred to him how much finer it would be if he could hear kind words spoken more often. With this thought in mind he wrote a song which has been translated into many languages ... "Let us oft speak kind words." Some have called this his best sermon; it is said to have stopped the gossiping tongues of the people in his home town and produced a kindlier feeling.

Let us oft speak kinds to each other At home or wher-e're we may be;

Like the warblings of birds on the heather,

The tones will be welcome and free.

They'll gladden the heart that's repining,

Give courage and hope from above,

And where the dark clouds hide the shining,

Let in the bright sunlight of love.

There is probably no phase of Mormon history or theology that has not been developed in songs and hymns. This tendency is nowhere more strikingly shown than in the songs of Joseph Townsend, for they cover the subjects of love, fealty, valour, rewards, reverence, restoration, the Lord's bounty, adoration of the Saviour, and many other themes.

O the kind words we give shall in memory live

And sunshine forever impart;

Let us oft speak kind words to each other,

Kind words are sweet tones of the heart.

The whole range of Joseph Townsend's writings is developed along these lines—of kind words, of sunshine, of sweet tones of the heart. Whether he was writing a Sacrament hymn, such as "Reverently and Meekly Now," or music for a funeral such as "O What Songs of the

Heart," or the powerful theme of "The Iron Rod," which was based on Lehi's dream in the Book of Mormon, whatever he was writing Joseph Townsend found beauty and love in the Gospel of Jesus Christ.

Equally as beautiful as the poetry of "Let us oft speak kind words," is the delicate music of Ebenezer Beesley.

Brother Beesley caught the spirit of the song and fitted it to a melody that has captured the hearts of Latter-day Saints throughout the world.

Brother Beesley was born at Bicester in Oxfordshire on December 14, 1840. As a child he developed a great talent for music, a talent that first became evident when he was only two years old. The meeting of the Wesleyan Choir in the home of his parents naturally helped in the development of his talent.

At the age of six some influential ladies offered to have him trained as a choir boy at St. George's Chapel at Windsor. But he was the only living child of his parents and they refused to part with him. Probably that refusal was inspired, for it changed the whole course of the lives of the Beesley family. Within a few short years they had accepted the teachings of the missionaries and had joined the Church of Jesus Christ of Latter-day Saints. Ebenezer, himself, was baptised on September 22, 1849 ... and thus another beautiful talent was added to the strength of the Church. The Beesley family emigrated to Utah in 1859.

Brother Beesley was soon thrown headlong into the world of music in the Church. He lead the singing of his Ward Sunday School; he revised and prepared music for the "Juvenile Instructor;" he directed his Ward Choir, he was studying the violin under Professors C. J. Thomas and George Careless, a fellow Englishman; he was busy composing Sunday School music, and compiling song books for the Sunday School and the MIA.

Indeed, his life was full. And then in 1880 he was called to direct the Salt Lake Tabernacle Choir, and for more than nine years he directed the destinies of that great organisation. In this he joined other British musicians and composers—such as George Careless and Evan Stephens—who have had the privilege of directing this great choir in the past.

Like the warblings of birds on the heather,

The tones will be welcome and free.

Like the murmur of cool, pleasant fountains,

The fall in sweet cadences near.

These words describe perfectly the gentleness of Brother Beesley's music for the song which we are studying this month.

LESSON PRESENTATION SUGGESTIONS

- Have the sisters sing the song "Let us oft speak kind words"
- Discuss the purpose behind the writing of the song; what does it mean; what does it tell us; is it applicable in our lives today.

PRAYER is a source of spiritual power and mental peace. It is our most sincere expression faith in God and in His promises that if we ask, we will receive, if we knock, it will be opened unto us.

Dr. Alexis Carrel describes prayer as "The most powerful form of energy that one can generate. The influence of prayer on the human mind and body can be measured in terms of increased physical boyancy, greater intellectual vigour, moral stamina and deeper understanding of the realities underlying human relationships."

In talking with His disciples at the last supper, Jesus exhorted them to abide in Him so that He might abide in them. He used the illustration of the vine and its branches pointing out to His disciples that He was the vine and they the branches. "As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me," He said. He then warned them that "without me ye can do nothing." (John 15:4, 5.)

We Need the Lord's Spirit

In our Sunday Schools, as we fulfil our great responsibility of teaching the Gospel of Jesus Christ, we cannot expect to be successful unless we have the Lord's spirit with us. Without Him we can do nothing. We depend on Him and upon His guidance. Consequently, the atmosphere of our Sunday School must be a spiritual one and our attitudes as Sunday School officers and teachers must be solidly welded in Christ.

What steps can we take to assure this spiritual atmosphere? How best can we prepare ourselves to be worthy of the precence of His spirit. The Sunday School plan shows us the way. We should never attempt to conduct a Sunday School without first having met in a prayer meeting.

The !'rayer Meeting

The Sunday School handbook instructs us that the prayer meeting should precede every Sunday School session and should be attended by all officers and teachers. We are not required to hold a separate meeting for the Junior Sunday School. All officers and teachers of the Sunday School should meet together at least 20 minutes before the Sunday School con-



venes and the prayer meeting should not be held for more than 10 minutes—thus allowing all officers and teachers to take their places so that preludial music can begin on time and the Sunday School can convene promptly as scheduled.

A Spiritual Atmosphere

The fundamental purpose of the Sunday School meeting is to set a spiritual atmosphere for the Sunday School session. Its basic purpose is for the officers and teachers to kneel together and ask the Lord for the presence of His spirit throughout the Sunday School session. However, according to the handbook this short

meeting can be used for last-minute instructions and announcements by the superintendency. It should be used for a recitation of the sacrament gems for the entire group, for the presentation of an inspirational thought or a reading of scripture and for the prayer itself. Kneeling during this prayer is recommended. This humble posture will help all in attendance to dismiss from their minds worldly thoughts and worries, to concentrate on their responsibilities as Sunday School leaders and to invite the spirit of the Lord to be with them.

Prayer and the help that comes from it can be the most effective tool that

a Sunday School worker can possess. One of the greatest obstacles to successful Sunday School operation is the lack of humility. Sincere prayer is the essence of humility. It forces us to recognise our dependence upon the spirit of the Lord and helps us to put in the background any thoughts or concerns which might possibly divert us from the important work we have to do in Sunday School administration and teaching. Prayer helps us to put our spirits in tune with the whisperings of the Holy Ghost. Prayer helps us also to make new resolves to keep the commandments and to order our lives in tune with our Lord's teachings.

The Prayer Meeting Habit

There is only one way to make sure that prayer meetings are held regularly. This is to hold them regularly and on time. Every Sunday School officer and teacher should know that a specific time each Sunday morning a prayer meeting will be held. They should know that they are expected to attend this meeting and that the obligation is just as definite and certain as is the obligation for them to meet their other administrative or teaching assignments. When they form the prayer meeting attendance habit, they will be prompt and regular.

Regular and habitual attendance at prayer meeting can have a remarkable beneficial effect upon the lives of all Sunday School workers.

Prayer is the soul's sincere desire. It is the influence which will noticeably and profoundly affect lives. It brings to those who pray regularly a tranquility of bearing, even a facial and bodily repose that can be developed in no other way. It helps man to see himself as he is—in reality a son of God. It helps to uncover weaknesses and magnify strengths. In truth, it is a source of power.

Let every Sunday School administrator be diligent and conscientious in holding regular prayer meetings and let every Sunday School worker be regular and punctual in attendance This meeting, more than anything else can set the stage for a successful Sunday School operation. Let us remember, the importance of the Lord's spirit. For without Him we can do nothing.

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Good speakers are not born

ONTRARY to generally accepted thought, good speakers are not born; they are developed. They grow and learn through experience. If you don't believe this, think of a new born baby. None of them can speak. They learn to develop their speech through practice, stumbling, stammering, studdering, haltingly, hesitantly, progressively, and are able to develop into the mature type of speaker they become. The Church of Jesus Christ of Latterday Saints offers untold opportunities to any young person to develop to become a speaker. True, the inherent qualities vary from person to person, but all can become good speakers.

Therefore, speaking in any of our church activities should be recognised by everyone as a golden opportunity. The MIA especially gives chance for self expression.

Fair warning: No Latter-day Saint boy or girl or man or woman can escape from being invited to (1) offer a prayer, (2) bear his testimony, (3) introduce a subject to a class, (4) make an announcement or report, (5) tell a class of his experience, (6) defend his beliefs, his principles, his points of view, (7) express his own convictions, his personal feelings for or against a question, (8) make a short talk in some auxiliary class or priesthood quorum, or (9) speak in a meeting at a Ward/Branch Conference, Stake/ District Conference, or a Youth Conference or fireside.

The purpose of the speaker in any of these doings is, whether he is conscious of it or not, to motivate those who hear.

How to go about it:

- A. Determine the purpose of your talk. Before preparing your talk decide:
 - 1. What the audience will be.
 - 2. What type of meeting it is.
 - 3. What the occasion is.
 - What the specific purpose of the talk will be.
 - Remember, good talks are short talks.
- B. Anatomy of a Talk. A talk has natural divisions:
 - 1. The Introduction.
 - The statement of what you intend to talk about.
 - 3. The body of the talk.
 - 4. The conclusion.

THE INTRODUCTION. The introduction might deal with an initial statement with impact, a short scriptural quotation, a brief story of a national or world event, a reasonable challenge, a quick statement of local circumstances, a striking question.

A STATEMENT. A statement of what you will talk about must be short and to the point and cover the ground you have in mind; for example, "I believe our youth today have more problems to face than their parents did" ... "What are the fundamental values in our society that we should be most grateful for?" ... "This afternoon I would like to share with you a peculiar promise in my life, and its unexpected and unusual fulfillment."

THE BODY. The meat of what you

will say is the sum of your search for material, your knowledge and experience, and your long hours of preparation. This is the portion of your talk where, if necessary, you may wish to use notes. Speak in a friendly, casual, conversational manner, with sincere conviction and enthusiasm.

THE CONSLUSION. It is always best when it is short. It comes unannounced and leaves a sweet after-taste and positive attitude.

General hints:

- 1. Make your opening an attention getter. Make it the sharp, clear punch of what you have to say.
- 2. Be sure and finish with a good conclusion, and you're almost sure to guarantee an excellent talk.
- Compliment and commend your audience.
- Be for something rather than against something.
- 5. Play down yourself. Avoid "I" trouble.
- Humanise your talk. Relate it to people and characters.
 - 7. Keep your eyes on the audience.
 - 8. Look at all your listeners.
- 9. "For instances" are magic. Use them frequently; they can relate the idea to a story; they can relate famous people to the idea; they can relate the idea to historical events; they can enhance the idea with colourful analogies; and they can underscore the idea with dramatised statistics.

Also, pure magic and spice for your talk are:

1. Short, short stories and appro-

priate humour.

- Parables, quotes, and comparisons.
- 3. Illustrated techniques.
- 4. Pauses, phrasing.
- 5. Unique visual aids.

Remember to keep in mind the differences in the skills, backgrounds and experiences of your audience. Talk to the average personality.

Most important of all—don't apologise. Don't say, "I didn't know I was going to have to get up and talk," or "pardon me" or "I've forgotten my point," or "I have more prepared, but I see my time is up," or "Oh, I just can't think of that word." Actually your talk might be going over and the people might think you're really good. Don't tell your audience otherwise. Helpful Tips:

1 Dramarati

- 1. Preparation precedes performance. Straighten your beads first and then polish their brilliance.
- 2. Pearls are more precious because of quality than their size.
- 3. The longer the spoke, the bigger the tire. Big wheels are vanishing.
- Any form of oratory is old fashioned.
- 5. The final and most important point of preparation—get down on your knees and pray to your Father in Heaven for guidance and inspiration. You are entitled to the Spirit of the Holy Ghost and its inspiration. Helps:

1. MIA Speech Director's Guide,

- The Best Red Book. (This is an MIA pocket-size first aid manual for all who have been or may be invited to best. It is absolutely indispensable. give a talk and who desire to do their
- 3. You Çan Learn to Speak, by Royal L. Garff, PHD.

Throughout the year, there will be many golden opportunities to speak, both in the girls' and boys' programme, and the speech directors stand ready to assist. The speech directors should go into the classroom and will be present in the classroom, when outlined to give lessons and helps.

DOUBLE CAUTION. Make sure your conclusion is indeed the end.



For a place at one of the two MIA Leadership Training Courses for 1966. THE FIRST is at Lilleshall Hall, near Newport in Shropshire, from 18th—25th June. Accommodation for 66. Fee, £10 10s. Deposit, £1.

THE SECOND is at Inverciyde, Largs, Scotland, from 30th July—6th August. Accommodation for 90. Fee, £10 10s. Deposit, £1.

WHO SHOULD ATTEND? All MIA Executives, Leaders, Branch Presidents, Bishops and all Youth interested in MIA activities.

SUBJECTS: Keep-fit, Basketball, Campcraft (for the sisters), Football, Minor Games, Volleyball, Archery, Folk Dancing, Athletics, MIA Administration.

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Please enclose a stamped addressed envelope.

Hurry!

THE PRIMARY PAGE

by Eileen R. Dunyon



ACTING THE PART

"AKE me for a walk," said a small mechanical voice when Gillian pulled the cord on the back of Chatty Cathy's neck. Gillian smiled happily and picking her doll up into her arms walked out the door, down to the gate and then back into the house again.

Again Gillian pulled the cord and this time the music-box-voice chimed, "Comb my hair." And Gillian hurried to get the small comb and brush and do as the doll requested.

Gillian was playing "Let's Pretend." She was the Mother and Chatty Cathy was her little girl.

From the corner of the room came the sound of a clanging bell. A large, red toy fire engine prepared to extinguish a fire. The tall ladder swung into place, the sturdy hose was connected and uncoiled. A tiny stream of water poured from a miniature pail to douse the flames and save the house that was supposedly burning down. Colin was playing "Let's Pretend."

As long as there are children who are learning about life, the desire to play the role of someone else will be important, for this is the way that children learn quickest and most effectively. They become the mouse, the elephant, the mother, the father, the bishop, the tennis champion, or the missionary that they have been reading or learning about when they play that they are this person.

Because make-believe is so important and real to children it is one of the most interesting ways of teaching. Rather than the teacher only telling the story or lesson, if the children are allowed to become the characters in the story and actually act out their roles the teachings will never be forgotten.

Read your Primary lesson for the coming week and see if your presentation could be more interesting by dramatising one of the stories. If this is the children's first experience with dramatising stories in the classroom move slowly and allow them enough time to get the feel of the play and the fun that it is to perform. They may need to be shown how to act like the

different characters if they have not dramatised before. As this procedure is repeated the children will soon feel free to play the characters and will be able to make up their own actions and conversation after you have told the story.

- Choose a story or incident that is short, with plenty of action for the children to perform.
- Know the story so well that you can tell it without reference to the book.
- Tell the story with much expression. Lower your voice to a mere whisper. Then raise your voice in the exciting parts. The more dramatically you tell the story, the better the children will be able to dramatise it.
- After the story has been told review the main events with the sequence on the blackboard if you are teaching older children.
- Choose the characters. Usually it is best to make-believe with a story that has only a few characters. The rest of the children can be rocks, trees, clouds, flowers, doors, furniture, etc.
- The teacher assists the children reminding them of the actions, helping them with dialogue until they are assured of what they wish to say. They probably will enjoy playing the story several times until they can go through it smoothly.
- Sometimes it is effective for the teacher to do all of the talking and the children selected for the various characters to do the actions.
- 8. With children who are old enough to read well, the teacher might take a story from the lesson book, rewrite it into a play and bring parts for all of the children to read. Following the makebelieve part of the lesson, the teacher would then make application of the play to the purpose of the lesson.

A Story to Dramatise

(1) Ralph was fast asleep. His eyes

were closed tightly, his hands were tucked under his cheek. Slowly he opened first one eye and then the other. What was that noise he could hear? He put his hand to his ear to listen more intently. Yes. It was raining! It was raining again. He could hear the rain tapping and splashing on the roof.

He stretched, yawned, climbed out of bed and hurried down the stairs to the warm kitchen where his mother was preparing breakfast.

- (2) Mother seemed happy this morning. She was humming a cheery song as she worked. It sounded like "If You Chance To Meet A Frown." She stirred the porridge with one hand and turned the bacon with the other.
- (3) "Mother? Mum, stop singing and listen to what's happening outside. It's raining again and this is the day I promised Brother Jones I'd help him clean up the flower beds and the lawns around the Church. I can't possibly work out in such a downpour." Ralph sat down dejectedly and began tieing his shoe laces. "No. I simply couldn't be expected to work outside in this kind of weather."
- (4) Mum brought the porridge to the table and placed a steaming bowl in front of Ralph. It smelled so good. He picked up his spoon and was just ready to taste the first bite when a loud knock sounded on the kitchen door. Mrs. Evans opened the door to see who was calling at this early hour.

There stood Clive with his hands in his pockets, his eyes twinkling, and tiny rain drops trickling off from the end of his nose. "Good morning," he cried gaily, "Let's go."

(5) .But it's raining," exclaimed Ralph. "Surely you aren't going to work on the wet lawns at the church in this heavy storm."

"Oh, a little rain won't hurt you. Besides, we're all going fishing this afternoon. Had you forgotten?" Clive was eager to be going.

"That's right." Ralph hurriedly finished his porridge, pushed his chair back from the table, and put on his coat and hat. "Let's go. If it's dry enough to go fishing, its dry enough to work for the Lord."

Helps for Dramatising

- 1. Ask the children to listen for the action and words of the characters and be thinking who they would like to be as you tell the story. They are: Ralph (or Ruth if you are teaching girls). Ralph's mother, Mrs. Evans, and Clive (or Josie, if yours is a girl's class) to be chosen.
- Choose the chacters. Read paragraph 1 again and let the person who will play Ralph do the actions it describes.
- 3. Read paragraph 2 and let the child who will be the mother act out her part.
- 4. Go over paragraphs 1 and 2 again so the children have the actions well in mind.
- 5. Read paragraph 3. Have Ralph and Mother act it out and speak whatever words they wish to tell the tale. They do not need to be the same words as are written in the story.
- 6. Read paragraph 4. Let mother do the actions suggested.
- 7. Read paragraph 5. Help Ralph and Clive to work out the conversation. Let them repeat it two or three times so they will remember it.
- 8. Present the "Let's Pretend" story. Read as far as paragraph 3—the children do the actions. Children act out paragraph 3. Read paragraph 4—children do the actions. Children act out the rest of the story.
- 9. Do the play a second time. Choose different children to act out the roles.

Let's keep Primary a happy time. Let's be sure it is a learning time and an experiencing time. Remember that children remember best those things that they not only hear but also see and do. Through the use of dramatisations, or "Let's Pretend" in the classroom the purpose of the lesson can be emphasised, there will be a greater interest and variety and the children will feel a part of the group and that they are needed to make the class a success.

Letters

AY I thank you for a very inspiring Church publication. We eagerly await the arrival of each "Star" in our home, and without being too biased about it consider that the "Star" is the best of our Church magazines.

I find, however, that a typical English failing is to criticise wrongly our American brethren (see Brother Ross's letter, Page 73, March issue) in that when we receive Church programmes we tend to classify them as "American" rather than think of them as inspired revelations of the Lord through Church leaders — regardless of what country the leader comes from.

I wonder if you could clarify an item for me on Page 95 in the March issue, in the article "So you're the new Branch President." In connection with the calling of officers and teachers, the article states that "IT IS ALWAYS THE BRANCH PRESIDENT WHO APPROACHES AND CALLS THE PERSON TO OFFICE."

The Primary Handbook, Page 69, states that this is to be done by the "Bishopric," as does the Sunday School Handbook, Page 17. The Sunday School Handbook goes one step further in that it states that a member of the Superintendency may offer the call when requested to by the Bishopric. Within our unit in Derby Ward, the Counsellor responsible for the auxiliary usually offers the call.

When it comes to Church procedure I'm rather a stickler for correct detail, as it is so easy for one person's ideas to become established procedure over the years and the divine instructions gradually watered down to become man's interpretations.

You may not agree, but it is only costing me a 4d. stamp to air my views. Again, thank you for a very much improved "Millennial Star," may you continue to inspire and encourage the saints as the Lord prepares us for His returns.

STUART R. HILTON, BISHOPRIC, DERBY WARD. Editor's note: The Branch President is the person who holds all the keys of authority within the branch of the Church over which he has been called to preside. But, in order to carry out the programmes of the Church, he delegates a portion of his authority to his two Counsellors and to the various auxiliary heads. (See this month's article. Page 128). On the point of "calling" an officer, the call is AL-WAYS THE RESPONSIBILITY of the Branch President, but he may delegate the actual task of "making the call" to whichever one of his Counsellors is responsible for the auxiliary. No auxiliary president or superintendent has the authority to CALL AN OFFICER in his auxiliary. He may, however, on the authority of his Branch President, call a teacher-BUT ONLY WITH THE APPROVAL OF THE BRANCH PRESI-DENCY, "Branch Presidents choose their auxiliary heads ... Other officers and teachers are NOMINATED by the organisation heads concerned. Following INTERVIEW AND APPROVAL BY THE BRANCH PRESIDENCY ... these officers may all be set apart by the Branch Presidency." (Handbook of Instructions for Districts and Branches. Page 42.)

RANKLY I can find no fault with the "Star;" it caters for the interests of all adult members and this is especially true of the sections devoted to the various auxiliary organisations and of the Lesson Helps. Members' opinions are expressed on "Letters" page, and our activities well recounted in the "News from the Stakes and Missions," The articles by the General Authorities - counselling, exhorting, admonishing and instructing us-are excellent in reminding us of the powerful and divine leadership under which we thrive.

Thus I feel that any improvements that could be made to the "Star" would only be in minor details, such as were suggested in "Letters" in the

January issue, i.e., interviews with British members, etc.

It seems to me that the various series of instructive articles provide the constant "change" that is necessary to stimulate interest.

> SYLVIA NEALE, WELFORD ROAD, NORTHAMPTON.

Y letter is NOT a testimony, in fact you could call it the exact epposite, as I am an "ex-member" of the Church of Jesus Christ of Latterday Saints. After not hearing anything or the Church for the last three or four months, it was quite an experience to have the "Star" delivered to my home this morning.

Most people in the Church think it would be quite easy to go back to being "normal" again after being a Mormon. Let me emphasise IT IS NOT. Underneath you are never the same again.

In my case I believe in the Church completely ... even the one thing that made me leave the Church, I am quite ready to admit may be true. But because of my background, my upbringing and my life in general, I cannot accept the Church's teachings on the negro. Over the months many fine and dedicated elders have talked to me on the subject and I have read most of this makes any difference.

Recently I moved from my home town of Widnes to a country district. My home town had a small struggling branch and testimonies were always being tested, yet these people kept on smilling. My family and I have many wonderful memories of the people there.

May I through your pages thank all those people at home—their struggles will be worth it for in the end the Mormon Church must triumph

CAROL BATE, PAYNTON, CHESHIRE.

Dr. BARTON/continued

I have warned you and forewarn you

other cerial made from grains; but we get a very useful, all-round balance from wheat.

QUESTION: Does the Word of Wisdom indicate that even today in the land of plenty we should still eat meat sparingly?

ANSWER: Meat is a wonderful source of protein, the building blocks of the body. In times of growth or sickness or winter, meat should be eaten in moderation. Actually, very little meat is necessary during the summer months; being protein, it is used for the replacement of worn muscle and other tissues. When we glut with it. we overcharge our systems with protein. Your own native desires and temperament will tell you that you don't want or desire as much meat during the hot summer months as you do in the winter. I say "your own native desire" unless this desire is thrown out of kilter by gluttony in the first place and stretching the stomach muscles and obesity which creates false signals and appetites.

Now this brings up the subject of overeating, a question I feel very strongly about. Overeating is a cardinal sin and breaks the Word of Wisdom, just as much as some of the other

things we can do. It certainly can cause a great strain on our bodies by depositing fat which causes pressure and crowding and greater demands on the heart.

"For the sake of health, medicines are taken by weight and measure; so ought food to be, or by some similar rule." (Skelton.)

The trouble with overeating is the damage it can do to your body. It can literally wear you out years ahead of time. If you can imagine carrying a 25 or 50 pound bag of sand on your shoulders all the time, you can imagine the extra weight that you are carrying around and what it is doing to you in terms of fatigue.

When you reduce weight, you literally throw this bag of sand off your shoulders. Such liberated people joyfully exclaim how good and active they feel and how much more energy they have.

Included is adequate rest and regular hours. Section 88 says, "Retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated." In addition to the night of sleep, one should have the Sabbath Day, one day out of the seven, set apart as a day of rest

so the body and the mind and the spirit can be rejuvenated.

It all boils down to the Biblical quotation from I Corinthians 3:16-17: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." This is an accurate description of the view of the Church of Jesus Christ of Latter-day Saints concerning the relationship of the mortal body to the spirit.

In conclusion, the Church of Jesus Christ of Latter-day Saints offers a perfect plan for happiness in this world for temporal salvation. Since the spirit is a part of the tabernacle, obviously spiritual salvation is tied up with this. This also involves the world to come. This plan involves a constant striving for perfection. It does not mean that we have to live out of the world in an attempt to humiliate the body, but live in the world, yet not partake of worldliness. It requires us to be constantly in control of physical passions and to avoid all things which would be harmful either to the body or the spirit. Thus, our souls will always be ready to serve Him and our fellowmen.

SO YOU'RE THE NEW BRANCH PRESIDENT/continued

why a person should not be called.

And so within your Presidency you act as three "Presidents." This attitude should be explained very carefully to the Branch members, and in the event of any problems arising they should be instructed to see whichever member of the Presidency is responsible. Should a member go direct to the Branch President, he will ask, "Have you seen my Counsellor about this? He is responsible for that auxiliary, and will be able to answer your problem."

The Branch Presidency is like a

three-legged stool. Remove a leg and the stool collapses. If the Branch President realises this, he will understand how important his Counsellors are and will give them the respect and trust those "two legs" deserve.

Does this take away any of the authority of the Branch President? We feel not. In fact the reverse is usually the case. The Presidency are recognised as a team, the Branch members see them as three "Presidents" and a feeling of strength and security is established.

In this way you build up a pyramid of strength in your Branch, with a foundation of members who know where they stand in connection with their officers and teachers.

You also establish a direct line of authority, which, if followed, keeps the Branch running smoothly.

One last thought, and a quote by Dr. Kenneth C. Hutchin in the February 1966 issue of "Family Doctor":

"The surest way to get a coronary? Carry all the responsibility on your own shoulders and never trust anyone else to do, or think, of anything."



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Relief Society



Summer Lessons 1966

JUNE

Visiting Teaching

SERVICE

Message I—" When ye are in the service of your fellow beings ye are only in the service of your God."

(Mosiah 2:17)

Objective: To show that service to the Lord and service to our fellow men are synonymous.

fttimes we unconsciously make a distinction between serving the Lord and serving our fellow men, when, in reality, they are one and the same. We think of attending our meetings, paying tithing, saying our prayers, and fulfilling assignments in Church positions as belonging to the service of the Lord, while, on the other hand, tending the baby of a tired mother, encouraging a despondent widow, taking some delicacy to an invalid across the street, appear to us as simply being a good neighbour. We mistakenly feel that service to the Lord is in a different category, removed from our contacts with mere human beings in the mundane affairs of daily living. Why cannot we see that service rendered to our neighbours and associates is of the selfsame fabric as service to God? Yet the Lord has told us this is so.

As parents we know our feelings when someone befriends our child who is in difficulty. We feel as grateful as though he had befriended us. So it is with our Heavenly Father. When one of us befriends another of his children, it is the same as though we rendered that service unto him. The more we do to bring joy and righteousness into the lives of his children, our brothers

and sisters, the more we lift each other up the ladder toward perfection the more we are serving our Maker. Henry Van Dyke, in the "Other Wise Man", aptly illustrates this great truth. According to the story, the "other wise man" used his three precious jewels, intended as gifts for the Messiah, to minister to the needs of a sick stranger, to save a baby boy from certain death, and to free a young woman from the bondage of debt. "I have spent for man that which was meant for God," Artaban said sadly. He searched thirty-three years for his King and finally neared Golgotha as Christ was hanging on the cross. Buildings were shaken from their foundations by the force of the ensuing earthquake, and Artaban was struck down by a piece of falling tile. As he lay dying, his lips moved as if answering someone. "Not so, my Lord. For when saw I thee an hungered and fed thee? Or thirsty and gave thee drink? Three and thirty years have I looked for thee: but I have never seen thy face, nor ministered to thee, my King." Then, we are told, he ceased speaking, and a sweet voice was heard saying, "Inasmuch as thou hast done it unto one of the least of these thy brethren, thou hast done it unto me."

Theology

'I WILL GO..'

Lesson 1—Lehi Leaves Jerusalem Reference: The Book of Mormon, 1 Nephi, Chapters 1-4. Visual Aids: Map of the world or a globe.

Pictures: Jerusalem.

UR story begins in Jerusalem, 600 years before Christ was born. Jerusalem was a beautiful city. It was a busy city. Many people lived there.

Some of them had great riches. They had beautiful homes, large herds of sheep and cattle and much gold and silver. They had everything they needed to make them a happy people.

At one time the people believed in God. They believed that he was their Heavenly Father who loved them and blessed them. They worshiped him and obeyed his laws and commandments. However, as the people become more wealthy many forgot the blessings God had given them. They stopped worshiping him and attending their religious services. They became greedy and selfish and wicked. Our Heavenly Father sent prophets to preach to the people and to encourage them to repent and to live better lives. But the wicked would not listen to the prophets and continued in their wicked ways.

In the city of Jerusalem lived a man named Lehi. Lehi was rich and successful. He also was kind and good. He loved the Lord and kept his commandments.

One day while Lehi was praying, the Spirit of the Lord gave him a message for the people of Jerusalem and in a vision showed him how the entire city of Jerusalem and all its people would be destroyed or carried away as slaves, if they did not repent. Lehi was very sad with what he saw and he feared for the safety of the people.

After the vision he went up and down the streets preaching and warn-

ing the people; but they paid no attention to him. They refused to listen to his warning. Indeed, they became so anary that they planned to kill him.

The Lord told Lehi to take his family and go into the winderness for safety before Jerusalem was destroyed.

Lehi told his family what the Lord had commanded him to do. Sariah, his wife, and his two younger sons, Nephi and Sam, believed Lehi and were willing to obey the Lord and follow their father into the wilderness. But Laman and Lemuel, the older sons, hated to leave their friends and their good times in Jerusalem.

They travelled into the wilderness for three days, going south from Jerusalem over rocks and desert sands until they came to a small green valley near the shore of the Red Sea. There they pitched their tents and prepared to rest for a time.

Lehi built an altar and offered up a sacrifice to the Lord, and thanked Him for His goodness in bringing them out of Jerusalem before its destruction.

One day while they were resting in the wilderness, the Lord commanded Lehi to send his sons back to Jerusalem for the brass plates which contained the records of their forefathers. It was necessary that Lehi have these brass plates because they contained the scriptures as well as their family history and genealogy. They also needed the records in order to preserve their language and remember how to read and to write. These brass plates were like a book to us and were being kept by a relative named Laban, a rich but wicked man.

When Laman and Lemuel were asked to return to Jerusalem they began to grumble. They said it was impossible to return to Jerusalem and it would be a useless journey because Laban would not give them the brass plates. But Nephi did not complain. He said: "I will go and do the things which the Lord hath commanded, for I know that the Lord giveth no commandments unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them." These words made Lehi happy and he was grateful when, at last, his four sons consented to return for the records.

Back through the deserts and hot sun the brothers went toward Jerusalem. Arriving at the house of Laban they drew lots to see which one would go in and ask for the plates. The lot fell on Laman. He was gone but a short time when he ran back in great fear and told his brothers that Laban had called him a robber and had driven him out of the house saying he would never consent to part with the records and that he would surely kill him if he returned again.

Nephi would not be discouraged. He said, "We will not go down unto our father in the wilderness until we have accomplished the thing which the Lord hath commanded us." Then Nephi told them that he had an idea. They should go back to their own home in Jerusalem and get some of the gold and silver and precious things which they had left there. They would then give these to Laban in return for the brass plates.

Ouickly the four sons returned to their old home and filled their arms with gold and silver and precious things. They went again to Laban and begged him to exchange the plates for their property. The things were lovely and Laban wanted them badly, but he grew angry and ordered his servants to use swords and clubs to drive the brothers away. They were forced to flee for their lives, leaving their property behind.

Back in a safe hiding place Leman and Lemuel were furious. They were so angry they fell upon Nephi and beat him. Then an angel of the Lord appeared and scolded them for being so cruel to their younger brother. The angel told them to return to Jerusalem and try again to get the records.

At the gates of Jerusalem Nephi told his brothers to hide in the darkness and he would creep to Laban's house for the plates. He was led by the Spirit and did not know ahead of time what he would do. As he came near the house of Laban he saw a man lying on the ground in a drunken stupor. It was Laban with his sword and dressed in his armour. Nephi looked at Laban's sword. Then he was constrained by the Spirit to take Laban's sword and kill Laban, Nephi hesitated to do this for he had never killed anyone. But the Spirit told him the Lord had delivered Laban into his hands and he must slav him, that it was better that one man should die than that a whole nation should forget their God. Nephi realised they must have the precious records so they and their children would know the commandments of the Lord which were written on the brass plates.

So Nephi did as he was commanded. Then he dressed himself in Laban's clothes and armour, and ordered Zoram, Laban's servant, in the voice of Laban, to give him the brass plates. He went with Zoram into the house and carefully got the plates and car-

ried them out. He ordered Zoram to go with him outside the walls of Jerusalem. Zoram was frightened and would have run away when he saw Nephi's brothers but Nephi told him not to be afraid, that he would not harm him, but would make him a free man if he would leave Jerusalem with them and go into the wilderness. Zoram believed Nephi and trusted him. So he and the four sons of Lehi returned to the tent of Lehi in the wilderness carrying the precious records with them.

It was the faith and persistence of Nephi that resulted in obtaining the brass plates which contained the genealogy of Lehi's ancestors and the commandments of the Lord. Nephi fully believed that if God wanted his father to have those records he would make it possible to obtain them. He didn't doubt for one minute that he and his brothers would be successful in their errand.

Application of Lesson

This story teaches us two very important things:

First: that any task the Lord asks us to perform, any service he asks us to do in the Church, is possible for us to do if we have faith.

Secondly: we learn from this story the importance of keeping records.

Literature

FIRST VISION

Lesson 1-The First Vision.

Objective: To learn something of the background of the Smith family and to appreciate the reality and importance

of the first vision.

N the year 1820 there lived in New York a boy whose name was Joseph Smith. At this time he was not yet fifteen, for he had been born just two days before the Christmas of 1805. That event took place in Sharon Windsor county, Vermont.

His parents were Joseph and Lucy (Mack) Smith. The father's ancestors had come to America from a town near London, in England, and the mother's from Inverness, Scotland.

The Smiths had not always lived in New York. Their home before this was in Vermont, where Joseph, the son, was born. There they owned a farm, but failure of crops through drought for three years in succession had forced them to look for another place to live. In Manchester they bought another farm. This change of homes took place in 1815, when the boy was ten years old, God had thus brought the family to where Joseph's work for him was to be.

Secondly: we learn from this story the importance of keeping records.

Now, the people in this part of New York State were religious at heart. That is to say, they believed in God, in the Bible, and in another life after this. Most of them belonged to one of the three churches in the place, the Presbyterian, the Baptist, or the Methodist. But sometimes they were careless, like other folk elsewhere. Religion did not mean very much to many of them, because they used just words instead of deeds. And so it became necessary. every once in a while, for them to be "revived" in the religious spirit. The parents of Joseph, while religious and believers in the Bible, never had belonged to any church, although the mother had been baptised.

Usually in those days people were "revived" after they had become spiritually dead, in special meetings held for this purpose. A preacher would be brought from another town, and this man would hold "revival meetings," often in the woods.

To these "revivals" men and women and children would come from near and far. Sometimes there would be as many as ten thousand persons at the same "revival." They brought with them enough food to last a week or ten days, and during this time they lived in tents and wagons. It was such a "revival" as this that took place in Manchester in the spring of 1820.

Since some of the family had joined the Presbyterian Church, Joseph was greatly troubled as to what he should do. For, after the meetings were over, he believed he ought to become a member of some church. But he did not know which church to join. One church, for instance, asked its converts to be baptised by immersion, while another permitted them to be sprinkled. Joseph saw clearly that both forms could not be right. So he could not make up his mind.

Then, one day, he read the Epistle of James (1:5, 6): "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord."

This passage exactly fitted his case. He lacked wisdom, for he did not know what to do. And here was a promise that he should receive — if he had faith. So he went out into the woods not far from his home, where he could be alone. It was a beautiful spring morning. The leaves were out, the air was fresh, and everything was still.

We can easily believe how frightened he was. Although he had often prayed in his heart, this was the first time he had ever attempted to pray aloud. For he had determined to use his voice in this prayer. Kneeling on the soft earth, he began to pour out his thoughts and desires to God.

Then something strange happened. Darkness overwhelmed him-real, thick darkness. Then, too, all of a sudden, he could not speak. An unseen power took hold of him. It was a terrible thing. But he had presence of mind enough to pray in his heart-this time it was that he might be delivered from this wicked power which was trying to destroy him. Just at the moment when he was about to give up, he saw above him in the sky a brilliant light. At once the evil power left him. Meantime the light continued to come nearer, till it surrounded the tree tops, and he thought they would be set on fire.

"When the light rested upon me," Joseph tells us, "I aw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spoke unto me, calling me by name and said, pointing to the other — 'This is my beloved Son, Hear him.'

"My object in going to inquire of the Lord was to know which of all the sects was right—and which I should join. I was answered that I must join none of them, for they were all wrong."

Joseph was also told that the people

drew near to God with their lips, but their hearts were far from him. The preachers taught the doctrines of men, not the doctrines of God. And they had the form of godliness, but denied the power of God. He was again forbiden to join with any of them.

These two personages were God the Father and his Son, Jesus Christ.

Joseph told the vision to his family and to some of his close friends.

Soon, Joseph found himself the centre of unfavourable attention. His neighbours ridiculed and reviled him, and the preachers warned their congregations against him. But Joseph was undaunted. He said of his experience:

" ... I had actually seen a light, and in the midst of that light I saw two Personages, and they did in reality speak to me; and though I was hated and persecuted for saying that I had seen a vision, vet it was true; and while they were persecuting me, reviling me, and speaking all manner of evil against me falsely for so saying, I was led to say in my heart: Why persecute me for telling the truth? I have actually seen a vision; and who am I that I can withstand God? ... I had seen a vision: and I knew it. and I knew that God knew it, and I could not deny it, neither dared I ...'

So far as the question of the churches was concerned, Joseph had now got his mind satisfied. He had learned several things about religion. For one thing, he had learned that God would answer prayer, no matter how humble the person. The heavens were not sealed against men, in spite of what the churches taught. And then, for still another thing, he had learned that man had really been made in the image of God and that Jesus Christ

had truly risen from the dead. He had learned, too, that the Bible could be depended upon, that it was an inspired book. We shall learn, as we go on with these lessons, what use Joseph made of these truths.

Questions for Discussion

- 1. Where and when was Joseph Smith born? Who were his parents?
- 2. Where is Palmyra? Where is Cumorah? (Study map.)
- What is a religious revival for? Tell something about the one in Manchester. How was Joseph affected by the revival?
- 4. Relate the First Vision. What truths do we learn from this vision?
- Read or sing the hymn "Oh, how Lovely was the Morning," and explain why this hymn was chosen in connection with the lesson.

Social Science

MARRIAGE

Lesson I: The Family the basic unit of society.

Objective: To understand more fully the sacredness of home and family tles.

Visual Aids: Pictures of a happy family gathering, will help to visualize this group and its importance.

Suggested Song: "O My Father".

n the teachings of the Church of Jesus Christ of Latter-day Saints, the family is considered of greatest importance. The marriage covenant is sacred and should be entered into only after serious and prayerful consideration. It is generally considered that the family is the basic organization of society. It was so designed by God.

The home is the cradle of civilization. The strength of a nation depends upon the strength of its individual homes. The strength and effectiveness of the Church of Jesus Christ of Latter-day Saints depends upon the strength of our individual homes.

Mother Love

We know our Father in heaven loves us and is concerned for our happiness. We all come into the world as little helpless infants, unable to do anything for ourselves. We must be kept warm, well fed, comfortable, well and happy. Most mothers would sacrifice their own comfort or their very lives for the well-being of their children.

Father Love

In the family the father's love is also important and when a husband and wife are bound together in the holy bonds of marriage, with an understanding of the responsibility of each for the other, we have the organization which God has designed for the best good of all his children.

It has been said that parenthood is next to godhood. Another oft repeated saying is that "God could not be everywhere and so he gave us mothers."

Dangers that threaten family life

The sacredness of the marriage covenant is threatened as there are those who fail to live up to their covenants and resort to divorce. We have all seen the tragedy which comes when the father and mother cease to love each other, when they first begin to criticize and say unkind things to each other. Sometimes they take interest in another man or woman, not their spouse. Sorrow comes at once into the home The children very quickly realize that something is wrong. They are frightened and feel insecure. Usually there is fault with both father

and mother, and they should talk together and try to find out what is happening and when they no longer love each other as they did at first. Sometimes it is the fault of the mother who nags and complains to her hushand all the time. Or maybe she does not take care of the house and family as she should. Maybe she lets herself get untidy, and does not try to stay attractive. There may be fault with the man, too. Maybe he is lazy and does not provide food for his family. Sometimes the dreadful curse of alcohol enters in to break up the home. The man sometimes takes an interest in another woman. They should talk things over in a kindly way and both recognize their mistakes and proceed at once to correct the mistakes. They should always realize what a very serious matter it is to break up the family. It is a sin against the children. They always suffer most when parents insist on divorce. It has been said that "when harmony, mutual consideration and trust pass out of the home, hell enters it".

Always remember that "marriage is ordained of God" (D & C 49:15). The family unit may be maintained throughout eternity if the marriage is performed in the holy temple and if we keep God's commandments and are true to our covenants. The Melchizedek Priesthood held by the father in the family is the greatest authority, for it can be traced bach to Jesus Christ and then through the Prophet Joseph Smith to the father in the home. Husband and wife must be true to each other. They must be kind and considerate and patient with each other so that their love for each other will continue forever. Remember the great responsibility parents have to their children. We must be true to them. God has commanded us.

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WHERE ONLY THE BEST IS GOOD ENOUGH

The Prophet writes...

The teachings and life of the Master never before seem to me more beautiful, more necessary and more applicable to human happiness. Never have I believed more firmly in the perfection of humanity as the final result of man's placement here on earth. With my whole soul I accept Jesus Christ as the personification of human perfection—as God made manifest in the flesh, as the Saviour and Redeemer of mankind.

"He stands alone," as one has said, "in unapproachable grandeur. Nineteen centuries roll away, and His character lives that He inspires millions of men with impassioned love.

"Other men may seem to be children of their surroundings. He became what he was despite His surroundings, and He is the only one who can say, in truth: 'Do as I have done.' 'His eyes looked beyond the present, peered into eternity, and comprehended the infinite. He is the image of God.

Accepting him as my Redeemer, Saviour, Lord, it is but logical that I accept His Gospel as the plan of salvation, as the one perfect way to happiness and peace. There is not a principle which was taught by Him but seems to me to be applicable to the growth, development, and happiness of mankind. Every one of His teachings seems to touch the true philosophy of living. I accept them whole-heartedly. I love to study them. I like to teach them.

So it is with the Church which Christ has established. Since it is founded by the Perfect One, it follows that when properly interpreted it too approaches perfection. Every phase of it therefore seems to me to be applicable in some way to the welfare of the human family.

When I consider the quorums of priesthood, I see in them an opportunity for developing that fraternity and brotherly love which is essential to the happiness of mankind. In these



quorums and in the auxiliaries I see opportunities for intellectual development, for social efficiency. In the judicial phase of the Church I see an ample means of settling difficulties, of establishing harmony in society, of administering justice and of perpetuating peace among individuals and

groups. In the ecclesiastical organisation I see an opportunity for social welfare such as cannot be found in any other organisation in the world.

Thus do Christ and His Church become my ideal, my inspiration in life. I think it is the highest ideal for which any man can strive.



FRONT COVER: A scene from the 136th Annual General Conference just completed in the Tabernacle, Salt Lake City.

Millennial

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Your treasure and your heart

ne of the saddest stories in the scriptures is the account of the rich young man who had his treasure and his heart in the wrong place. He had asked the Master what he could do to inherit eternal life. Jesus replied that he should live the commandments, sell all his possessions and give to the poor, and come and follow him. When he heard this instruction, the young man was saddened and went away grieved, for he had great possessions.

We wonder what glorious blessings might have come to this young man had his treasure and his heart been in the right place.

The Saviour has advised us to lay up for ourselves treasures in heaven, "where neither moth nor rust doth corrupt, and where

thieves do not break through nor steal."

As President MsKay points out in his excellent article in this issue, one of the best ways we can do this is to observe fully the law of tithing. If we fail to live the law of tithing we put ourselves in the same class as the lawyers and the Pharisees who rejected Christ's teachings. The law of tithing is the law of revenue for the Church. From tithing the Church supports its world-wide missionary programme, builds chapels, temples, builds and maintains hospitals, assists the poor, cares for the sick, aged an dinfirm and helps others in distress. Tithing supports the Church in building and maintaining the kingdom of God.

What blessings come from an honest payment of tithes? Tithing builds faith and testimony. It is the Lord's own character builder. It helps to put love of God and fellow men on the right foundation and helps us to place our treasure and our hearts in a safe, secure and righteous place.

Tithing means 10 per cent. It is a free-will offering that is fair and just because of its equal, proportionate application.

The law of tithing is a divine law. It is a true test of fath and testimony and as the Lord has promised, those who abide by this law will be found worthy and will not be burned at his coming. This is a wonderfully specific promise!

CONTENTS/May 1966

- The Prophet writes 141
- New General Authority
- Mormonaires capture Irish 146
- News from the Stakes and 148 Missions
- 153 The Church and Your Money The DIVINE law of Tithing Help for the needy and the suffering

"Neither a borrower, nor a lender be"

Budgeting your income to pay your way

Melchizedek Priesthood 161

162 So you're the new Branch President

Relief Society 164

Sunday School 166

The Wonderful World of MIA 167

The Primary Page 169

New books 171

172 Letters

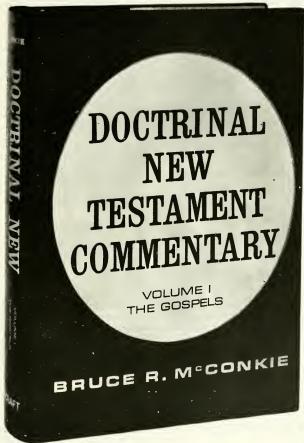
142

Insert: Relief Society Summer Lessons

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New General Authority

Once again an "adopted son" of the British Isles has been called to high office in the Church of Jesus Christ by the Prophet, President David O. McKay.

Elder James A. Cullimore, who was the first President of the Central British Mission and served in that position for two and a half years, has been called to be a new Assistant to the Council of the Twelve. In that calling he joins Elder Bernard P. Brockbank, who before becoming an Assistant to the Twelve was President of the Scottish Mission.

Elder Cullimore was sustained in his new position at the opening session of the 136th Annual General Conference of the Church in the Salt Lake Tabernacle on Temple Square, Salt Lake City.

His appointment follows the elevation of President Thorpe B. Isaacson from the Assistants to the First Presidency of the Church at last October's semi-annual General Conference. There are now again 12 assistants to the Council of the Twelve.

In private life, Elder Cullimore is a prominent business executive in Oklahoma City, where he established one of the largest furniture firms in the State of Oklahoma during the past 20 years. He has received many different awards as an outstanding furniture retailer, and in 1960 he was given the Fourth Annual Alumni Achievement Award by the New York University School of Retailing Alumni Association.

In the Church, Elder Cullimore's record of executive responsibilities began during his mission in California from 1925 to 1927 when he was made District President.

He was Timpanogos Stake Sunday School Superintendent, Branch President of Sioux City Branch and the Oklahoma City Branch before being made District President in the West Oklahoma District, a position he held for nine years.

In 1960 he was sustained as the first President of the Oklahoma Stake, a position he held for only a short period before being called to be the first President of the Central British Mission for two and a half years.

With his headquarters at Sutton Coldfield, Just outside Birmingham in Warwickshire, Elder Cullimore soon set about



the task of building up the Central British Mission. Many new towns were opened to the missionaries and many new branches of the Church were established during his term of office.

He introduced a new method of approach for his missionaries. Book of Mormon distribution increased from 50 to 300 a week; converts increased and new district and branch buildings were built to accomodate the growing membership.

Outstanding in the building programme during his mission presidency was the tremendous effort sustained by the branch and district members to complete the Merthyr Tydfil Chapel in time for its dedication by President David O. McKay.

Soon after his release from the mission field, Elder Cullimore was called to serve on the Church's General Priesthood Welfare Committee, and in this capacity returned to the British Isles last year to speak on the Welfare programme at Stake Conferences.

Elder Cullimore was married in the Salt Lake Temple on June 3, 1931 to Grace Gardner. They are the parents of one son, Kelvyn, and two daughters, Luella and Nancy. Nancy served on a mission in this country when her parents were

144 Millennial Sta

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Mormonaires capture Irish

BRITISH AND AMERICANS NEXT

In July of 1965 the word began to spread throughout Dublin about a very unusual quartet of young Americans appearing in the Gaiety Theatre. Before long thousands of people were flocking to the theatre to see and hear this fine group perform In the Eamonn Andrews production of "Gaels of Laughter". It was a most successful snow with such stars as Maureen Potter, Milo O'Shea, Danny Cummins, David Shelly, and John Molloy. After nine weeks over 80,000 people had seen the show.

The young Americans—the "Mormonaires" — had made their very successful debute in the Republic of Ireland, the country of their ancestors.

This, however, was not the beginning of the "Mormonaires". Their story began in February of 1964 when they

were specially chosen from among the 170 Irish missionaries to make a musical tour of the Irish Mission in an effort to lift the image of the church and to obtain favourable publicity in a land steeped with religious tradition and prejudice. The tour was so successful that they were retained for a longer period of time to boost the proselyting efforts of the mission. In making a tour of all the major music festivals of Northern Ireland, they received newspaper headlines everywhere they went and filled a trophy case full of trophies. Under the direction of mission president. Stephen R. Covey, they also sang several times on BBC Radio and Television. Through these efforts thousands received their first favourable introduction to the church.

In June of 1965 President Rolland L.

Jaussi replaced Stephen R. Covey as president of the Irish Mission. President Jaussi soon noticed that out of 32 counties in the "Emerald Isle", only 12 missionaries were in the 26 counties comprising the Republic of Ireland—the pre-dominantly (95 per cent.) Catholic South. Only three towns were opened up to missionary work. The majority of the work had been done in the six Protestant counties of Northern Ireland.

Within a few weeks after arriving in Irèland, in spite of constant discouragement, President Jaussi transferred the "Mormonaires" to Dublin in the south of Ireland in an effort to prepare the way for a great missionary work to be done in the Republic of Ireland. This was a most inspired move, as time has proven.

Millennial Star

In Dublin the group sang at the Montrose Hotel for three consecutive weekends and through this contact was led to Mr. Fred O'Donovan, director of the Eamonn Andrews Studios in Dublin. They were promptly signed to a contract to appear in the "Gaels of Laughter" show. In spite of two interruptions because of previously scheduled shows, this show broke all attendance records for Dublin Theatres.

During the first two weeks interval the group did a most successful concert in the huge Ulster Hall in Belfast as well as perform once again on BBC Television. Then during the second interval they were stars in the Dublin Festival Ballad and Folk Song Week as well as doing a full concert in the recently opened Londonderry Mormon Chapel.

With their name and popularity spreading all over Ireland, the "Mormonaires" were flooded with singing appointments and quest appearances. They were different from the modern long hair, beat groups. One news reporter remarked that they looked like "life-guards off duty". Probably the most pleasing part of their performances was their close harmony. Their extensive repertoire of nearly 100 songs showed versatility and skill as they sang not only American and Irish folk songs, but also barbershop, ballad, religious, and modern harmony numhers

Their appearances have taken them all over the Irish Mission. In Cork they appeared in the annual Cheshire Christmas Ball along with Burl Ives and were an astounding success. Comments on the "Mormonaires" in Cork were along the lines of "the best singing group ever to appear in Cork" and "the best arrangement ever of 'Roddy M'Corley'".

Typical newspaper comments on the "Mormonaires" have been nothing but complimentary. "These young men produce a mixture of glee-type song, in classical harmony in a lazy style and rhythm." "They sing in a style which we seldom hear from our home-based groups. Their selection was chosen to show their versatility." "Their 'Roddy M'Corley' was just great." Another charmed reporter had this to say: "The 'Mormonaires' are delightful to listen to, easy to look at and easy to re-

member. For they are, in face, fundamentally a missionary group. They drink tomato juice and charm their missionary way into your heart through the medium of music."

They are led by second tenor soloist, Elder Kenneth W. Wilks of Crestview, Florida. First tenor and banjo player, Elder Roy Nilson, and accompanist, Elder Paul Hardy, are from Salt Lake City, Utah. Baritone and double-bass player, Elder Joseph Thompson, is from Ogden, Utah. Baritone and ukelele player from Murray, Utah, is Elder Steve Downs. The sixth member of the group is bass and guitar player, Elder Michael Gagon from Rolling Hills Estate, California.

As a final show before being transferred back out into full-time proselyting, the "Mormonaires" were stars in the annual Eamonn Andrews Christmas Pantomine, "Cinderella", in the Galety Theatre. After a most successful run of eight weeks before over 50,000 people, the final curtain came down, thus ending two years of musical proselyting for these young elders. However, their work will be far from forgotten. In between their many engagements they found time to record a fine collection of Irish and American folk songs. Two of these songs. "Roddy M'Corley" and "Men of the West". were released in Ireland in April on a single play record and have proven most popular-on the Emerald Records label. In June they will have a long play record album of Irish and American folk songs released in the British Isles by Emerald Records and this same album will be released in the United States and Canada in August on the London of America label. This album will high-flight their work as missionaries and the high standards of the church. Proceeds from these records. as well as all their professional shows, will go to the MIA of the Irish Mission for special camps and other activities.

Now, what about the fruits of this great work? In fulfillment of President Jaussi's inspiration in sending them to Dublin, the "Mormonaires" appeared to over 160,000 people. As a result virtually everyone in the Irish Mission has in some way heard favourably about the Mormon Church because of this accelerated proselyting programme. Their most important impres-

sion is a good one.

From the Eamonn Andrews Studios in Dublin comes this letter:

"The Mormonaires have just completed their second professional season at the Gaiety Theatre. Dublin. In my opinion they have proved themselves, firstly, magnificent stage performers, and secondly, true Christians.

"During their stay with us, most of the other performers who were either of the Roman Catholic or Protestant faith, were very impressed by the day to day behaviour of the Mormonalres. Their attitude to life and their Christian attitude towards their fellow-men were an example for all to see and in my humble opinion they projected this attitude through to their audiences. In doing this I do believe they projected a very wonderful image of the Religion they represented and the people they represented.

"Their labour in the field whilst it was amongst believers of different faiths who had no desire to change, did bring home to these people the fact that such a Religion as the Church of Jesus Christ of Latter-day Saints of which we knew so little, had something important to offer the Christian world. Yes, the Mormonaires projected an image of true Christianity and brought meaning to the Commandment, 'tove Thy Neighbour As Thyself'.

"The first show with which the Mormonaires were concerned was 'Gaels of Laughter', which broke every record for attendance in the Irish Theatre. Over 75,000 people saw them and we had not one note of criticism.

"The second show which ran for eight weeks, whilst not quite as successful was seen by over 50,000 people, and once again we had not one note of criticism.

"I think in the two shows they covered more people than they could possibly have done if they had spent two years going from door to door and indeed they were fully accepted on the stage from the moment they started singing.

"My belief is that the true basis of every Religion is 'Love Thy Neighbour As Thyself' and if my belief is correct the Mormonaires have found something that most of us have forgotten."

Signed: Fred O'Donovan, Director of Productions.

News from the Stakes & Missions



3,000 SEE PANTOMIME

Members of the Merthyr Tydfil Branch produced their third annual pantomime this year, when they presented to the public the story of "Mother Goose." This annual show was a great success, both in its presentation and from the financial point of view—the sole beneficiary being the Branch budget fund. Local newspapers, South Wales Press and television were used to publicise the pantomime, and as a result nearly 3,000 attended the show.

As in past years, the first performance was given as a "free night" to the Old Age Pensioners and mentally handicapped children of the town.

The pantomime was produced by Brother David Thomas, 1st Counsellor in the Branch Presidency, with the assistance of the officers of the Branch MIA. The cast included a number of non-members.

As in all pantomimes, the showstealers were, of course, the children. **DEBUTANTES PRESENTED**

T wo of the newly-completed chapels in the Scottish Mission, Dundee and Kilmarnock, were used for two missionwide Gold and Green Balls. Hundreds of people, young and old, LDS and non-member, attended these events.

The highlight of the evening was the "presentation" of thirty-three debutantes, each 18 years old, each beautifully dressed. After each debutante was introduced, they were escorted across the stage to walk under a picturesque flower-covered trellis, congratulated by the dance committee and President David B. Haight of the Scottish Mission and presented with

a keepsake gift of a Scottish broach. They were then led on to the floor to lead the dancing.

During the evening, judges selected the "Most Outstanding Posters," which were designed and contributed by various branches to advertise the Gold and Green Balls.

FASHION PARADE

More than 150 sisters of the British South Mission's Relief Societies attended a successful Fashion Show and Musical evening at the Reading Chapel on March 24 to commemorate the 124th anniversary of the organisation of the Relief Society.

The event was directed by Sister Elizabeth M. Bental, the Mission Work Counsellor, assisted by Sister Olive Perry, Mission President of Relief Society, Sister Elsie Rock, her 1st Counsellor, and Sister Virginia Archer,



Mission Supervisor and wife of President Don K. Archer, the Mission President.

Sisters from all five district participated. Some of them were experts in the field of dressmaking, but the majority were making and modelling their own clothes for the first time.

During the weeks before the fashion show, demonstrations in cutting, measuring, sewing, etc., had been given at the District Leadership meetings. The fruits of all this work were seen in the bridal gowns, evening dresses, children's clothing, knitted suits, jackets and millinery which were modelled on March 24.

Another section of the show were exhibits of workday projects, including a handworked wicker cradle covered in exquisitely-worked white silk. Also displayed were toys, lamps, lamps

shades, pictures, clothing, pillow-cases, doll's clothes.

Refreshments included a cake made by Sister Archer in the colours of the Relief Society—gold and blue, while a musical programme compiled by Anne Clifford fed the soul. The musical evening consisted of a 15-minute show from each of the districts participating.

The Relief Society of the newlyformed Midlands West District in the Central British Mission held their first Relief Society anniversary dinner and dance in the ballroom of the 16th century Royal Oak Hotel at Tenbury Wells, Worcestershire.

The Royal Oak was built during the reign of Queen Elizabeth I and much of the original Tudor timbering remains. In this ancient setting the sweet spirit of Relief Society unfolded into a most

Above left: The cast of the Merthyr Tydfil pantomime, "Mother Goose." Mother Goose was portrayed by Brian Clayton.

Above: Some of the children who took part in the "Fairy Scene" in the Merthyr Tydfil pantomime, "Mother Goose." (See: "3,000 see pantomime.)

May 1966





wonderful evening, which reached its climax with a cabaret.

"Topping the bill" were The Mission-Aires — the Central British Mission's quartet which has received popular acclaim on the television. They sang four songs from their repertoire, and as an encore returned to the stage to sing the Beatles' number, "Help."

Also on the bill were Brother Williams, of the Mission Board, who sang "The Floral Dance," and a young sister from Ceylon who performed a Singhalese dance in a colourful sari and head-dress. Brother and Sister Jones, the Dance Directors of the Leicester Stake, presented a routine of three ballroom dances, and the cabaret was brought to a close with songs from "My Fair Lady" sung by Joan Bright.

President and Sister Joy F. Dunyon attended the event, and Sister Dunyon responded to the after-dinner toast to "Our visitors."

The five branches of the Relief Society in the Midlands West District are at Kidderminster, Redditch, Stourbridge, Hereford and Worcester.

RAG WEEK QUARTET

Another Irish singing group which is becoming popular is the quartet from the Stranmillis Branch. These four girls—Carol Cumming, Anne Black, Elizabeth Woods and

Betty Niblock—were invited to take part in the Queen's University students' Rag Week Festival, which was held in Belfast.

The Rag Week is a traditional holiday at the University during which the students raise funds for orphanages, children's hospitals and other charitable organisations. Those responsible for the programme use the best university talent, as well as bring in some professional entertainers.

The Stranmillis Quartet have only been singing together for about a year. They won the Irish Mission's Quartet competition early 1965 and then went on to win first prize in the sacred quartet section of the All-British MIA Convention at Morecambe last September.

ROUND AND ABOUT

The Reading District MIA held a "Grand Night for Singing" musical talent competition recently, when the entries included instrumental and vocal solos, sacred and secular quartets and family music. The Reading Branch took first place in each section, the highlight of the evening being the family section in which Brother and Sister N. Rudd and their two children came first with "Poppa Piccolino" and Brother and Sister F. Clifford and their son and daughter from the Aldershot. Branch coming second with "The Mouse

Above left: The Stranmillis Branch Ouartet—Carol Cumming, Anne Black, Elizabeth Woods and Betty Niblick performing in the Queen's University Rag Week Festival.

Above: Debutantes of the Scottish Mission pictured on the stage of the new Kilmarnock Chapel during the Gold and Green Ball.

Above right: Two pictures taken at the British South Mission Relief Society's Fashion Parade. All of the clothes were made and modelled by the sisters.







in the Windmill."

Eighty-four members, husbands and friends from the Aldershot, Bracknell, Oxford and Reading Branches of the British South Mission attended the Reading District Relief Society's party. The programme included games, musical items, a fashion parade and a cold buffet.

Fifteen-year-old Sheila Watson, of 33 Rowan Close, Scarborough, is now the proud posessor of a 250-year-old Bible. The Bible originally belonged to a family called Easterby, and two pages are filled with birth dates, etc., of various members of the Easterby family dating back to 1701. Are there any Easterbys in the Church?

Young members of the Scarborough Branch in the North British Mission produced the pantomime "Cinderella," with Avril Dolben as Cinders, Philip Dolben as Buttons, and Philip Redman as Prince Charming.

Short serious talks and humorous original verse were part of the fare at the Scarborough Relief Society's birthday party. Highlight of the evening, however, was a display of conjuring by "husband" Michael Street, a member of the Branch Presidency.

All those members in Great Britain who remember John Geary will be pleased to know that he was one of two Brigham Young University students majoring in English to have received the coveted Woodrow Wilson Fellowship.

Woodrow Wilson Fellows get one academic year of graduate education, with tuition and fees paid by the foundation, a living stipend of \$2,000 (£716) and an allowance for their dependent children.

John Geary, who is married and has two sons, plans to enter Stanford University in California. Before leaving England, he worked in the Bank of England in London and was president of the Epsom Branch.

Beverley Branch Vanguards competed in a Five-a-side Football Tournament organised by the East Riding Youth Committee. They played matches against many of the youth clubs in the area. Four days later many of the young people from those youth clubs attended MiA at the Beverley Chapel and saw two Church films—"The Twig is Bent" (which is about the Word of Wisdom) and "The Mormons." Mr. A. E. Morris, secretary of the East Riding Youth Committee, loaned and worked the film projector for the evening. It

was reported the following week, that at least four of the non-member boys had stopped smoking because of the film, and many more said they were trying to stop.

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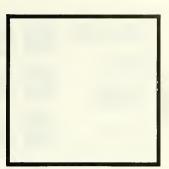
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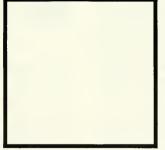


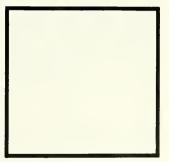












THE **Church**AND YDUR **Money**

May 1966



The Law of Tithing, as now understood and practiced by the Church of Jesus Christ of Latter-day Saints, was given by revelation to the Prophet Joseph Smith in response to a prayer in which the Prophet sought the Lord to know "how much He required of the properties of the people for a tithing".

The Lord answered, saying, the "beginning" of tithing consisted first of "all the surplus property," and named the specific purposes for which this "surplus property" should be used. "After that" tithing consists "of one-tenth of all the interest annually; and this," He continued, "shall be a standing law unto them forever."

To members of the Church of Jesus Christ, tithing is as much a law of God as it baptism. No-one is compelled to obey the one any more than the other; and no-one receives the blessing of either without obedience thereto. They who reject the Law of Tithing put themselves in the same class as the "Pharisees and lawyers" who in the days of John the Baptist, "rejected the counsel of God against themselves." To those who accept the system of tithing as a law of God, nothing more need be said to convince them of the virtue of paying one-tenth of their annual interest, for if sincere, they certainly acquiesce in what is God's will; but even to those who do not so regard it, tithing makes a most worthy appeal.

Man is a social being. God designed him to be such. From infancy to old age, he is dependent upon others for his development, education and happiness. In the right kind of social groups, the more a man gives, the more he receives; the more he teaches, the more he learns; the more happiness he bestows; the happier he becomes. Every group has its laws and standards of conduct, human society especially. "All beings have their laws; the Deity has HIs laws, the material world has its laws, superior intelligences have their laws, the beasts have their laws, and man has his laws."

Now wherever there is an organisation of human beings for any purpose whatsoever, there must be provision made for the accomplishing of that purpose, and its achievement implies some kind of contribution. Some can give it in one way, some in another. Tithing is one means of sharing social responsibility. It is a just means as well, for every person gives proportionally as much as another. It is God's plan of raising revenue for the Church.

"There is no such thing," said President Joseph F. Smith, "as an organisation of men for any purpose of importance without provisions for carrying out its resigns. The Law of Tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord."

In every family, every town, every city, every state, every nation, there are members of the social group who need the assistance of others. There are children who are either fatherless or motherless or both; their are widows in distress; there are the sick, the aged, the infirm. Hospitals are to be built, properly equipped, and maintained; schools to be supported, temples and churches to be erected, and social services of every description to be carried on. Tithing is an adequate and proper method of raising funds for the conducting of this essential and praiseworthy social service. It is well to remember also, that the Saviour of men, who gave His life for the service of humanity, said, "Whosoever shall give to drink unto one of these little ones a cup of cold water verily I say unto you, he shall in no wise lose his reward."

Tithing should not be given with a selfish end in view. A man who pays tithing just to keep his name on the record will receive his reward, of course; he will have his name on the record. "Verily, he hath his reward," as the man who prayed to be seen and heard of men.

But he who gives because he loves to help others and to further the cause of righteousness, who gives cheerfully and with thanksgiving in his heart, also has his reward; for in giving he is really obtaining. In losing his life for Christ's sake, he finds it. If all would thus lose themselves unselfishly in the Law of Tithing, there would be sufficient in the Lord's storehouse to insure the comfort and education of every person in need in the Church. The Church would thus become the best, the safest insurance society in the world. The time will come when tithing as a sufficient means of protection will come to be more fully understood than it is today.

There should be no need for members of the Church of Christ to join secret societies either for fellowship, fraternity, or financial aid for their wives and children. The Law of Tithing properly lived means adequate protection for all.

But aside from these social and temporal benefits resulting from compliance to this law as a social factor, tithing makes its greatest appeal to the sincere mind because of its spiritual significance. It is an unfailing source of spiritual power. True and constant obedience to this law will give as much spiritual development as will obedience to any other principle of the Gospel.

Inasmuch as one may not infrequently be compelled to practice self-restraint and self-denial in personal desires and perhaps personal needs, the paying of tithing develops self-mastery. Selfishness and self-love are thus supplanted by unselfishnes and a love for others.

"A man who loves only himself and his pleasure is vain, presumptuous, and wicked even from principle;" but "He who reigns within himself, and rules passions, desires, and fears is more than a king."

It is surprising how frequently the struggle between

sordiness and generosity centres around one's pocket book. Thus tithing teaches those fundamental elements upon which strength of character rests, viz., self-control, self-denial, generosity, love for fellowmen, and love for God. It is impossible for a selfish soul to enter the kingdom of heaven. Paying an honest tithe is one of the very best means of overcoming these barriers to eternal happiness.

Faith in the Church of Jesus Christ is best manifested in little things performed in daily life. "Flights of heavenly fancy and longings to see the Invisible" have their place in the world, no doubt; but the world is made better and happier by the practical deeds performed each day in that obedience to the laws of God which makes the wheels of society run smoothly, which comforts the fatherless and the widows in their afflictions, which gives one sufficient strength of character to keep one's self unspotted from the world.

SUCH A FAITH IS EXEMPLIFIED BY THE MAN WHO IS HONEST WITH THE LORD.



The Church of Jesus Christ of Latter-day Saints has long been widely known for its industry and its charity. The Church has always taught its people to work—to be self sustaining—and not to depend upon others for their support.

Some people, for physical and other reasons, are incapacitated for work, but where people are able to sustain themselves, it is Church doctrine that they do so.

In cases, however, where people are caught in temporary misfortune, and in some cases of permanent impairment, the Church extends a helping hand. It has been most generous, has helped many within the Church, and many not of the Church, both at home and abroad.

The effort in this direction which brought most publicity was at the close of the Second World War when the Church sent vast quantities of food and clothing to Europe to assist the suffering Saints in those lands, as well as to assist people of other faiths who were in need.

Altogether eighty-eight large freight car loads of goods were sent to Europe in this endeavor at the end of the war. All was taken from Church store houses, all was sent free of charge to various nations of western Europe where war had taken such a serious toll.

In addition to these, the members of the Church in Holland sent to the Saints in western Germany, sixty-six tons of potatoes to keep them from starvation until further relief could come.

The Swedish Saints sent much aid to their brothers and sisters of the Church of Norway and Denmark; the Danish Saints sent goods to members of the Church in Norway and Holland, and the Swiss Saints extended help to Germany, Czechoslovakia, Belgium, France and Holland.

In many cases, children in areas particularly hard hit by the war, were taken temporarily into the homes of Saints in less damaged areas, to be nursed back to health, and then returned to their own families.

It was inspirational to see how former enemies in the war, now as members of the Church broke down nationality lines, and extended aid to any hungr, or poorly clothed person.

Following the severe earthquakes in Greece, the Church Welfare programme in Salt Lake City sent extensive supplies in a "Friendship Train" to that country. Much wheat, for instance, was taken from storage in the Kaysville, Utah, area, for use as seed for wheat fields in Greece, so that the Greeks could once again begin raising their own crops.

In recognition of the aid given to Greece, the following correspondence was exchanged:

Dr. J. Frank Robinson, chairman United Churches Ionian Relief Committee 535 East 4th North Bountiful, Utah Dear Dr. Robinson:

Cash \$10,440.00

The following is a complete report of supplies shipped or to be shipped to the pier in New York as a result of the United Church Relief Drive held last November. Shipments will be entirely completed by February 19, when the last car of flour will be loaded for shipment:

United Church Relief Drive (not including L.D.S. Contributions)

In his reply, Archbishop Michael of the Greek Archdiocese of North and South America, wrote:

GENERAL CHURCH WELFARE COMMITTEE

"We are taking this opportunity again, dear brethren in Christ, to express to you our sincere thanks and gratitude for the examplary Christian love which you have shown, and for the outstanding noble and valuable contribution you have made in order to alleviate the indescribably physical

and mental suffering of our unfortunate brothers in Greece."

During a recent time of need in Finland, the Church sent a freight carload made up of 2,765 pounds of clothing; 960 cans of vegetables, 648 cans of fruit, 672 cans of milk, 72 cans of pork and beans, 306 cans of meat and lard; 1,094 cans of rice, jams, honey and cheese; 360 pounds of flour and cracked wheat, and 306 pounds of dry beans, having a total value of \$2,709.

This is representative of the kind of assistance the Church has sent to emergency areas when the need arose. The Church in this way has co-operated with Red Cross units and local governments in the countries effected.

But not only has such aid been sent to Europe. It was sent to Chile during the recent earthquakes, to Peru, and much has been sent to Mexico in times of emergency.

During the recent hurricane which struck the Samoan Islands, much of the crop land was destroyed. The Church immediately sent to the storm area tons of food, clothing, bedding and other necessities.

The goods sent out in this way are produced on welfare farms and in welfare factories within the stakes of Zion. Members of the Church voluntarily give hundreds of thousands of hours to produce this food and to make this clothing. It is given without thought of reward merely as a free will offering to those who are less fortunate than themselves.

When President Heber J. Grant initiated the Welfare Programme he said this:

"Our primary purpose was to set up, insofar as it might be possible, a system under which the curse of idleness would be done away with, the evils of a dole abolished, and independence, industry, thrift and self-respect be once more established amongst our people. The aim of the Church is to help the people to help themselves. Work is to be re-enthroned as the ruling principle of the lives of our Church membership."

The underlying purpose of Church Welfare are:

Church Welfare eccepts as fundamental truth the proposition that the responsibility for one's economic maintenance rests (1) upon himself, (2) upon his family, and (3) upon the Church, if he is a faithful member thereof.

The work divides itself into two main divisions:

1st Immediate relief necessary to meet an emergency, sometimes called temporary relief.

2nd Rehabilitation, the process of returning to a state of independence, also an upgrading of their economic status through increased ability.

In both divisions of assistance, recipients are provided the opportunity to give value received to the extent possible. We ask all in need to give and do what they can and receive what they need. No economic appraisal is made, or no cash value of the service rendered. The relief given is in no way measured by the contribution of labour or service. Two men working side by side doing the same work receive bishop's orders for different amounts of food and clothing, fuel, etc., where one is single and the other the head of a large family. The needs of each control.

Many are the people who have been without employment who have been assisted in finding new jobs.

Priesthood quorums join together in aiding their brethren to improve their economic conditions.

Every family is earnestly taught to care for itself, and to produce all it can for its own needs.

A great spiritual uplift has been seen as a result of the welfare programme. The spirit of the programme is the spirit of the second great commandment that we love each other; and of the Golden Rule to do to others as we would desire to be done by.

The programme is based upon honesty and integrity, not upon selfishness. People who attempt to take advantage of the programme from selfish reasons, of course are not assisted.



"Neither a borrower, nor a lender be; for loan oft loses both itself and friend. And borrowing dulls the edge of husbandry."

HAMLET. Act I. Scene III.

Shakespeare, in his day, would seem to have been aware of the pitfalls of "borrowing", as witness Polonius' advice to his son, Laertes, quoted above. We are not told whether Laertes did, or did not, take his father's advice. He had the right, of course, to ignore the admonition and to chose for himself if he would "a borrower be".

The General Authorities of the Church of Jesus Christ of Latter-day Saints have long been advising members to stay out of debt. Like Laertes, however, a person has the right to exercise his free egency and ignore this advice but, he should be fully aware of the costliness of borrowing. To this end I want to set out below some incidents which may prove of "interest" to the would-be borrower.

When you buy a suit of clothes or a pair of shoes, for instance, the price is clearly stated. Not so when you "buy" money. Here the true cost of credit is usually disguised and the borrower will, unwittingly, pay an astonishing rate of interest.

By way of illustration:

An accountant (who should have known better!) bought a suite of office furniture at a cash price of £71 8s. 0d. He elected to finance the transaction on hire-purchase for which he made a deposit of £14 6s. 0d., the balance to be paid on twelve monthly instalments of £5 4s. 9d. each. When he had paid the last instalment he found that he had in fact

paid a total of £77 3s. 0d. This was an amount of £5 15s. 0d. to finance the purchase or a true annual interest rate of more than TWENTY-FIVE per cent. If this rate had been applied against the other phases of his business operations it could eventually bankrupt him.

A dear lady decided that she would like to have a television set to keep her interest occupied during her salesman-husband's absence from home. Her husband agreed, on condition that she pay for the equipment out of her housekeeping allowance. She chose a set which was costed at £65 2s. 0d., which she estimated was within the scope of what she could afford from her allowance. She paid a deposit of £14 12s. 0d. and, without stopping to calculate, signed an agreement to pay twelve monthly instalments of £5 5s. 5d. each. Alas, she realised too late that her "interest" was indeed very much occupied. It was only after she was unable to balance her housekeeping budget that she stopped to work out the cost of her television receiver, the finance charges of which amounted to £12 15s. 0d. or a true annual interest rate of nearly FORTY-FOUR per cent.

It is interesting to note that had the good lady shopped around a little she could have bought the same set in another store on a no-interest credit sale basis (payable over nine months) at nearly £5 10s. 0d. less than she had paid on hire-purchase!

It may have been advisable for our lady to have waited until she could have paid for the television receiver in cash. Indeed, some dealers will allow a small cash discount on sales of this nature.

This, of course, was a matter of free agency!

Unfortunately, there are millions of purchasers such as our accountant and housewife. It is estimated that the Instalment Debt in Great Britain is averaging nearly £20 for each man, woman and child. This figure, multiplied by our increasing population, is enormous.

In consumer credit the cost of "borrowing" is made to seem cheap and the methods vary:

 Interest rates may be quoted at from one and a half to three and a half percent PER MONTH. These rates make borrowing seem cheap but, on the basis that loans are usually for a year or more, the true annual interest rate may be arrived at by multiplying by 12.

The interest rate will range from EIGHTEEN per cent. to FORTY per cent!

- 2 Credit may be offered at from, say, £6 per £100. The interest charge is immediately added to the principal repayable over, say, twelve months. This sounds like 6 per cent per annum. Actually, the true rate is 11.7 per cent because the borrower is steadily paying off after the end of the first month elapses. The average amount of his loan over the twelve months is therefore only in the region of £50 on which he has paid out 6 per cent in interest!
- 3 Do you have a Budget Account at a departmental store? For this you pay what the store is pleased to call a "small service charge". This may be at the rate of 5 per cent. Trifing? The customer is really paying a true annual interest rate of anything from EIGHT per cent to EIGHTEEN per cent!

- 4 You need a new motor car and you desire hire-purchase facilities? The dealer will, of course, be pleased to arrange finance through a finance house on your behalf. His commission for this "kindness" shown to you? Perhaps in the region of 15 per cent of the total hirepurchase AND interest charges!
- 5. "TEN SHILLINGS AND THIS IS YOURS!" How often have people been lured by advertisements such as this? The fact that you also pay ten shillings per week for a longer period is tucked away in small print. The small deposit is beautifully coloured type-face and is so glaringly over-emphasized that many people fall into the trap. So read the small print! Think carefully about what you read! Never sign a blank form! make sure all the details have been filled in. As a mental exercise the reader is invited to think about the following:

Is it cheaper to borrow:

- (a) at a rate of £10 per £100?
- (b) at a rate of One per cent per Month?
- (c) at £10 down and £4 15s. 0d. per month for two years?

The Government has now introduced a Hire-Purchase Bill aimed at giving the consumer greater protection against pitfalls. The Bill is not designed to control credit but merely to ensure that the customer knows the extent of his commitments.

Well worth reading is a pamphlet entitled "Hire-Purchase—What you need to know" which was published by the Board of Trade and the Central Office of information in 1964. This may be obtained from any of H.M. Stationery Offices for a few pence.

It is also possible for any would-be consumer-purchaser to seek advice from a Citizen's Advice Bureau in regard to any proposed hire-purchase transaction. Indeed it is within your right to ask the dealer for a copy of the proposed agreement to take away to study and the Citizen's Advice Bureau will be glad to help and advise you.

It should be mentioned that all dealers are by no means out to fleece the customer. The dealer takes business risks (often without security). He often borrows money from the bank to finance his trading operations and on this he may be paying as much as 5 per cent interest. In addition, he has clerical and other overhead charges. When all these expenses are taken into consideration a true annual interest rate of, say, 12 per cent is not unreasonable. A good businessman would not, however, borrow at the inflated interest rates suffered by many consumers. Before committing himself to a loan or credit arrangement, our good businessman will always consider alternative ways and means of raising the money.

These are the most usual borrowing arrangements in order of cheapness:

BANK OVERDRAFT: This least inexpensive form of loan is restricted to bank customers usually those who can offer shares or other collateral as security. Borrowings are made usually from one to two per cent above current Bank Rate and the interest qualifies for Income Tax Relief. At the Standard Rate of Tax the net cost of a 5 per cent £100 overdraft is approximately £3 per year.

BANK PERSONAL LOAN: Some insurance companies may lend money against life insurance at a rate which can be set against Income Tax. For example, (allowing tax at standard rate) the net cost of a six per cent. loan is approximately £3 10s. 0d. per year.

CREDIT SALE: This has been mentioned previously. A small deposit is usually demanded and the balance is repayable over nine months. There may be added, of course, an additional interest or "service charge". It is well worth shopping around to compare charges. Some dealers make no "service charge" at all but they may compensate themselves by increasing the price of their goods!

HIRE PURCHASE: This is the easiest form of "borrowing" consumer goods but, WATCH THOSE INTEREST RATES! The cost of hire-purchase may be nearly three times as high as a Bank Overdraft.

PURCHASING FROM SAVINGS: This method of purchasing consumer goods is to be highly recommended. Many dealers will offer a discount for cash. The purchaser will have the personal satisfaction of knowing that he is not in debt! The famous old saying "Out of Debt Out of Danger" still rules. It is of interest to note that at 4 per cent. compound interest, money will double itself in a little less than eighteen years; at 8 per cent., the same result may be achieved in about nine years.

If you can get an offer of 25 per cent. compound interest your money will double itself in approximately 3 years! Therefore if you are willing to save for 3 years at 25 per cent. compound interest you may have the article of your choosing absolutely for free!

You may think it ridiculous to expect a 25 per cent. interest? Some consumers "offer" more than this to a dealer for hire-purchase facilities!

For additional information on the cost of "borrowing" our readers are referred to Earl Stowell's excellent book "The Magic of Mormonism" (Chap. 7).

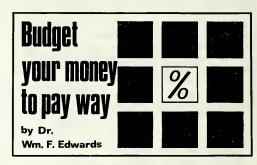
I have always been influenced in my financial thinking by a talk given by President J. Rueben Clark Jr. in which he made some factual and dramatic observations. He said: "What I shall say will not so much concern business men who a e supposed to know when and how to borrow. I am speaking to the great bulk of us who have little or no business training and experience, and perhaps not too much business ability. I belong with this bulk and have had a chastening experience in debt.

"It is a rule of our financial and economic life in all the world that interest is to be paid on borrowed money. May I say something about interest? Interest never sleeps nor sickens nor dies; it never goes to hospital; it works on Sundays and holidays; it never takes a vacation; it never visits nor travels; it takes no pleasure; it is never laid off work nor discharged from employment; it never pays taxes; it buys no food; it wears no clothes; it is unhoused and without home and so has no washing; it has neither wife, children, father, mother, nor kinfolk to watch over and care for; it has no expense of living; it has neither weddings nor births nor deaths; it has no love, no sympathy; it is as hard and soulless as a granite cliff. Once in debt, interest is your companion every minute of the day and night; you cannot shun it or slip away from it; you cannot dismiss

it; it yields neither to entreaties, demands, or orders; and wherever you get in its way or cross its course or fail to meet its demands, it crushes you.

So much for the interest we pay. Whoever borrows should understand what interest is; it is with them every minute of the day and night." (Conference Report. April, 1938).

President Joseph W. Parling is the president of the London Stake. In private life he is a qualified engineer and an accountant.



The Prophet Lehi understood so well the real meaning life when he stated, "Men are that they might have joy." In their search for joy, every person should be challenged to reach that high ideal to the greatest possible degree. We should all strive to have a well managed home where the wise spending of money will bring a more abundant life.

To achieve this goal, our desire for it must be sufficiently strong so that we will challenge our present way of doing things and change our ways when we find they are not best. As has been wisely stated, "We can't make footprints on the sands of time by sitting down." Equally, we cannot improve the way of our daily living without making plans and then working to make those plans come true.

In the process of apportioning our income over our various needs, we must recognise that we will not be able to acquire all of the things we desire. This, actually, is a blessing. There would be few "temporal" thrills left to life if we could obtain all that we wanted. Would we be as interested in working hard at our jobs if, when pay day came around, there was actually nothing we desired to do with our earnings?

The challenge that faces us is to learn what we need most, what will give us the greatest satisfaction so that the most beneficial things will be obtained and those not obtained will be the less important.

Let us apply the principle to two women, each with £10 to spend and both entering an attractive store. The first woman is favourably impressed with what is displayed just inside the door. She forgets all of her other desires and spends her money on these items. After the money is spent, she continues throughout the store—only looking, because she has no money to spend.

The second woman is also favourably impressed with the first displays. But she has given careful consideration to the things she desires. She goes on to different parts of the store and compares items and values until she is quite certain that she has selected the things that she needs most. Need we ask which of these women will return home happier to prepare dinner and to obtain the greater satisfaction that will come from the reactions of her family.

"A fool can earn money; but it takes a wise man to save and dispose of it to his best advantage."

This statement by President Brigham Young makes it clear that it requires skill and wisdom to spend money wisely. The housewife who regularly spends a large percentage of the family income, bears a great responsibility in spending the money in a way that brings the family maximum satisfaction. Success in handling family financial affairs is usually determined less by the amount of income and more on how it is spent. It requires little local research to confirm this observation. If you take a particular area, is it likely that the 10 families with the highest income are the happiest families? Can you determine which mother spends the largest amount of money for her food by the healthy appearance of her children?

Budgeting in its true sense is a method of estimating ahead how to spend one's income in order to receive the greatest values. The first requirement is to approach the problem with a mind as open and rational as that with which a good scientist undertakes his study. Can I say, "My house is a house of order"? Can I say, if as a housewife, I give the same care and thought to determining how to spend our income as my husband gives to his work in order to earn the income? As it is true that the cost of money is determined by what it takes to earn it, so it is true that the value of money is determined by how we use it.

Items to be Budgeted

- 1. Tithing and other Church contributions.
- Church expenses is an item not entirely peculiar to Latter-day Saints. Every well-considered family budget book makes provision for this item. The difference is that Latter-day Saints are commanded to pay their tithes and offerings. For members of this Church, these appropriately come first. They bring eternal blessings and joys. It is expected that honest and faithful people will return to the Lord his 10 per cent, and in addition make the other contributions needed to carry out the purposes of the Lord's work.
- Rates, taxes and other civil expenses and contributions. The services rendered by the government are indespensable to modern progressive living. We should be good members of society by supporting, financially and otherwise, praiseworthy projects. In this spirit we should pay our taxes and other assesments and allocate some money for contributions to worthy programmes.
- Health protection.

The Lord has made it clear that our bodies are sacred. "If any man defile the temple of God him shall God

Your life assurance If you think that Life Assurance is necessary but should be uncomplicated and geared to specific needs, cut out this coupon. If you think non-drinkers deserve more favourable insurance, cut out this coupon. To: Ansvar Insurance Co. Ltd., Ansvar House

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To: Ansvar Insurance Co. Ltd., Ansvar House London Road, Wembley, Middx, Wembley 6281 Please send me details of the Ansvar range of Life Assurance Policies. All September 1 Provincible insurance for the total abstance to the total abstance.			
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destroy; for temple of God is holy which temple ye are." (I Cor. 3:17)

Thus we are charged with the responsibility of keeping our bodies as clean and healthy as possible. It is important that some funds be earmarked for periodic dental work, health extminations, medicine and medical attention for minor ailments. This should still be true even if we are already under a national health service and are paying our regular deductions.

The best and cheapest care is preventive. We should have periodic examinations and do all we can to preventadverse health conditions developing.

4. Emergency savings.

Into every life comes emergencies, such as illness, unemployment, accidents, old age and death and they cost money. It is the family's responsibility to provide for these, even if it necessitates certain immediate sacrifices. In accordance with the welfare programme of the Church, part of the emergency savings could be held in the form of food and other necessities of life. Each individual or family should determine the appropriate amount to have on hand for this purpose.

Insurance.

Likewise, no head of a family is doing his duty to a family unless he carries a reasonable amount of life insurance for their protection.

Food, clothing, shelter and home. Other items possibly varying with each family.

The wise family will make up a careful list of necessities under each of these headings and make sure that the budget is adequate to cover the needs of the family.

7. Working Fund.

After allowances for all of the areas of the expenses previously discussed, there should remain a balance which might be called the working fund. The usage of this fund is an individual problem, each family doing what will give them the greatest satisfaction. It should certainly be the aim in one's financial programme to make this fund as large as possible, since it plays such an important part in one's living more abundantly.

Under Latter-day Saint philosophy, an adequate part of this fund should be used for investment purposes beyond that contemplated with "emergency savings". There is nothing that leads to independence of thought and action quite as much as economic independence. By right living this independence is within the grasp of most members of the Church.

Of probably even greater importance than monetary savings under our teachings, however, is the part that should be used for self improvement and advancement including the education of all members of the family. Although much of this cost will be covered through rates and taxes, some additional funds should be available for the advancement of the members of the family. "The Glory of God is intelligence" and, "Man advances and progresses no faster than he gains knowledge".

Living economically is a basic fundamental for happiness and success. It is logically related to budgets and is equally important for the rich and those not so rich alike.

There is a Latin proverb which states, "No gain is more

certain than that which proceeds from the economical use of what we have".

"Without economy, none can be rich; with it none can be poor." We are all familiar with the adage," waste not, want not".

Saving should precede spending, with only justifiable exceptions.

"The First Presidency would like to urge every member to follow the example set by the Church to live within his income. Anyone who lives beyond his income is inviting debt disaster. Borrowed money is not income. Borrowing on capital account within your reasonable capacity to pay, may be sound, depending upon circumstances. But borrowing to live on is unsound, whether it be an outright loan or installment buying. We urge the members to be frugal, thrifty, industrious, temperate, saving and to live righteously." (Pres. J. Reuben Clark Jr.)

Some will ask: How could we ever obtain many things like a car, refrigerator, or a television set, if we could not buy on credit, because it seems impossible to save first? There is only one correct answer. The more pressing your financial position, the greater the need to save before buying. Only the well-to-do can afford to buy on credit, and they are the ones most likely to avoid it.

Always be anticipating something wonderful. This not only results in spending money more wisely, but gives added new satisfaction frequently equal to that which comes from the actual realisation—it truly makes money more valuable.

The hopeful man is the man whom discouragement cannot harm, the man who is able to overcome reverses. If one lives each day in an atmosphere of preparation and anticipation for soul-satisfying and wonderful events, each day is somehow coloured by this beauty, and all of life grows more lovely. All of the events of our life can gain in value if we look forward to them with joy, plan for them with care, and accomplish them in the spirit of the Gospel.

This article was adapted from a series of lessons prepared by Dr. William F. Edwards for the Relief Society in 1957.

A FINAL THOUGHT

All through the years, from the time of the Prophet Joseph Smith, this Church has stood basically and firmly for the principle of honesty.

Actually dishonesty contributes to most of the dissolute tendencies of human beings, that is, dishonesty combined with selfishness. Is there any crime which is really free from dishonesty or selfishness?

But there are millions who are dishonest without intent to do anyone bodily harm. Some are dishonest from lack of training. Some are simply too lazy to be honest and straightforward. Others are afraid to "face the music." Many simply want more than they can pay for and give little thought to the payments.

The philosophy of "getting away" with things is rapioly becoming more widespread in this difficult world. Many feel they are without blame unless they are caught.

Honesty is so important that no person, no business, no community and no nation can ultimately survive without it.

The Word of Wisdom

The Ouorum and Individual Priesthood assignment to be stressed this month is taken from the First Epistle of Paul to the Corinthians, as recorded in 1 Corinthians 3:6-7. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are."

Next to immorality, one of the greatest tools used by Satan to accomplish his work, is the defilement of the human body through the use of tea, coffee, liquor and tobacco. The ill effects of liquor and tobacco alone produce almost unbelievable results in broken homes, crimes, loss of virtue, and loss of life. Surely, the admonition given by Paul is needed more today than at any other time in the history of the world.

In the beginning, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living Soul." (Gen. 2:7) Thus the body is the Temple in which the Spirit lives; and the Spiritual bodies . . . "are begotten sons and daughters unto God." (D. & C. 76:24) "And if any man defile the temple of God, him shall God destroy; for the temple of God is Holy, which temple ye are."

God has spoken again in this day regarding the care of our bodies in a revelation to the Prophet Joseph Smith on February 27, 1833. This revelation, as recorded in the 89 Section of the Doctrine and Covenants, is known as the Word of Wisdom, and contains the following Law of Health to the Church:

1. A Word of Wisdom given to the Church . . . "not by commandment or constraint, but by revelation . . . show-

ing forth the order and will of God in the temporal salvation of all saints." (D. & C. 89:1-3) Those who feel that the Word of Wisdom is not a commandment and thus not too important in their lives, must remember that the temporal and spiritual are not separate. and that this is, the ORDER and WILL of God to His Church; and that eternal life is predicated upon our individual obedience and ability to live the law. "Though he were a Son, yet learned he obedience by the things which he suffered: And being made perfect, he became the author of Eternal Salvation unto all them that OBEY him."

THE WORD OF WISDOM IS A COM-MANDMENT, On September 9, 1851, at a General Conference of the Church. President Brigham Young stated that the members of the Church had had sufficient time to be taught the import of this revelation and that henceforth it was considered a divine commandment. This was put to a vote and accepted by all present. In October 1880 at a General Conference, the membership unanimously voted again to accept this revelation as binding upon the Church, President Joseph F. Smith at a General Conference meeting. October 1908, made the same statement which has been repeated from time to time.

- 2. That we beware of "conspiring men" in the last days, of the evils and designs which will and do exist in their hearts. This is evidenced today in bill-board, newspaper, radio, and television advertising on the use of tobacco, alcohol, and hot drinks (tea and coffee), which are harmful to the body and are not to be used in any form by members of the Church. (D. & C. 89:4-9)
- 3. That we practice moderation in the use of meat. The Lord has ordained

the flesh of beasts and fowls for the use of man, but they are to be used sparingly, only in times of winter, or of cold, or famine. (D. & C. 89:12-13)

- 4. That we eat wholesome herbs and fruit in the season thereof, these have been ordained by God for the use of man. All grain is ordained for the use of man and beasts, nevertheless, wheat for man, corn for the ox, oats for the horse, rye for the fowls, swine, and all beasts of the field, and barley for all useful animals and for mild drinks, as also other grain. (D. & C. 89:10-11 14-17.)
- 5. This law is given with the promise of health, wisdom and great treasures of knowledge, even hidden treasures; shall run and not be weary, and shall walk and not faint. "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them as the children of Israel, and not slay them." (D. & C. 89:18-21)

Brethren of the Priesthood, may we realise the great importance of the Word of Wisdom in our lives, in the lives of our families, and in the lives of all members of the Church. That we must keep our bodies and minds clean and free from contamination that they might be Temples of God in very deed and fit tabernacles for His Spirit, May we, by precept and example, so live and teach others that we might all qualify for eternal life, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor eworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation. (Psalm 24:3-5)



So you're the new Branch President

Your sacred trust - the youth

by the South London Ward Bishopric

The Home Teachers were driving out to the area in which the families they had to visit lived. As they drove along they were discussing work, life, living, the Gospel. The young Priest turned to his senior companion and said, "I know one thing. . . . I want to be dead by the time I'm thirty. I don't want to live to be old." (Needless to say, his senior companion hesitated to tell his young friend that he was well past the age of 30 and yet he still considered himself to be young!)

This, in a nutshell, illustrates the vast gulf that lies between the young members of the Church and the senior

Priesthood holders and their wives. To the young 14, 15, 16, 17-year-olds, we appear to be ancient, past it, without any link with the present and no place in the future. And yet, someday this young generation will take over the leadership of the Church of Jesus Christ; someday that young man who didn't want "to live to be old" may be a Branch President, a Bishop, an Apostle, even.

As the "father" of the Branch, you, as the Branch President, have been given a special trust—the responsibility of guiding and developing the young people in your branch; and you are particularly responsible for the boys

in the Aaronic Priesthood. THIS IS A SACRED TRUST FROM OUR HEAVEN-LY FATHER TO YOU. WITHIN YOUR HANDS LIE THE FUTURE LEADERS OF YOUR BRANCH OR WARD. THE BOY YOU GROW TO LOVE AND WANT TO HELP TODAY, MAY BE YOUR BISHOP TOMMORROW.

If you are to help these young people, then you must bridge that "gulf" that lies between them in their youth and vigour and you in your "old age." You must be able to communicate with them.

How do you do this? How can you communicate with a group of people who think you're past it, too old to understand them and what they want?

This is probably the most difficult task that you will have to undertake as a Bishop or Branch President. And one point you must learn right from the outset—YOUNG PEOPLE CANNOT BE FOOLED. President David O. McKay often quotes the poet Milton, who tells us that hypocrisy is the only sin that walks undetected save by God alone. Although our young people may not detect hypocrisy (and we have some doubts even on this point), yet they are very quick to sense insincerity and false pretensions.

YOU MUST, AT ALL TIMES, BE HONEST WITH THEM. KEEP YOUR PROMISES AND SPEAK THE TRUTH.

Your first step in dealing with the young men and women of your Branch is to get close to them and win their trust and confidence.

President McKay tells the story of two boys in a rowing boat which was caught in a fast moving current, and raced along out of control and heading for the rapids. A man ran along the bank of the river, keeping level with the boat, shouting instructions. The boys were too frightened and too much out of their depth to obey the instructions which the man on the bank shouted to them.

President McKay adds a moral to this story...."If we want to help our young people, we must get in the boat with them."

WHAT DO YOU KNOW ABOUT THE YOUNG PEOPLE OF YOUR BRANCH? WHAT DO YOU KNOW ABOUT THE TEENAGE WORLD? WHAT ARE THE TOP TEN? WHAT IS THE CURRENT FASHION TREND?

You may not like the top ten, you may not like the current fashions, but it is their world and you, somehow ,have got to get an understanding of it.

How can you do this?

Only though communication, trust and confidence.

Your first step towards gaining the confidence of the boys and girls in your Branch is to gain their notice, their attention, their interest. Young people today have a habit of looking through people older than themselves—almost as if they didn't exist. You must gain their interest; get them on your side; excite their interest in you to such a degree that they will begin to respect

your ideas and actions. You have got to create an image which they wont want to "look through" but will rather want to "look at" and "look up to."

If you gain their interest, they will at least then begin to listen to you. BUT REMEMBER THAT THEY WILL ONLY LISTEN TO YOU WHILE YOU INTEREST THEM. Their minds are quick and alert; they need quick and exciting interests. Provide these, and you will be on the way towards gaining their trust, respect and confidence.

We have been told by our young people—and we accept it—that the only difference between us and them is EXPERIENCE. Their bodies are young and healthy, their minds are quick and alert; all that they lack is the knowledge of experience.

It is very easy to underestimate their intelligence and overestimate their experience. And this, in fact, is what most of us tend to do.

Most of our young people today are very intelligent and reasonably well educated. But they hunger for experiences—good or bad.

IT IS OUR SACRED DUTY TO SEE THAT THEY GET GOOD EXPERIENCES. We must create situations which give them good responsibility, a sense of adventure, a feeling of importance, of being a part of the programme. Of course, the Aaronic Priesthood Missionary Committee and the MIA are the ideal programmes for doing this, if they can be fully operated within your Branch.

We know of one MIA in which the leadership was handed over to young teenagers, and flourished. We have seen one young Priest grow into responsible adulthood as an Assistant in the Sunday School Superintendency. We have seen a young 15-year-old girl blossom into a fine young woman as a Counsellor in the YWMIA.

Give them this experience. Trust them. Respect them and their opinions. Listen to them. Never ignore them. Be ever ready with sound advice and help. It is very difficult to explain to teenagers that it takes forty years to get forty years' experience BUT THEY CAN GET THE BENEFIT OF FORTY YEARS' EXPERIENCE IF THEY ARE ON YOUR SIDE AND YOU HAVE THEIR INTEREST AND THEY TRUST YOU ENOUGH TO LISTEN TO YOUR ADVICE.

We asked our young people a series of questions, one of which was, "Do you consider yourself an adult?" The answer was "Yes." But when they asked, "Are you prepared to take adult responsibility?" the answer was "No."

We have got to show them that privileges and responsibility go hand in hand—you cannot have the one without the other.

The best way of doing this is by example. From our questionaire we learned that, although they wont always admit it, young people are very impressed by moral strength, a good example and a powerful testimony.

HAVE YOU A POWERFUL TESTI-MONY? HAVE YOU BORNE IT TO YOUR YOUNG PEOPLE?

One thing the youth have in greater abundance than we in our "old age" have is ENERGY. Young people in general like to participate in energetic activities. The thought of a day in the mountains, clambering and scratching their way up and down rocks, is far more enticing to them than a day in a science museum; a hike over rolling countryside and fording rivers is more attactive to them than a long ride somewhere and back again.

JOIN THEM—even if it does result in a day in bed to recover from aches and pains. JOIN THEM. LEAD THEM. CLIMB WITH THEM. HIKE WITH THEM.

EXHAUST THEIR ENERGY AND CAPTURE THEIR MINDS.

This could be the maxim of every good Branch President, for once he has the minds of the young people centred upon him, then he can do as the Church exhorts him to do—teach them correct principle, teach them the Gospel, help them to gain a testimony of Jesus Christ, and guide them to an understanding and belief in the Prophet Joseph Smith.

Do you know what part of the programme is always the most successful at any week-end camp or youth convention? The testimony meeting held on the beach after a hard swim early in the morning; the fireside of gospel stories and teachings at the end of an exhausting day.

Have faith in your young people, and even if they let you down YOU MUST NEVER LET THEM DOWN. Remember, you are the one who is setting them the example.

How valuable is a soul?

ere is a true story of how a group of concerned, friendly Relief Society sisters reached out and rescued a lost soul.

One of our recently baptized members tells the following story of how she and her family came into the Church.

"Tradegy had struck our home. Our precious little two and a half year old grand-daughter was suddenly taken from us. Without warning, death had entered her sweet life. We were desolated and felt that God had deserted us.

"It was under these circumstances that two young missionaries knocked on our door. I am sure, they were astonished when immediately they were invited to come in. We were lonely and without friends and wondered if, perhaps, these young men might bring us some comfort. When they talked about the Gospel with us, we were reminded that during our grief and sorrow, no friend had called and no representative of any church had come near.

"When these missionaries explained the Gospel to us we were somewhat comforted, but still felt that something was lacking. It was then that they suggested that if I would go to Relief Society perhaps in some way I would be helped. Although I followed their advice, I did so apprehensively. However, after the first few minutes of the first visit to the Relief Society meeting, I knew that I had found what I needed. The friendly, sincere welcome I received from the sisters was a great

comfort to me. I felt at last that I was with friends. The sincerity of the sisters helped immediately to restore my faith. Moreover, the fact that they invited me to return and to participate in their activities made me feel genuinely wanted. These ladies gave lessons, said prayers, and conducted meetings better than the paid ministers of any previous church that I had known, Although, I had been a member of a certain church for fifteen years, I learned more from these wonderful ladies in the first few times I attended Relief Society than from the trained priests during all the time I attended other churches.

"My advice to all women who are investigating the Church is that they go to Relief Society regularly. They will learn more love, friendship and understanding of human nature from the teachings and example of these unselfish ladies than from vicars or ministers of any other church. I was struck by the fact that these ladies really lived in accordance with that which they taught.

"Now that I am a member of the Church, I attend Relief Society regularly and hope never to miss this fine meeting. The sisters take a personal interest in me, giving me assignments which help me to grow and develop my own talents and abilities. I thank my Father in Heaven for the wonderful missionaries who helped me and my family get a new lease on life and who first introduced me to Relief Society. Also, I extended my heartfelt thanks to the Relief Society sisters

who helped us to find God."

This thrilling story of how a Relief Society can and should function in the Church's conversion and fellowshipping programme was sent by Sister Joan B. Ray. Sister Ray is an enthusiastic and devoted member of her Relief-Society and spends many hours each week happily involved in many Relief Society activities.

OUR FELLOWSHIPPING RESPONSIBILITIES

As Relief Society sisters let us ask ourselves a few questions. What are our responsibilities in fellowshipping? What opportunities do we have, to reach out and help rescue souls that might otherwise be lost?

Let us analyse carefully how the Society in this actual experience met the challenge and grasped the thrilling opportunities to help bring this precious sister and her family securely into the fold. Here are a few things this example teaches us.

- A friendly, warm welcome. All of us hunger for friendship and the warm personal interest that comes from genuine concern. This is true whether or not we are passing through one of life's recurring crises. A friendly welcome gives one a sense of belonging and makes one feel wanted and needed.
- 2. Sincere invitation to return. A feeling of belonging encompasses us, also a conviction that one is needed in the group and is sincerely invited to return. One likes to feel that she will be missed if she fails to return. These Relief

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The John Compton Organ Company have recently been appointed the sole suppliers of organs in the United Kingdom to the Purchasing Authority of the Church of Jesus Christ of Latterday Saints and already instruments have been installed in the London Temple and many Stake and District Centres. Very favourable financial arrangements have been made with the Church headquarters and full details will be supplied on request to the office of:

The Purchasing Agent,

The Church of Jesus Christ of Latter-day Saints, Haredon House,

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The John Compton Organ Company Ltd.

Chase Road, North Acton, London, N.W.10 (Tel.: ELGar 6666)

Society sisters extended to this investigator this sincere invitation.

- 3. Unity in the organisation. Had this investigator encountered any lack of unity or dissension in the group she would have been discouraged right from the start. This organisation worked in unity and sisterly love. There were no "cliques", that make one feel uncomfortable or excluded. The investigator immediately felt she was "at home" and a part of the whole group. This element of unity is essential in a successful fellowshipping programme.
- 4. Assistance in the conversion process. Relief Society in this wonderful example assisted immediately in the conversion process. In their lesson presentations they assisted in teaching the living Gospel and set an excellent example of the Church at work.
- 5. Dignified, orderly conducting of meetings. To repeat from Sister Ray's letter, "These ladies gave lessons, said prayers and conducted meetings better than the trained ministers of any previous churches I had known". What a wonderful impression a dignified, well conducted meeting makes.
- Invitation to participate. The investigator was favourably impressed by the fact that she was invited to take part and participate in the various activities of Relief Society. This, too, made her feel

continued on page 172

Concert recitation

few years ago, the attention of the First Presidency of the Church was called to the fact that far too many of our missionaries were going into the field without adequate Gospel knowledge and with relatively little memorisation of important scriptures. As a result, the First Presidency instructed the Sunday School to institute a programme of concert recitations on Fast days, once each month. The purpose of the concert recitation is three-fold:

- It assists in establishing a spiritual and reverential atmosphere in the Sunday School worship service.
- It encourages young members, potential missionaries, to form a habit of memorisation of scriptures which will be exceptionally beneficial to them if they are called on missions and if not, throughout their lives
- The concert recitation broadens gospel knowledge both on the part of those who participate in it and among those who listen.

The Procedure

There has been some confusion in some Sunday Schools in stakes and missions regarding the recommended procedure to follow when concert recitations are given. In the first place, these recitations are given only on Fast days. In those Sunday Schools where Fast day services do not follow immediately, it is recommended that two concert recitations be given, each preceded by one 2½ minute talk on the same subject. The sacrament service is then administered in the Sunday School.

In Sunday Schools where Fast day services follow immediately after the

Sunday School service, and where the full 90 minute Sunday School programme is followed, it is recommended that the regular $2\frac{1}{2}$ minute talks be held, these to be followed by the hymn practice. Then, the two concert recitals are given, each preceded by one $2\frac{1}{2}$ minute talk on the same subject. In this case, the Sacrament service is omitted in the Sunday School and administered in the Fast day services.

In Sunday Schools where extensive travel or other factors make it wise on Fast days to cut the Sunday School service to 75 minutes, the regular 2½ minute talks are omitted and two concert recitations are given, each preceded by one 2½ minute talk on the same subject. Again the Sacrament service is omitted in Sunday School and administered in the Fast day testimony meeting.

It will be observed from this explanation that in all cases the concert

May Sacrament Gems

SENIOR SUNDAY SCHOOL

"... If ye do always remember
me ye shall have my Spirit to be
with you."

3 Nephi 18:11.



JUNIOR SUNDAY SCHOOL ... Jesus said, "... I will see you again, and your heart shall rejoice."

John 16:22.

recitation, together with the 2½ minute talks on the same subject, should be given in Sunday Schools on Fast days.

Memorisation Encouraged

Unless the concert recitations are memorised and given without notes, one of the basic purposes of this programme will not be achieved. In order to make this programme work, planning is necessary. Teachers in courses numbered 7-19 should be assigned by the Superintendency concert recitations at least four weeks in advance. These recitations should be practiced each Sunday in the classroom so that when the time comes for the class to present the recitation in the worship service, it can be done by class members from memory without actual direction from the teacher. To repeat, the procedure is for a class member selected from each of the two classes giving the concert recitation, to give a 21 minute talk on the scripture being recited which is then followed by the recitation. In no instances, should these scriptural passages be read. At the appropriate time, following the 21/2 minute talk, the class should rise in unison and give the recitation. The teacher should rise and recite with the class without any obvious directing.

Every Sunday School Superintendency should make sure that concert recitations are presented regularly in their Sunday Schools. This important Sunday School procedure, instructions for which come directly from the First Presidency, will help to make every Sunday School more successful. Moreover, it will assist students to develop the habit of memorisation and will help them to broaden their Gospel Knowledge.

The Wonderful World of MIA by President & Sister Ray H. Barton

The MIRACLE in SOUND



"Music lifts us up and brings us to a nobler and better sphere." Pres. David O. McKay

The abundant life of an LDS family should include a good music programme, whether it be one of listening, playing a musical instrument, or singing. Such "harmony" may be instrumental in bringing a family closer together, and in providing many hours of joy and wholesome activity. After all, there is no Harm in Harmony!

President David O. McKay, in an editorial in the "Improvement Era" (Jan. 1959), expressed these thoughts: "We do not have any thoughts that cannot be expressed either in words or gesture, but there are feelings in the human heart which cannot be expressed in any language or words; so we must provide ourselves with other mediums of expression; for instance, music, art, architecture—the wonderful arts which do not belong to any nation, but which speak the language of the soul. Music is international.

"Music is a divine art. And the people who love music are not bad people. But there is in music that which appeals to the baser emotions of man; but the music of which we speak lifts us up and brings us to a nobler and better sphere, and I am glad that I belong to a church that from the beginning has held this divine art as an ideal. . . . I say to you, develop this art of divine melody further and better.

How to Develop Your Personal Miracle in Sound

- I. Listening to Music
 - A. Listening is the most important facet of music. But we must learn to listen and to listen with discrimination.
 - B. What to listen for—Good music has an abundance of interwoven melodies, rhythm, and harmony which add spice and flavour to i*
 - C. Sources for listening-
 - Radio Television: The number of listeners has a tremendous influence on the type of programmes presented. This is very evident in the programming of popular music, to which so many young people subsrcibe. The busi-

May 1966

ness world has no special interest in good or bad music: the number of listeners is the influential factor in the selection. If everyone were to write a thank-you note for a programme of classical music, or any other programme that is particularly pleasing or outstanding, there would be a noticeable change in programming on radio and television. Merely through expressions of gratitude a tremendous movement could be made toward the betterment of programmes offered.

- 2. Recordings: Through budgeting and planning, a fine record library can be built. Classical music, musicals, and listening records should be included.
- 3. Attendance at local musical events: Every community, no matter how small, promotes some form of music, either through the schools, civic projects, or the church.

D. Presentation-

- 1. Discuss as a class the values of a good listening programme, and how to curb the fad records of popular music.
- 2. Provide a sheet of paper for pertinent notes to be taken of the suggestions made.
- 3. Encourage the class members to resolve as parents to do everything possible to further the development of music appreciation in their homes.

II. Playing Musical Instruments

- A. Availability of musical instruments-
 - 1. Instruments can usually be obtained through music stores on an easy-payment or rental
 - 2. Often they can be obtained through the school programme.

B. Instruction-

- I. Private instruction is most desirable if available.
- 2. Home study courses are available where no music teacher resides.
- 3 School programmes provide opportunities for instruction

participating in a band or orchestra.

C. Practice-

- 1. Encouragement
- 2. Patience
- 3. Perseverence
- D. Performance-
 - 1. Provide opportunity to perform at the family home night, in school, in church, and in the neighbourhood, or by inviting other children to the home that they may play together in groups, especially at home nights.
 - 2. The Church will need future organists and accompanists.
 - 3. Play along. Music kits are available which contain playalong records and music for different musical instruments and for the voice
- ill. Sing and be Happy, "For my soul delighteth in the songs of the heart; yea the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads." D. & C. 25:12) Surely this passage of scripture should encourage us to have faith and confidence in our singing. Don't be afraid to open your mouth and sing.
 - A. Singing at home-
 - 1. Mothers, turn off the television and sing as you work. Sing lullabies for your children. Sing nursery rhymes, folk songs, and our beautiful hymns.
 - 2. Fathers, sing in the bathtub and as you work in the house or wash the car. Try this instead of a blaring radio.
 - 3. Families, sing in the car as you go on a trip. Have a little songbook, such as "MIA LET'S SING," in the glove compartment. Sing on family nights.
 - 4. Mothers, sing often with your little children.

B. Participating-

Support your ward choir and MIA choruses; sing in the school, in a quartet, with the Singing Mothers, in the Priesthood Chorus, but SING, SING, AND BE HAPPY!

on a group basis through IV. Musical Fun. The MIA is one of the prime areas for learning fun sonas.

A. Family nights-

- 1. Musical charades-Divide into two groups and pantomine songs for each other while one group tries to guess the titles, or have one group clap the rhythms of songs while the other group tries to guess what they are.
- 2. Song extensions-Someone starts a song and sings just one phrase, then the next one must start a song that begins with the last word just concluded, and so on.
- 3. Song relays Divide the group into teams. The team members, in turn, run to a given point, pick up a songbook, sing a song on the page to which the book is opened, lay the book down, and run back. The next in line then follow this same procedure.
- 4. Rhythm band-use all kinds of utensils and march with the little ones through the house.
- 5. Bottle band-A large jug and some smaller medicine medicine bottles can be tuned according to the water level at which they are filled, and a callione orchestra can thus be created. Each bottle is tuned to a certain tone, and each individual blows his bottle when his tone appears in the melody.

6. Crazy Choirs-

- a. Check "MIA LET'S SING" for fun songs that go together, and have fun singing them all at the same time.
- b. For extension of material in this article, check MIA Music Supplement, 1965-66.

APPLICATION

A family that sings together and participates in good music has no time for quarreling and idleness, but will find much joy and harmony in its family activities Family "harmony" is a must for every Latter-day Saint home.

THE PRIMARY PAGE

by Eileen R. Dunyon

YOU CAN WEAR A PRIMARY PIN

nineteen year old boy was preparing to leave for Germany on his mission. As he stood at the pulpit of the chapel addressing his friends and members of the ward who had gathered for his farewell testimonial a lump came into his throat as he said, "And as I give thanks to those who have helped me through life and prepared me for this mission. I would like to thank Sister Beesley more than anyone else. Sister Beesley was my Primary teacher and she took time to help me personally when I had a problem." Then he turned to face Sister Beesley who was sitting in one of the choir seats. "Sister Beesley, I'll never forget you. You brought a miracle into my life, for it was your example and your instruction that first gave me a desire to go on a mission. It was you who helped me to know that the gospel is true because I could feel that you truly believed and lived its principles You always had time to talk to me after class. You always had time to invite me to your house, or to go swimming and to be a friend to me as well as a teacher."

The young man finished his talk and sat down, but Sister Beesley didn't hear the rest of his address. Her fingers caressed the Primary pin she wore—twenty years of Primary service. Her thoughts were eight years into the past when she had been the boy's Trekker teacher in Primary.

She was remembering the time it took to be a Primary teacher. She remembered the hours of lesson preparation. The time spent in preparation meetings, the time when she caught an early bus to get to Church in time for prayer meeting, the time she took to prepare her husband's dinner and

leave it in the oven that he might be able to eat when he arrived home from work and found her gone to Primary all flooded back into her memory.

She remembered the weakness she felt as a teacher, the lack of know-ledge, the insecurity in the background of the gospel, the feeling that the class was more than that with which she could cope, the feeling of frustration when no matter how carefully she planned, prepared, and prayed the lesson still didn't seem to go well.

She remembered her prayers, constant prayers, to make her a better teacher who would be worthy to mold the lives of those in her Primary class. She remembered the happiness she felt as she saw these same boys continue on through their Guide Patrol year in Primary and finally receive their graduation certificates.

There are more than 66,540 Primary officers and teachers throughout the world who are all attenpting to work a miracle in the life of some boy or girl by their Primary service. With these gallant women in mind, the Primary General Board has prepared a "Primary Service Award Certificate" that may be presented to Primary workers in recognition of one or more years of service in the Primary association. These certificates are available without cost to the Primary organisations.

Since the purpose of the Primary Family Hour, which is a programme presented by the Primary children, is to show "The Miracle of a Teacher," it would be most fitting if the Primary teachers who have served one year or more could be presented with one of these certificates when the programme is presented.

Also in recognition of years of service by Primary workers are Primary service pins which may be purchased after five years of service. These pins are gold with the Primary seal in the centre, a cut-out in gold of the mural of the first Primary at the bottom, and a design at the top showing the years of Primary service and place in which rubies are set. There are five to fifty year pins available in five year intervals. The cost may be determined on the Primary order forms from the Church Distribution Centre, These pins may be either purchased by the individual or awarded by the organisation.

Then because of the request of Primary workers for jewelery which may be worn by any Primary officer or teacher, regardless of the years of service, the Primary General Board has provided a pin, a necklace, and a bracelet any of which are available through the Church Distribution Centre. They each feature the Primary seal in a gold mounting. The pin is a precious symbol of the service, time, love and understanding which a teacher or officer gives to the children in order that the miracle of the gospel might blossom in their hearts.



Note: The song "Oh. What Do. You Do in the Summertime?" is to be taught as the song of the month for June. Because this song is available only in the July 1964 "Children's Friend" and many of our Primary workers and small Primaries will not have access to it, we are printing it for you here.

song on page 170



New books

when I first entered into journalism, I had a chief sub-editor, who, if I had phrased a sentence badly or ungrammatically, would call me into his office, pound his fist on a worn and tattered Bible, and bellow, "Read this, my boy. What does the Bible have to say? How would the Bible express your thought poetically, not like so much garbage!! Take it away and write it again, as the Bible authors would have written it."

This experience came back to me as I read through the latest edition of the "Discourses of the Prophet Joseph Smith" (Deseret Book Company, 28s. 6d.), compiled by Alma P. Burton. So often we hear in our Sunday School classes or MIA lesson period, maybe, a thought expressed that is not quite in line with Church doctrine or principles, or an argument may arise on some point of the Gospel with everyone chipping in their own ideas and interpretations. And I always have the desire to shout out, "What did the Lord say on this? How did the Phophet Joseph Smith express this thought? Did he teach on this point?"

Now Elder Burton has done a great service for members of the Church by revising and enlarging this compilation of the Prophet's statements. New material has been added, and the teachings of the Prophet have been arranged and classified according to subject matter. The book is now divided into six sections, with an appendix containing the King Follett Discourse—which by itself should be enough to stimulate the inquiring mind.

The subjects dealt with range from God's relationship to man, through the Priesthood, Plan of Salvation, Temple Work, Death and Resurrection, to Wickedness, Apostacy and the Signs of the Times and the Second Coming of Christ.

Introducing the book is a fascinating section entitled "Descriptions of the Prophet Joseph Smith," and includes first-hand descriptions of the Phophet, how he talked, what he looked



like, how he treated his fellow man, how he accepted persecution and trial.

Definitely a book for the inquiring mind.

STRICTLY FOR PARENTS

had an ageing aunt once whose favourite phrase was "For my sins I had seven children." As a child I never understood what she was talking about; only assuming that somehow or other she was being punished for her sins by having a large family.

Now as a father of five myself, I am at last beginning to understand Aunt Martha, for I now realise that unless parents fully understand their children, then bringing them up can be a "punishing" experience. Unless I learn to understand my children better, learn to know their ways, learn to understand their ideas and views, learn that nevertheless they still need to be taught "correct principles" . . . for my sins I could be "punished" by having five problems on my hands. After all, the Lord tells us that "inasmuch as parents have children in

Zion that teach them not the sin be upon the heads of the parents."

For this reason I found Dr. Roy DeVerl Willey's book, "Understanding Children" (Deseret Book Company, 35s.) an invaluable addition to my shelf on child care and upbringing.

Dr. Willey has had years of experience in the field of education—and he has six children.

Drawing on this experience, he sets about his task of teaching parents how to rear their own children correctly at the logical point—the beginning of life. In his opening chapters he explains how human life begins, how growth, physique, nervous system and glands come about, and how the body functions.

With this as his backcloth, Dr. Willey then takes the parent through the stages of a child talking, thinking, walking, crying, laughing, and socialising, and on into the home atmosphere, school life and teachers, and a child's place in the community.

All in all, I found the book enlightening and useful; a little heavy in places ('professorial', probably, would be a better word than 'heavy'), but not too heavy to make it dull and hard to assimilate. I'm sure Aunt Martha would have approved.

IN BRIEF

"Growing up in the Church", by Jean C. Crowther (Deseret Book Company, 14s.)—another book that explains the doctrines and practices of the Church, as seen through the eyes of a fictional family "growing up in the Church." "When you speak in Church," by Emerson R. West (Deseret Book Company, 28s. 6d.)—a handy guide for all those who are called upon to speak at any of the Church meetings (and that means all of us). Planning, timing, subject matter, the art of communication from the pulpit are some of the aids given.



Letters

am a german pupil of a Secondary School; 19 years of age, and have studied English at school for eight years. In order to practice and improve my English pronunciation, I would like to spend part of my summer holiday in England with an English family, preferably Latter-day Saints. My holiday would be from July 18 to August 6.

I have been a friend of the Church in my home town in Germany for more than two years.

Of course, I am willing to pay board and lodging. If any member has a place for me, would they please write to my home address as soon as possible.

HARALD FOGE 675 KAISERSLAUTERN OHLKASTERHOHL 4. GERMANY Editor's note: In a covering letter enclosed with this request from Harold



Foge, Elder Joseph Naylor, of the West German Mission, writes, "I wish to personally vouch for Harald. He is a

fine young man, well acquainted with Church standards. His only block to joining the Church is that of parental consent. We feel this visit to England will help him greatly, and it will certainly strengthen our relationship with his parents. Harald speaks English well and is polite and well-mannered."

May the members of the York Branch thank the "Millennial Star" for the three volumes of President Joseph Fielding Smith's "Doctrines of Salvation," which were awarded to us for our efforts in selling the "Star" we never thought we had a chance!

Would you, please, increase the York Branch order from 39 copies to 41.

R. TURVER,
PRESIDENT,
YORK BRANCH.

RELIEF SOCIETY/continued

How valuable is a soul?

that she was part of the group and enabled her to develop her talents and enjoy the blessings of giving service. We are not told of the extent the officers of this Society analysed this sister's personal talents and ability, but we may assume that this was done in order to avoid embarrassment or making assignments beyond the sister's ability.

 The power of example. This Relief Society visitor was greatly impressed by the example set by these sisters. They fully fulfilled the poet John Dryden's statement:

"His preaching much, but more his practice wrought A living sermon of the truths he taught." This investigator wrote, "I was struck by the fact that these ladies really lived in accordance with that which they taught."

COUNSEL FROM OUR LEADERS

In a recent annual Relief Society conference, emphasis was placed upon the role of Relief Society in aiding the assimilation of new members in the Church. President Belle F. Spafford urged Relief Society's full co-operation in this great fellowshipping programmes. "The members coming into the Church need new friends. These new members must be invited to participate in activities which will increase their interest and add to their faith and testimony."

As Elder Mark E. Petersen, of the Council of Twelve, has emphasised, the Relief Society can assist greatly in promoting the 'good neighbour' policy whereby every Latter-day Saint will be a good neighbour to every other Latter-day Saint. Every Latter-day Saint woman should be a good neighbour to every other woman

whether Latter-day Saint or not. In so doing we fulfil the second great commandment which is that we should love our neighbours as ourselves.

Apostle Petersen has also made this emphatic statement "I have often thought that instruction in the Gospel without fellowship in the Church is as incomplete as baptism without confirmation. It is utter folly for us to avoid or ignore the responsibility of proper fellowshipping those who are brought into the Church." (Instructions to Mission Presidents)

Conclusion

The secret of how to fellowship and orient a convert into the Church is prescribed by the Saviour himself when he said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets". (Matt. 7:12)

CHURCH STATISTICAL REPORT

FOR THE INFORMATION OF THE MEMBERS OF THE CHURCH:	Elders
The First Presidency issued the following statistical	High Priests
report concerning the membership of the Church at the end	Total number holding Melchizedek Priest-
of the year 1965:	hood
Number of stakes of Zion at close of 1955	Grand total, members holding Aaronic or Mel-
An increase of 14 stakes during the year	chizedek Priesthood
Number of wards 3,301	An increase of 17,230 during year
Number of independent branches in	AUXILIARY ORGANISATIONS:
stakes 596	Relief Society (membership) 286,820
	Deseret Sunday School Union (average atten-
Total wards and independent branches in stakes	dance) 825.455
at close of the year	Young Men's Mutual Improvement Association
Number of mission branches at close of year 2,137	(enrollment)
Number of full-time missions at end of year 74	Young Women's Mutual Improvement Associa-
	tion (enrollment)
CHURCH MEMBERSHIP, DEC. 31, 1965:	Primary (children enrolled)
In the stakes	GENEALOGICAL SOCIETY:
In the missions	Names cleared in 1965 for Temple ordinances 1,246,301
III the missions 410,314	Genealogical records microfilmed in 13 countries
Total membership	during the year were equivalent to 184,599
CHURCH GROWTH DURING 1965:	printed volumes of approximately 300 pages per
Children blessed in stakes and missions 61,216	volume.
Children of record baptized in stakes and	TEMPLES:
missions	Number of ordinances performed during 1965 in
Converts baptized in stakes and missions 82,455	the 13 operating temples:
SOCIAL STATISTICS:	For the living
(Based on 1965 data from the stakes)	For the dead
Birth rate per thousand	Total number of ordinances
Number of persons married per thousand 15.30	MISSIONARIES:
Death rate per thousand	Number of missionaries who at the close of 1965
PRIESTHOOD:	were laboring under calls from the First Presi-
Members holding the Aaronic Priesthood, Dec.	dency in the full-time missions
31, 1965	Number of local missionaries (full-time and part-
Deacons 106.605	time) who at the close of 1965 were laboring
Teachers	in these missions
Priests 108,119	Number of stake missionaries at the close of the
	year 5,580
Total number holding Aaronic Priesthood 289,444	Total number of missionaries at end of year 18,165
Members holding the Melchizedek Priesthood,	Number of missionaries who received training in
Dec. 31, 1965	the mission home during 1965 6,044
	•



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Relief Society



Summer Lessons 1966

JULY

Visiting Teaching

PATTERN

Message 2: "The words of Christ will tell you all things what ye should do." (II Nephi 32:3)

Objective: To emphasize that in the words of our Saviour we have the perlect pattern of life.

The world is indeed sick. We all sadly acknowledge this fact, but do we realise that a cure is within reach of all? Truly, the instructions of our Saviour, if followed, would heal all the woes of the world.

Sometimes we see the cure take effect in individual lives. Our missionaries see it many times, and it is marvelous and inspiring to behold. When the import of Christ's words penetrates deeply into the hearts of men and women, they remold their lives to conform, in a measure, to this pattern.

We are not left alone, in this mortal state, to search blindly for the right. There is no lack of instruction, for we have been given ample guidance by our Saviour. The words of Christ are a perfect guide to the abundant life. And so it is not for lack of counsel that man is bowed down with sorrow and misery, but rather because of his waywardness, his perverseness, and disobedience to Christ's counsel.

It was Nephi who said, "Feast upon the words of Christ." The word "feast" is a very expressive word. It implies that we relish his words, that we partake of them with eagerness and with joy. The attitude in which we approach and ponder his words is also very important, for it determines how deeply his words will sink into our hearts, how persistently we will carry them out. If we feast upon his words we will go to them time and time again; we will digest them thoroughly; we will linger over them; we wil accept them with open hearts and contrite spirits. And, by the spirit of the Holy Ghost, says Nephi, we may understand his words.

Theology

TREE OF LIFE

Lesson 2: Lehi's Dream of the Tree of

Objective: Whose will "hearken unto the word of God," and will "Hold fast unto it, will not perish, but partake of the fruit of the tree of life.

(I Nephi 15:24)

Reference: The Book of Mormon, I Nephi 5-15.

ehi could hardly wait to read the records on the plates of brass. As soon as he had welcomed his sons back and finished offering a sacrifice he began reading the pages of the precious records. He found they contained the story of the creation of the world, of the fall of Adam and Eve, the great flood of Noah and the ark. They contained a history of the Jews and many prophecies of the Jewish prophets, and they also contained the genealogy of Lehi's forefathers. From this genealogy Lehi found that he was a descendant of Joseph who was sold into Egypt.

Lehi knew that it was important for him, too, to keep a record, and so he carefully wrote down the many things he saw in visions and dreams, his prophecies to his children, and so forth.

The Lord Speaks Again to Lehi.

Scarcely had Lehi's sons returned with the brass plates of Leban, when the Lord told Lehi to send his sons back to Jerusalem again to ask Ishmael and his family to join them in the wilderness. Ishmael's family had some daughters and, if Lehi's family was to increase, his sons must have wives. Ishmael was a righteous man. He had a good family of five daughters and two sons.

On the way back to Lehi's camp in the wilderness, Laman and Lemuel and two daughters of Ishmael and two sons of Ishmael and their families rebelled and desired to go back to Jerusalem and stay. Nephi said "how is it that ye have forgotten what great things the Lord hath done for us? . . . how is it that ye have forgotten that the Lord is able to do all things according to his will, for the children of men, if it so be that they exercise faith in him? . . . if it so be that we are faithful to him, we shall obtain the land of promise . . . if ye will return unto Jerusalem ye shall also perish."

(I Nephi 7:11-15)

Laman and Lemuel were more angry than ever. They tied Nephi up with strong cords and planned to leave him in the desert to perish.

Nephi prayed diligently to the Lord to save him. Scarcely had he finished praying than the bands were loosened from his hands and feet.

Lehi's Vision-The Tree of Life.

While they were dwelling in the wilderness Lehi was given another vision. He told his family what he had seen. He said that a man wearing a white robe came and told him to follow

him. They wandered for many hours through a dark, dreary wasteland. Lehi prayed to God to deliver him and as he prayed the darkness passed and he saw a large field with a beautiful fruit tree growing in it. The fruit looked delicious and Lehi tasted it. He found it whiter and sweeter than any other fruit he had ever tasted. Lehi wanted his family to eat some of the fruit. He looked around for them and saw a river running along by the tree. At the head of the river he saw his wife Sariah, and Nephi and Sam, He called to them and they came and ate some fruit from the tree. Now Lehi wanted his other sons. Laman and Lemuel to eat of the fruit, but when he called them they would not come.

Lehi also saw an iron rod running along the bank of the river up to the fruit tree. A straight and narrow path ran along by the rod of iron to the tree and on to the head of the river and then into a field so large it might have been a world. He saw many people there, some of them trying to get to the path which led to the tree. But it seemed that as soon as the people began to walk in the path a great mist of darkness arose and they lost the path and wandered off and were lost. Others who took hold of the rod and held on to it kept in the narrow path, reached the tree, and partook of the sweet fruit.

Lehi said that some of those who ate the fruit seemed to be ashamed. Across the river he saw a great and spacious building that seemed to stand in the air high above the earth. It was filled with men and women, both old and young, dressed in beautiful clothes. These people were mocking and laughing at those who ate the fruit

of the tree. Some of those who ate the fruit were so ashamed that they wandered away into the darkness and were lost. Lehi also saw other people who were trying to get to the large building fall into the river and drown.

After Lehi told his family about his vision, he pleaded with Laman and Lemuel to cease their wicked ways and obey the commandments of their Heavenly Father so he could bless them and not cast them off.

Nephi thought for some time about the things his father had seen in vision. Then he prayed to the Lord to show him the same things his father had seen. So great was his desire and his faith that the Lord gave Nephi a vision. In the vision Nephi saw the same things his father had seen-the iron rod, the tree of life, the river of water, the path leading to the tree of life, and some people eating the fruit of the tree of life while others made fun of them. He saw his brothers Laman and Lemuel refusing to eat from the tree of life. Nephi saw all these things his father had seen and many other important things. He asked what these things meant and they were explained to him.

When Nephi's vision had closed he went to his father's tent. His brothers were there disputing about the things their father had been in vision for they did not understand them. They asked Nephi about the things their father had seen and he told them that the tree bearing the sweet fruit represented the love of God. The iron rod represented the word of God. Those who would hold on to it would never perish. The river of water, which was muddy, though Lehi had not noticed that it was, was the gulf that separated the wicked from the saints of God. The great and spacious building represented the pride of the world.

Laman and Lemuel listened to Nephi and were impressed with his words. They humbled themselves and promised to live better and to follow the teachings of their father.

Application

The application of Lehi's dream in the lives of Relief Society sisters is very important. One of their greatest problems is facing the ridicule of their people who have not joined the Church.

The Lord has given us an iron rod to cling to as we live our lives each day. Our iron rod is the gospel of Jesus Christ. If we cling to the gospel and obey its teachings we will be given the courage to do the things our Heavenly Father would have us do. Then we will be happy and successful and enjoy the good things of life. But if we listen to the taunts and the bad things people say about us, if we stay away from our Church meetings and stop living the commandments of the Lord because some people make fun of us, we will soon wander away from the gospel. We will lose our faith, we will forget our Father in heaven, we will not have his spirit to quide us and enjoy the many blessings

Literature

MORONI

Lesson 2: Cumorah and the Golden Book

Objective: To study the Prophet Joseph Smith's own words telling how he received the golden plates.

In the vision Joseph Smith was told that in due time he should receive further light and guidance from heaven. Yet three years and half passed without the fulfilment of that promise. It was now September, 1823, and he was approaching his eighteenth birthday.

How was this to be accounted for? Here are some of his words telling his story:

"During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three-having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends and to have treated me kindly . . . I was left to all kinds of temptations: and, mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth . . . In making this confession, no one need suppose me quilty of any great or malignant sins. A disposition to commit such was never in my nature. But I was guilty of levity, and sometimes associated with lovial company, etc., not consistent with that character which ought to be maintained by one who was called of God as I had been.

"In consequence of these things, I often felt condemned for my weakness and inperfections; when, on the evening of the above-mentioned twenty-first of September, after I had retired to my bed for the night, I betook myself to prayer and supplication to Almighty God for forgiveness of all of my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in my room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor.

"He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant.

"He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do; and that my name should be had for good and evil among all nations, kindreds, and onques. . .

"He said there was a book deposited written upon gold plates, giving an account of the former inhabitants of this (the American) continent, and the source from which they sprang. He also said that the fulness of the everlasting Gospel was contained in it, as delivered by the Saviour to the ancient inhabitants:

"Also, that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the book. . .

"He told me, that when I got those plates of which he had spoken. . . I should not show them to any person; neither the breastplate with the Urim and Thummim; only to those to whom I should be commanded to show them; if I did I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where

the plates were deposited, and that so clearly and distinctly that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so until the room was agan left dark, except just around him; when, instantly I saw, as it were, a conduit open right up into heaven, and he ascended till he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marveling greatly at what had been told to me by this extraordinary messenger; when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside.

"He commenced, and again related the very same things which he had done at his first visit, without the least variation. . .

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard. But what was my surprise when again I beheld the same messenger at my bed-side, and heard him rehearse or repeat over again to me the same things as before.

"I shortly after arose from my bed, and, as usual, went to the necessary labours of the day; but, in attempting to work as at other times, I found my strength so exhausted as to render me entirely unable. My father, who was labouring along with me, discovered something to be wrong with me, and

told me to go home. I started with the intention of going to the house; but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything.

"The first thing that I can recollect was a voice speaking unto me, calling me by name. I looked up, and behold the same messenger standing over my head, surrounded by light as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"Convenient to the village of Manchester, Ontario country, New York, stands a hill of considerable size, and the most elevated of any in the neighbourhood. On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a stone box. . .

"Having removed the earth, I obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up. I looked in, and there indeed did I behold the plates, the Urim and Thummim, and the breast-plate, as stated by the messenger. . .

"I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived.

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the twenty-second day of September, one thousand eight hundred and twenty-seven . . . the same heavenly messenger delivered them up to me with this charge: that I should be responsible for them; that if I should let them go

carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavours to preserve them, until he, the messenger, should call for them, they should be protected."

That is the story of how Joseph Smith received the plates from which the Book of Mormon was translated. Questions for discussion.

- Who was Moroni? Why was it that he, rather than someone else, was given this mission?
- Give as many particulars as you can of the appearance of the heavenly messenger.
- When did Joseph first see Moroni?
 When were the plates given to him?
 How many times, so far, has Moroni appeared to Joseph?
- 4. Why do you think Moroni appeared so many times to Joseph? Why did he repeat his message so many times in every detail? How well do you remember the details of a conversation which you have heard but once?
- 5. Why do you think Joseph's father believed him?

Social Science

THE HOME

Lesson 2: The Place of the Mother and Father in the Home.

Objective: To see more clearly the responsibilities of the mother to herself as homemaker, and the father as head of the household.

Since marriage and the home are so important to us if we are to be happy, we should look more closely at what the mother does to make her

home a happy one and her family united in love. Women are the guardians of the home. With a mother there may be stability and security in the family circle. No job in the world is more important, complicated, and worthwhile than that of being a good wife and mother as well as a good housekeeper, homemaker, home manager, cook, laundress, teacher, nurse, exemplar or pattern and, in the case of a widow, even the breadwinner. Who could say that to be a mother, wife and homemaker is not a great challenge? To fulfill her role as a woman, a woman desires above everything else to have a husband, a home, and a family.

Responsibility of the Woman to herself

Good health is a first requirement for a successful wife and mother.

One must have enough rest and sleep to be at one's best. The old saying "Early to bed and early to rise" is good for mothers as well as children.

 Health and Personal Appearance. Take a good look at yourself in a large mirror and see if you like what you see. We cannot all be beautiful as a beauty queen, but we can make the most of what we have.

Pride in one's personal appearance will increase a feeling of self-confidence and of well-being. One should bathe often. Cleanliness is beauty in itself. Clothes should be neat and above all clean.

2. Mental Growth. The Lord has said that a man cannot be "saved in ignorance." It has been said that we are saved no faster than we gain knowledge. This places a great responsibility upon each woman. You may say, "But I didn't have a chance to go to school much. It is not my fault." That may be true and you will not be

blamed for the past, but now we are telling you of this commandment of the Lord's, which is an important part of the gospel, that we must improve ourselves from this day on.

3. Spiritual Growth. Most of all we want to learn to know our Heavenly Father better and to gain strength from him. The first step is to pray often. Thank him for his many blessings and then tell him the help you need. He is always near and anxious to help you. Ask him to help you to be a better wife, to be kinder to your husband, to understand him and his needs better. You will need help in rearing your children. Ask him for his guidance. Ask him to help each member of the family to be strong, to resist temptation, to be dependable in Church service and in attendance at Church meetings.

Responsibility of the Mother to Her husband

In the ideal Latter-day Saint home the father holds the Melchizedek Priesthood, but the mother shares in the blessings of the Priesthood. The father's proper place is at the head of his family. It should be he who sets the example and directs the activities of his family. The father will gather the family together for family prayer, night and morning, designating which one of the family, the children in turn as they are old enough if he wishes, will say the prayer. The family will sit down together to eat their meals and there will always be a blessing on the food, thanking God for food to eat.

These are some characteristics of a good father: he earns the money; he directs the family; he gives the final decisions, after consulting with his wife—a good husband treats his wife

as a counsellor and a helpmate; he protects his family; he is a teacher and advisor; he performs the heavy work around the home; he is good, kind and patient; he is loving and just, considerate and trustworthy. He is to be respected by everyone in the family.

The children should be taught to love and respect their father. The mother is the one who must train the children in the way they will respect their father.

Mother helps to make a peaceful, happy home

Love and harmony between husband and wife are most essential for making a happy, united family. The mother can do much to keep the home peaceful and happy, if children feel or hear quarreling and disagreements between their parents they feel worried and insecure. This is often what causes children to be bad. If parents have different opinions about how their children should be treated, they should never let the children know of this difference. They can go out of sight and hearing of their children to talk it over and come to a conclusion which will be for the best good of the family.

One of the most important requirements for happy marriage and a peaceful home is that father and mother should both be unselfish. They should be concerned for one another's comfort and welfare, and the welfare of their children. They should study one another's needs and desires and make the home a happy, congenial place. Mother should be sure that the children love and obey their father.

May our Heavenly Father help us to have self control, to make ourselves better that we may set a proper example for our children

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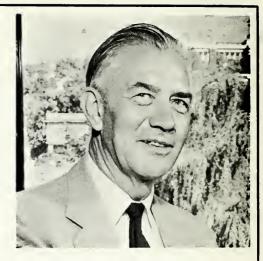
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The Prophet writes...

ON COMMUNISM

Statement concerning the position of the Church on Communism, made by President David O. McKay at the General Priesthood Session and read by his son, Robert R. McKay.

No order that there may be no misunderstanding by Bishops, Stake Presidents, and others regarding members of the Church participating in non-Church meetings to study and become informed on the Constitution of the United States, Communism, etc., I wish to make the following statements which I have been sending out from my office for some time, and which have come under question by some Stake authorities, Bishoprics, and others.

Church members are at perfect liberty to act according to their own consciences in the matter of safe-guarding our way of life. They are, of course, encouraged to honour the highest standards of the Gospel, and to work to preserve their own freedoms. They are free to participate in non-Church meetings which are held to warn people of the threat of Communism or any other theory or principle which will deprive us of our free agency or individual liberties vouchsafed by the Constitution of the United States.

The Church, out of respect for the rights of all its members to have their political views and lovalties, must maintain the strictest possible neutrality. We have no intention of trying to interfere with the fullest and freest exercise of the political franchise of our members under and within our Constitution which the Lord declared, "I established ... by the hands of wise men whom I raised up unto this very purpose," and which, as to the principles thereof, the Prophet Joseph Smith, dedicating the Kirtland Temple, prayed should be "established forever." The Church does not yield any of its devotion to or convictions about safeguarding the American principles and the establishments of government



under Federal and State Constitutions and the civil rights of men safe-guarded by these.

The position of this Church on the subject of Communism has never changed. We consider it the greatest Satanical threat to peace, prosperity, and the spread of God's work among men that exists on the face of the earth.

In this connection, we are continually being asked to give our opinion concerning various patriotic groups or individuals who are fighting Communism and speaking up for Freedom. Our immediate concern, however, is not with parties, groups, or persons, but with principles.

The entire concept and philosophy of communism is diametrically opposed to everything for which the Church stands—belief in Deity, in the dignity and eternal nature of man, and the application of the Gospel to efforts for peace in the world. It is militantly atheistic and is committed to the

destruction of faith wherever it may be found.

The Russian Commissar of Education wrote: "We must hate Christians and Christianity. Even the best of them must be considered our worst enemies. Christian love is an obstacle to the development of the revolution. Down with love for one's neighbour. What we want is hate. Only then shall we conquer the Universe."

On the other hand, the Gospel teaches the existence of God as our Eternal and Heavenly Father, and declares: "Him only shalt thou serve."

Communism debases the individual and makes him the enslaved tool of the state, to whom he must look for sustenance and religion. Communism destroys man's God-qiven free agency.

No member of this Church can be true in his faith, while lending aid, encouragement, or sympathy to any of these false philosophies; for if he does, they will prove snares to his



FRONT COVER: President Hugh B. Brown, of the First Presidency, pictured outside the Norwich Chapel with the Branch President, Elder Kenneth Warren. (See story, page 178.)

Millennial

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Proud heritage

173 The Prophet writes

176 "Feed my sheep"

178 President Brown dedicates
Norwich Chapel

180 News from the Stakes and Missions

185 The Church in a Woman's Life
God uses babies not battalions
Marriage for eternity
The gospel in my life

By love and example Co-partners with God

195 Melchizedek Priesthood196 So you're the new Branch

President

198 Relief Society 200 Sunday School

200 Sunday School
202 The Wonderful World of MIA

204 The Primary Page

Letters

Insert: Relief Society Summer

Lessons

CONTENTS/June 1966

RIGHTEOUS womanhood is next to Godhood.

The most divine responsibility and blessing that can be given

to any of God's children is to be allowed to participate with Him in the creative process. Women are given this wonderful privilege in direct partnership with God. They assist Him in His great plan of salvation by bringing His spiritual children into mortality and by teaching and guiding them back into His presence.

In the Church of Jesus Christ of Latter-day Saints, women have always occupied a position of equality with men. Soon after the organisation of the Church in 1830, women were given the right to vote on all matters of Church procedure and on the support of all officers in the Church. Organisations were also soon formed within the Church which enabled women to assume positions of leadership, to exercise every gift of grace of womankind, to develop their talents and to enlarge their knowledge and powers.

With the restoration of the Gospel to the earth the light of truth has spread in all directions. Woman's position is again being exalted to the level where it was in the days when Adam and Eve walked side by side and were sealed together, eternally, by the Almighty Himself. The beautiful principle of the eternity of the marriage covenant as sealed with the power of the holy priesthood, long lost to the world, is once again spreading throughout the earth. The authority given by the Saviour to His apostles when He bestowed upon them the power that whatsoever they should bind on earth should be bound in heaven and when He instructed them that what God hath joined together, let no man put asunder is once again sanctifying the relationship between man and woman and elevating it to the divine level intended by God.

Through modern revelation we know that righteous women share equally in all of the blessings available to righteous men. The keys that open the doors to these blessings are worthiness and righteousness.

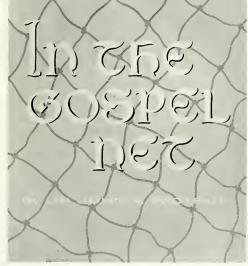
Women can be justly proud of their heritage. As they build their lives on the foundation of virtue, truth and light they may become inheritors of eternal life and of a divine partnership with God.

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IN THE GOSPEL

NET

by John A. Widtsoe

When the Master sought potential apostles, He found them fishing. Thereafter, their charge was to be fishers of men.

"In the Gospel Net" is the story of a woman, Anna Widtsoe, who tossed by the waves of mysterious fate was caught in the gospel net, and carried into a far country, where, through the possession of eternal truth, she and her family found unbounded happiness.

The story is told by Anna's illustrious son, John A. Widtsoe, president of two universities, scientist of international prominence, dedicated public servant, and for thirty-one years, member of the Council of the Twelve Apostles.

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Teaching is no mere job. It is a sacred calling, a trust of the Lord Himself under a



Feed my

Teaching is no mere job. It is a sacred calling, a trust of the Lord Himself under the divine unjunction, "Feed my sheep." For the teacher who has caught a glimpse of her real responsibility, there is no indifference, no eleventh-hour preparation, no feeling of unconcern about the welfare of her pupils between lessons. For her there is constant inspiration in the thought, "To me is given the privilege of being the cupbearer between the Master and His children who would drink at His fountain of truth."

The above paragraph could describe the feelings of a young woman who stood at the doorway of opportunity. Although a troubled look was in her eyes, her lips were smiling and her cheeks were glowing with the inner warmth which comes only when true joy and great happiness are manifest. She had been asked to be a teacher! She would teach children the gospel. She would teach them the stories of Jesus and His love for them. But her troubled eyes reflected her responsibility. Where did she begin? How do children learn? Could she teach so that their behavior would be changed?

Thoughts tumbled haphazardly in her brain as she contemplated the task which was before her. She didn't want only to entertain the children and keep them quiet. She wanted to fulfill a sacred trust—to help children to live the gospel. With a prayer on her lips and a desire to succeed in her heart, she begun to prepare her first lesson.

At one time or another, each of us has had this feeling of having received a sacred trust. Each of us has had the desire to teach, to instruct, to inspire others with the word of the Lord. How is this accomplished? The success of our teaching depends in a large measure on our preparation. If we would change the lives of those who attend our

divine injunction....

sheep'

by Eileen R. Dunyon

classes, we should follow a basic pattern in our lesson preparation. The following steps are essential.

- If you are not familiar with the lesson book, read it all
 the way through. The only way to know the material
 that the course covers and to understand the author's
 point of view is to read the entire book. If you are
 aware of the lesson material which follows in subsequent lessons you can build towards it.
- Pray to our Heavenly Father that He will guide your thoughts and inspire you during your lesson preparation.
- Read the lesson that you will give the next time you meet with the class.
- Close your book and think about the lesson which you have read. It is surprising how many good ideas will come into your mind when you concentrate steadfastly on a given subject.
- Talk about your lesson to your family and friends. This
 will uncover many additional ideas. Write these ideas
 down so they will be available when you begin final
 lesson preparation.
- Think about the visual aids you could use with this lesson. Plan to use one visual aid with every lesson. Remember: "A picture is worth a thousand words." Prepare your visual aids.
- Read and re-read your lesson until you know the one main idea which the lesson teaches. Make sure that every illustration, every story, every point used will further develop this one idea.
- Write out a brief plan telling how you will proceed with the lesson. You should know: (a) How you will start

- the lesson; (b) The order in which you will use the stories, games, incidents, songs, etc. which the lesson contains; (c) When you will have class members participate in the discussion; (d) When you will use your visual aid; (e) How you will clinch the lesson and check up on what has been learned.
- Tell the lesson aloud. You do not need an audience. Verbalize the lesson to yourself as though you were giving it to the class.
- Plan not to use your lesson book when you teach the lesson.
- 11. Plan to go to the meeting house early enough to see that your room is in readiness. The chairs are arranged. you know where to place your visual aid, and the room is as comfortable as you can make it.
- 12. Pray just before you go that you may be divinely guided in your presentation. In the "Doctrine and Covenants," Section 42 we read, "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." The "Book of Mormon" further emphasises the need of the Spirit. In 2 Nephi 33:1 we read, "... when a man speaketh by the power of the Holy Ghost the power of the Holy Ghost carrieth in unto the hearts of the children of men."

What a great responsibility teaching is! What a wasted opportunity if you should fail to take full advantage of it. What a satisfying privilege to help some of our Heavenly Father's children find their way back into His presence!

Go ahead and teach. You can succeed if you prepare. With the help of our Father in heaven—you cannot fail!

1. Bennion, Adam S. "Principles of Teaching".



President Brown dedicates **Norwich Chapel**

LDER HUGH B. BROWN, First Counsellor to President David O. McKay, dedicated the Norwich Chapel on Sunday, April 24, in an impressive service at which nearly 1,000 members and friends from all over the British Mission and London Stake were in attendance.

President Brown returned to England especially for the dedication, for when he was a missionary in this country some sixty years ago he spent a great part of his two years' service proselyting in and around the Norwich area.

At that time he would have met with the Norwich Branch members in some strange places for their Sacrament meetings The Norwich Branch has had a varied history which extends back for well over a century. Early records show that the Branch had a small mouth, Lowestoft, and King's Lynn.

meeting house in St. Paul's Opening before 1854. Since that time the Branch members have met in various places, including a room above some stables, and another room over a wine shop. In 1927 the members began to meet in the more well-known chapel in Park Lane.

Construction on the new chapel commenced in April 1962 under the direction of Building Supervisor Walter Stewart. It was completed in January

Norwich has long served as the focal point of the Church in the Norfolk area. In earlier years, as the Church was developing strength in England, it served as the conference headquarters for all of East Anglia. It is now the district headquarters for the branches in Norwich, Great Yar-





Top left: Members and friends from the British Mission and London Stake fill the new Norwich Chapel for the Dedicatory Service.

Above: President Hugh B. Brown speaking to the congregation before offering the dedicatory prayer.

Left: President Brown with the Norwich Branch President, Elder Kenneth Warren.

NEWS FROM THE STAKES & MISSIONS



Above Girls of the South-West British Mission seen in the Downend Chapel, Bristol, on March 26, when the Gloucester and Bristol Districts held their YWMIA Honour Night. This was one of the largest Honour Night attendances in the mission so far, 150 girls receiving their awards.

All·British MIA Football League

PRELIMINARY matches have already been played in the first move of the organisation of an All-British MIA Football League, and the First-Round of the competition will have been completed by June 11.

The formation of the League is the result of numerous requests from members of the Church all over the country, who have asked for some form of competitive sports meeting between the Stake and Missions of the British Isles. The Central Committee for the MIA in this country — Brian West, as chairman, with Tom Hezeltine and President Ray H. Barton, as committee members—checked through these requests, with the result that the League is now under way and the

Mark E. Petersen Cup is the prize.

Trial games within the branches and districts are already being played. From these matches, each Stake and Mission will select 11 men, plus four reserves, to represent their Stake or Mission in the League.

The First-Round of the competition will have been played off by June 11; the Second-Round by July 2; the Semi-Finals by July 16; and the Final will be played on July 23, It is hoped that the Final will be played on a professional ground, centrally located so that members of the Church from all over the country will be able to see the Final

The First and Second Rounds are played on a "home" and "away" basis,

180 Millennial Star

and the aggregate score of the two matches will decide the winner. The Semi-Finals will be played on neutral grounds, and there will only be one game.

The rules of the competition set out that all players must be members of the Church of Jesus Christ of Latterday Saints: they must be 16 years of age or over; current FA rules will be followed. In the event of a level score at the end of the matches, extra time of 15 minutes each way will be played until a result is reached. The home

team is expected to furnish all the playing facilities.

FIRST-ROUND FIXTURES:

London Stake v. Central British Mission.

South-West British Mission v. British South Mission.

Manchester Stake v. Irish Mission. North British Mission v. Sunderland Stake.

Scottish Mission v. Glasgow Stake. Byes: Leeds Stake, Leicester Stake, British Mission



AN enthusiastic sports reporter on the "Western Daily Press" wrote recently ... "Bristol Mormons exhibition match at RAF Locking against a representative team from West of England stations proved a fitting climax to a season during which the Mormons' team have accelerated the promotion of local basketball beyond all recognition."

A few days later a letter was hastily mailed to the South-West British Mission Home in Bristol. It read ... "A friend of mine was presented with the 'Book of Mormon' when he played your basketball team. After reading a few chapters, I found a contentment I have never before experienced. Could you, please, send me information about the Church of Jesus Christ of Latter-day Saints."

These two "reports" reflect above all else the good results that have been produced wherever the Bristol Mormon basketball team has played.

Organised last July under the direction of President Ray H. Barton and Elder Joseph Moore, the team captain, the Bristol Mormons have amassed a record of 37 wins and 1 loss during the course of just one season. The single defeat was at the hands of the English National champions and England's European Cup representatives, the Aldershot Warriors. The Bristol Mormons were beaten after battling all the way through to the semi-finals of the National Championships in London.

The Bristol Mormons began the season slowly on the public opinion polls, because of their race-horse



The Bristol Mormons in action ... Elders Raymond Jenson (in the foreground) and Larry Shaffer going up for a rebound. Top picture: The Bristol Mormons, left to right, Rolan Senior, Dennis Johnson, Dennis Engle, Robert Fotheringham, Stanley Richins, Larry Shaffer, Raymond Jensen and Louis Johnson.

Centre picture: Elder Fotheringham and President Barton with the Bristol Basketball League Challenge Trophy.

Lower picture: Relief Society sisters of the Cornwall District pictured at the district Gold and Green Ball.

style of play. But after ten games with 100-plus scores, the local basketball fans began to ask "Where and when do you play next?"

For a game against St. Paul's College in Cheltenham, the students had filled the 200-capacity gymnasium 45 minutes before the tipoff. In fact they cheered nearly as loudly for the Bristol Mormons as they did for the hometown favourites. Later the Mormon team learned that they had been billed as "the best in England" ... hence the enthusiasm!

After the 126-61 victory, both teams were thunderously applauded for nearly two minutes. As the missionaries eventually left the court, the Cheltenham players stood at the exit and in a magnificent display of sportsmanship, joined in the applause until all of the Elders had disappeared into the showers

At Birmingham, after the Old Nortonians had been defeated 99-81 in the quarter-finals of the National Championship, a local referee commented, "I've never before witnessed such good, fast, hard play by such young, clean-cut lads. In fact, they almost had a spiritual quality about them."

In a local Bristol League the team has walked away with the season's honours — and a fine trophy for the Mission Home. In Exeter recently, the Bristol Mormons were asked to play in an 8-team all-day tournament. After piling up scores of 88-27, 93-25, and 101-49 against such teams as HMS Drake and Cardiff University, the team brought home more trophies.

Probably the greatest reward, however, has been to watch the Holy Ghost touch the hearts of others. At the end of each game, copies of "The Mormon Story" have been presented to the opposing team's coach and outstanding player, and each Bristol







The new Aberdeen Chapel.

Southern Counties Choir festival

Mormon presented a "Book of Mormon" to his opponent.

As corny as it might seem, these books have changed hands many times and countless seeds have been sown. Upon inquiry at St. Paul's College in Cheltenham, one player apologised for not having finished reading the "Book of Mormon." There had been a drive. he said, to have everyone who attended the game read it. "I did read up to Jacob, though," he added, "and will have it all polished off when I can get my own copy of the book back again!"

The atmosphere in Bristol basketball circles has changed dramatically during the course of the season. At first cold. the general reception has warmed up with the friendship and good sportsmanship shown by the Bristol Mormons.

Newspapers throughout the southwest of England have all carried pictures and cover-stories, which have provided valuable advertising for the Church. Many missionaries, while introducing themselves at the doors, are met with, "Oh, you've got the basketball team I often read about ... come in and tell me about it."

The current season will end with a televised match in Weston-super-Mare against an RAF All-Star team. Perhaps this game will be the means of opening up doors of houses and avenues of inquiry in new areas.

And this, after all, is the whole purpose.

CAN YOU WRITE A PLAY

Turn to page 202 for further details

Counties Choir of the British South Mission will be presenting a Music Festival in the Luton Chapel.

The Festival itself, will be competitive and will be open to all members of the Mission, but the main feature of the programme will be the appearance of the Choir.

The Southern Counties Choir was started in September of last year, when a meeting was held in the Reading Chapel for all members of the British South Mission who were interested in music and would be willing to participate in choral work.

From this meeting Brother Allen Cannon was selected as Choir President and Frank Clifford as Choir Director

The first move in the formation of the Choir was an instruction sent out from this meeting to all Branches in the Mission to start weekly choir practices in preparation for a Christmas Music Festival.

Eleven Branches produced 70 members, who sang a selection of Christmas carols and hymns.

Immediately after the Christmas Concert, which was an outstanding success both from the point of view of combining Branch choirs into one large Mission Choir and from the standard

N July 23, the Mormon Southern of the singing, preparations were made for an Easter Festival ... but this time Brother Cannon and Frank Clifford were determined to improve the standard of performance and add a finished polish to the-Choir's efforts.

> The Easter Festival was a revelation. The choir's performance had improved out of all recognition, and there was a spirit among the members that lifted their singing up. They had a full day of grinding rehearsals, and then presented a fine programme to a full chapel at Crawley.

> Now they plan to go a step further. The Music Festival at Luton on July 23 is the first step, by which they hope to glean more talent from the Mission. From out of all this talent, the Choir Directors are planning to form a group within the choir of some 25-30 singers who will be trained as a concert choir. Entry will be by audition.

This concert choir will then work towards the end of singing publicly throughout the Mission, and, possibly, make recordings.

An interesting point arising from this ... some of the members of the Mormon Southern Counties Choir are not members of the Church, but they have, of course, become interested through singing with the choir.

Heard General Conference on the phone

AN interesting sidelight to the recent Annual General Conference in Salt Lake City comes from Scotland.

About 40 members of the Church in Inverness and Elgin, who were unable to make the 3½-hour trip to Aberdeen to listen to the direct-wire broadcast from Salt Lake, arranged with the telephone people for a regular telephone connection from Aberdeen to Inverness during the time of the conference broadcast.

The missionaries in Inverness, using their tape recorder, picked up the conference broadcast from the telephone, and using the recorder's loud-speaker system they gave the saints assembled at the Inverness Chapel a clear reception of the four hours of conference. The saints and missionaries paid approximately £8 for the use of the telephone, long-distance service. They report that the reception was excellent and they were thrilled with the voice of the Prophet and other general authorities.

Other branches throughout the country were luckier than Inverness, in that they were able to have a direct link with Salt Lake, and York Branch report a congregation of about 220 members in their Chapel for the two sessions of Conference broadcasts.



ROUND AND ABOUT

A change has been made in the Branch Presidency at East Hull. This is due to the move of President Brown to Skidby. The new president of East Hull Branch is Brother William H. Brittan, who was one of Brother Brown's counsellors. President Brittan has chosen as his two counsellors, Brothers Cyril Laybourne and Graham Barber.

Boys of the Beverley Branch have added boxing to their list of sporting



The "Missionaires" of the Central British Mission, who recently took over a complete Sacrament meeting in the new Northampton Chapel, where they gave the talks and harmonised the hymns. It was a relaxing evening for the local members, who were thus relieved of having to provide speakers.

GENEALOGY

GENEALOGICAL RESEARCH undertaken in Cheshire and Lancashire by BERTRAM MERRELL (Genealogist) 26 Vale Road, Timperley,

Altrincham, Cheshire

activities. This is being organised by Brother Driscoll, who was at one time an amateur boxing champion. Five-aside football and volleyball are two of the other sports enjoyed by these MIA youngsters.

The first wedding to take place in the South Shields Chapel was the marriage of Brother John Turner and Sister Josephine Meilak. Brother Turner is 2nd Counsellor in the South Shields Bishopric, and his bride is 1st Counsellor in Ward YWMIA. Outside the Church, Brother Turner is a research chemist.

ATTENTION ALL MEMBERS OF THE MANCHESTER, LEEDS, LEICESTER AND GLASGOW STAKES AND THE NORTH BRITISH AND SCOTTISH MIS-SIONS.

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time at the Convention.

For booking details write to: Bertram Merrell, 26, Vale Road, Timperley, Altrincham, Cheshire.

GOD USES BABIES NOT BATTALIONS by Elder Spencer W. Kimball

ABOUT fifty years ago, Mr. F. M. Bareham wrote the following:

"A century ago men were following with bated breath the march of Napoleon and waiting with feverish impatience for news of the wars. And all the while in their homes babies were being born. But who could think about babies? Everybody was thinking about battles.

"In one year between Trafalgar and Waterloo there stole into the world a host of heroes: Gladstone was born in Liverpool; Tennyson at the Somersby Rectory, and Oliver Wendell Holmes in Massachusetts. Abraham Lincoln was born in Kentucky, and music was enriched by the advent of Felix Mendelssohn in Hamburg."

And we might add, and Joseph Smith was born in Vermont, four years earlier.

Ouoting Bareham further:

"But nobody thought of babies, everybody was thinking of battles. Yet which of the battles of 1809 mattered more than the babies of 1809? We fancy God can manage his world only with great battalions, when all the time he is doing it with beautiful babies.

"When a wrong wants righting, or a truth wants preaching, or a continent wants discovering, God sends a baby into the world to do it."

While most of the thousands of precious infants born every hour will never be known outside their own neighbourhoods, there are great souls being born who will rise above their surroundings. We see with "... Abraham the intelligences that were organised before the world was; and

among all these there were many of the noble and great ones, . . . " and we hear the Lord saying:

"These I will make my rulers. ... Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3:22-23.)

He commanded Adam: "Be fruitful and multiply, and replenish the earth, and subdue it." (Gen. 1:28.)

And the Psalmist sang:

"Lo, children are an heritage of the Lord. ... Happy is the man that hath his quiver full of them. ... " (Psalm 127:3, 5.) Regarding these "Men of the Hour," Carlyle said:

"The most precious gift that heaven can give to the earth; a man of genius, as we call it; the soul of a man actually sent down from the skies with God's message to us."

What mother, looking down with tenderness upon her chubby infant does not envision her child as the President of the Church or the leader of her nation! As he is nestled in her arms, she sees him a statesman, a leader, a prophet. Some dreams do come true! One mother gives us a Shakespeare, another a Michelangelo, and another an Abraham Lincoln, and still another a Joseph Smith!

When theologians are reeling and stumbling, when lips are pretending and hearts are wandering, and people are "running to and fro, seeking the word of the Lord and cannot find it"—when clouds of error need dissipating and spiritual darkness needs penetrating and heavens need opening, a little infant is born.

Just a few scattered neighbours in a hilly region in the backwoods even know that Lucy is expecting. There is no

The Church in a Woman's Life

Sixth in the series 'THE CHURCH AND YOU'

prenatal care, nor nurses; no hospital, no ambulance, no delivery room. Babies live and die in this rough environment and few know of it.

Another child for Lucy! No trumpets are sounded; no hourly bulletins posted; no pictures taken; no notice is given; just a few friendly community folk pass the word along. It's a boy! Little do the brothers and sister dream that a prophet is born to them; even his proud parents can little suspect his spectacular destiny. No countryside farmers or loungers at the country store, nor village gossips even surmise how much they could discuss, did they but have the power of prophetic vision.

"They are naming him Joseph," it is reported. But not one knows, not even his parents, at this time, that this infant and his father have been named in the scriptures for 3500 years, named for and known to their ancestor Joseph, the saviour of Egypt and Israel. Not even his adoring mother realises, even in her most ambitious dreaming and her silent musings, that this one of her children, like his ancestor, will be the chief sheaf of grain to which all others would lean and the one star to which the sun and moon and the other stars would make obeisance.

He will inspire hatred and admiration; he will build an empire and restore a church—the Church of Jesus Christ. Millions will follow him; monuments will be built to him; poets will sing of him; authors will write libraries of books about him.

No living soul can guess that this little pinkish infant will become the peer of Moses in spiritual power and greater than many prophets before him. He will talk with God, the Eternal Father, and Jesus Christ, his Son, and angels will be his guest instructors.

His Vermont contemporaries know not that this little one just born will live as few men have lived, accomplish what few men have accomplished, and die as few have ever died, in his own sacred blood in a prison at the hands of assassins as a martyr to everlasting truth!

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm.
"Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs
And works his sovereign will."
—William Cowoer.

During the unfolding of this Smith-flower; during the brief ripening years of this fruit of the loins of that other Joseph of Israel, the world is preparing for the greatest event since the Meridian of Time. The triplet infants, Liberty, Freedom, and Justice, are contending for life; a small colonial nation is struggling to its feet; the people from many lands, squirming in the "melting-pot," are firming up, suffering labour pains toward the birth of a divine new programme, "a marvellous work and a wonder," the restoration of the gospel in all its far-reaching detail.

"We fancy," said Bareham, "God can manage his world only with great battalions, when all the time he is doing it with beautiful babies."

Marriage for eternity

by Dr. Gerrit DeJong

ARRIAGE, as ordinarily contracted in the world, is usually a contract or agreement between a man and a woman prescribed and regulated by state or church, or both, which ends upon the death of either party to the contract. The wording of the marriage ceremony specifically stipulates the temporality of such a contract. In all too many cases such marriage contracts are broken or disregarded long before death. Marriage should not be taken lightly, however, for it is an eternal principle ordained of God, upon which the very existence of mankind depends, and without which, properly lived, there can be no eternal progress in the Kingdom of God.

In these days the Lord has given to the Church explicit instructions in relation to this sacred principle, so essential to the happiness of man. There is in the Church of Christ a ceremony which gives to the covenanting parties blessings that do not end with death. This type of marriage is ordained to be everlasting and the foundation for eternal exaltation. In Section 132, verses 15, 16, and 19 of the Doctrine and Covenants we read the following unambiguous reculation:

Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world.

Therefore, when they are out of the world they neither marry nor are given in marriage; ...

And again, verily I say unto you, if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed upon them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this priesthood ... it shall be done unto them in all things whatsoever my servant hath put upon them, in time, and through all eternity; and shall be of full force when they are out of the world; and they shall pass by the angels, and the gods, which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads, which glory shall be a fulness, and a continuation of the seeds forever and ever.

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory." (Documentary History of the Church, Volume 5, page 391.)

All true Latter-day Saints who have been married for all eternity look forward to receiving the blessing of eternal increase. It would be difficult for such persons to harmonise those expectations with the rather popular practice of delaying, restricting, or preventing the birth of children. Young Latter-day Saints who marry and refuse while in this life to "be fruitful and multiply," cannot reasonably hope that the Lord will bless them with offspring after they shall have left this existence.

The late President Joseph F. Smith was outspoken on this matter. To the mothers in the Church he once said: "I regret. I think it is a crying evil, that there should exist a sentiment or a feeling among any member of the Church to curtail the birth of their children. I think that is a crime wherever that occurs, where husband and wife are in possession of health and vigour and are free from impurities that would be entailed upon their posterity. I believe that where parents undertake to curtail or prevent the birth of their children that they are going to reap disappointment by and by. I have no hesitancy in saying that I believe this is one of the greatest crimes of the world today, this evil practice." (Relief Society Magazine, Volume 4, page 318.)

What are the requirements for those who would contract such a marriage which carries through death into eternity? First of all, both the man and the woman must be faithful members of the Church in order to be recommended to the House of the Lord by the proper authorities. Further, the man usually has progressed through service in the Lesser or Aaronic Priesthood and must hold the Higher or Holy Melchizedek Priesthood. Finally, both the man and the woman must have received the covenants of the endowment ordinance, in order to learn of the sacredness of the sacrament of marriage, the possible eternality of family relationships, and the glory of godhood in store for those who have their union recognised and approved by the Lord.

Such an exalted view of the marital relation could only influence for good every thought and act of those who contemplate entering it. Faithful young Mormon men and women preparing for such a holy union naturally acquire a deeper sense of responsibility in entering upon marriage. When the promises and covenants that are made between husband and wife are regarded as eternal bonds, only permanence is expected, wished for, and worked for, and carefully thought-out resolutions to stabilise and safeguard happy marital relationships are made. Under such conditions the mutual faith and trust between husband and wife are immeasurably heightened, and the love they have for each other is considerably strengthened.

Only thoughtful and sober planning and preparation could usher in a temple marriage rightly understood. The young men and women who consciously prepare for temple marriage weave many excellent and strong threads through their pattern of life. Among these desirable qualities are sexual purity, social conduct entirely above any reasonable reproach, and, psychologically, a condition of mind that is directed toward the deeper meanings and purposes of marriage. To be able to obtain a recommend for admission to a temple to participate in ordinance work, if it were nothing more, would already be proof that the applicant has made significant strides toward keeping his pattern of daily conduct on a high plane. For such a recommend indicates that the Bishop and Stake President or Mission President who signed it are satisfied that the applicant is thoroughly worthy to receive the high blessings to which he aspires. Approval by these church officials represents strong community and religious ideals and beneficial social pressures. Hasty, ill-advised, and "trial" marriages are practically impossible under such circumstances.

When a temple marriage is contracted, the young couple receives further help from the intrinsic beauty and dignity of the marriage ceremonial and the surroundings in which it is solemnised. In addition to requiring resolutions and covenants which tend to make the new union sacred and permanent, the impressive ceremony helps to create mental attitudes that produce happiness and courage for the newly wedded couple and all those who are interested in them. It goes without saving that "celestial marriage" at once obviates some of the serious difficulties that so often threaten the ultimate happiness and contentment of a new couple: Marrying a person of a different faith is impossible in a marriage for "time and eternity"; marrying a person of radically different ideals in life is also less likely to occur in a temple marriage; significant deviations by the one from the mental, social, and moral standards of the other are less likely to occur.

With the sacredness of the marriage contract so definitely impressed on its members, the Church records should show that temple marriages are less frequently dissolved by divorce than are other types of marriage. This is actually the case. "... the Mormon part of the (Utah) population tends to have a higher marriage and a considerably lower divorce rate than the non-Mormon part," wrote Harris and Butt in their Fruits of Mormonism, page 115. "The

187

Mormon Church records indicate the Latter-day Saints have a marriage rate exceeded by very few other sections in the United States, and a divorce rate which is lower than all but four states. The divorces from temple marriages are fewer in proportion to the marriages than perhaps any other large group of people in the United States."

Strangers to the idea of the possible eternality of a marriage covenant are usually somewhat startled when they first hear of it. This is naturally to be expected, since the world has largely grown accustomed to thinking in terms of a termination of all such bonds at death. But surely, it is reasonable to prefer marriage for eternity to marriage for time only; that is, marriage for any specified length of time.

For instance, how would a well-reared young woman react if the suitor for her hand were to propose marriage for, say, one year? She would undoubtedly be shocked by the suggestion, if not completely disgusted. Would it have helped her outraged feelings if the proposal had been for five years? Of course not. The suggestion that a young man and woman become hushand and wife for any specified length of time seems in itself to be incompatible with the very underlying idea of marriage. Then what shall we think of a proposal to marry until death overtakes one of the contracting parties? At best a man and woman can expect to offer each other companionship for from twenty-five to fifty years. A marriage for life only, therefore, is intrinsically of the same order as one for any specified length of time.

Men and women have not always had, and do not even now in many countries have, the opportunity of beginning life together under the new and everlasting covenant. Those of us who desire to marry in the House of the Lord for time and eternity should see to it that we shall be qualified and worthy in every respect when the time comes. As good as the record of marital relations in the Church is, it would perhaps not be inappropriate to observe that domestic difficulties experiency by some are chargeable, in part at least, to indifference to the Lord's requirements concerning marriage and other matters. Blessed indeed is a Latter-day Saint couple that uses an eternal partnership under the everlasting covenant as the foundation for the building of peace, happiness, virtue, love, the eternal verities of life now and forever.

All Latter-day Saint fathers and mothers should see to it that they teach their children early in life about the sacredness of the marriage covenant. They should impress upon them that in no other way than by honouring the covenants of God, among which the covenant of eternal marriage is one of the greatest and one of the most important, can they obtain the blessing of eternal life. If they receive this ordinance and other blessings of the House of God, they are promised a fulness of knowledge and power, and they shall return to the Father's house, not as servants, but to claim their inheritance as sons and daughters of God. Their glory and exaltation shall have no bounds, "all things are theirs ... and they are Christ's and Christ is God's. And they shall overcome all things." (Doc. and Cov. 76:59-60.)

The Gospel in my life

by Sally Brown

FEW years ago, I had an opportunity of hearing Apostle Henry D. Moyle speak in Glasgow. He related an incident which occured while he was travelling by train to an appointment in connection with his work as a lawyer. During the course of conversation with a young fellow-traveller, he was asked the question, "Who are you?" The reply he gave this young man impressed me so deeply. He did not say, "I am an eminent lawyer," or even, "I am an Apostle of the Lord Jesus Christ," but he said simply, "I am a Mormon."

Now, this was not the point of Brother Moyle's story, but the absolute selflessness of this remark struck me so forcibly that I decided I could not do better than try to follow the example of this great man, to make my religion so much a part of my life that I should forget "self" in service to the Lord.

This is what the Gospel means to me. I am so very grateful for all the opportunities I have had to serve in the Church. Working first in Primary and now in Relief Society has done so much to help me in rearing my family. The inspired lessons given at the weekly meetings of these two wonderful auxiliaries have helped me to become a better wife, friend, and mother. What finer standards can we set for our children than those laid down for us by the true Church of Jesus Christ! It is a great joy to me to see our children grow and develop in the Gospel. It is a great responsibility we have as parents, and many times I have feared for them; but with every problem that arose, the

answer could be found in the teachings of the Lord and his Church.

The Relief Society has been one of the strongest influences in my life. Knowledge gained from participation in this organisation is, to me, most astounding. As previously mentioned, I have been inspired to become a better person myself and to help my children become better children of the Lord and citizens of the earth. As the Prophet Joseph Smith said, "Teach them (children) correct principles and they govern themselves." Almost three years ago, our eldest daughter left home to begin nurse's training in Edinburgh. Our elder son's work took him to Nottingham for a year. How thankful we were for the training they had received in the Church and in the home. We felt confident that no matter where they went or with any company they kept, they would uphold the standards of the Gospel in being "honest, true, chaste..."

There is comfort having the Priesthood in our home. Just recently, my husband and our children had the privilege of going to the Temple to be sealed for time and all eternity. This has proved to be a very great strength and blessing to us. I can almost see the growth we have made since then. I feel we are so much closer now to one another and to our Father in Heaven. How blessed I am to have this good man for my eternal companion and how blessed we are in our family. We thrill to see our sons bless and pass the sacrament, to know our little girls take part in Sunday School, and to kneel together in family prayer.

One of the greatest principles of the Church to me is that of Eternal Progression. I am so thankful for the knowledge of the Gospel that I have gained and for the realisation that I have yet so much to learn." What joy and happiness there is in gaining knowledge and an understanding of the things of God. "I feel like a child, who playing by the sea shore has found a few bright coloured shells and a few pebbles, while the vast ocean of truth stretches out almost untouched and unruffled before my eager fingers." Learning comes daily as I continue to study the Gospel.

Through becoming a member of the Church of Jesus Christ, I have learned the power of prayer. I thrill with the knowledge that God lives and that he hears and answers our prayers.

Four years after joining the Church in Dundee, Scotland, my husband received a letter offering him a job in Fifeshire. Although the pay and conditions were much superior to his employment at that time, we both dismissed the letter without much thought because there was no Branch of the Church in Fifeshire. A few months later, another letter came, offering the same job. My husband was thoughtful about it and decided he would go and find out more about it. On his return, he told me he thought we should take the job. I did not feel at all happy about this. I said I would go anywhere in the world he asked me to go so long as there was a branch of the Church near; but I could not live without the Church! We argued a bit ... and I cried a lot at the thought of leaving my wonderful friends in Dundee. Then, rather belatedly, I decided to pray about it (confident that the Lord would not want us to leave the Branch in Dundee). As soon as I had prayed, I knew that

To one such as I...

..... the Gospel means Gladness, and freedom from world cares, anxiety and sin; Rest for the weary, and Peace for the troubled heart, Faith, Hope, and Charity, Radiance within

To one such as I, the Gospel means Progress for all who are active and yearning of soul. For those who overcome Satan's cares, snares and pitfalls, shall, indeed, attain that most glorious goal.

To one such as I, the Gospel nieans all things Sublime and Irradiant, Effulgent and wise; its manifold blessings are felt by all nations, for Christ is the Author, and Heaven the Prize,

The Gospel means Hope, within reach of the poorest, the richest, the highest the dregs of mankind; The blind, maimed, deaf and useless, the young and the aged, shall hear the Glad Gospel, and Truth shall they find.

Sylvia Neale Northampton Branch

the Lord wanted us to go to Fife. I felt at peace and we began our preparations to move.

We left Dundee on December 28, 1956, and settled in Glenrothes. For the next two years we had a little Home Sunday School with our children where I taught them from the manual "What it' means to be a Latter-day Saint." We lived the Gospel to the best of our ability. We put our tithing away in a tin box each week to be collected when we had a visit from the Elders or to take to Dundee when we managed to visit there (which was not very often since our family had increased by two in those two years).

"Why did the Lord want us to come to this place," I wondered. Then one weekend we attended a Scottish District Conference in Glasgow. After the final session, I felt strongly impelled to speak to President T. Bowring Woodbury, the British Mission President. I asked him if we could have missionaries in Glenrothes. He said he would find out what the situation was there and if favourable, we would have some missionaries.

Missionaries arrived at our home the following Friday. We were overjoyed! We began by holding Sunday School in our home. In a short while, our living room just wasn't big enough to hold everyone. We hired a room in a hall and from then on the membership increased steadily. The missionaries moved to Kirkcaldy and in October of the following year, we were organised into an independent Branch of the Church. My husband was Branch President. I was Relief Society President.

The Church has grown so much here. There are now four branches in Fifeshire! We now meet in our own beautiful, newly constructed Chapel. We still thrill at our crowded premises because we know it means the Lord's Kingdom is growing. We are blessed to be a part of those labouring to prepare for his Second Coming in these latter days.

I am so thankful for this wonderful blessing we have had of seeing and taking part in the building of the Kingdom here in Scotland. God hears and answers our prayers and leads his children. I have a burning testimony to the fact that we have a work to perform in this part of the vineyard. We love our land and people and know this is where the Lord wants us to be-this is where we shall find our blessings. The Lord needs all members of his Church to remain in our own lands to strengthen our branches. I love the Gospel, the Lord, and I am so grateful for all the Church has done for me and my wonderful family. I pray we all might continue in his service, see our children fulfill honourable missions as they (and we) desire and know is essential. I love the work of the Master and am thankful for all the joy, happiness, and rich life having the Gospel has afforded me. We have been promised we shall "prosper in the land if w ebut keep the commandments" of the Lord: I pray that this may be our lot.

THE AUTHOR:

Sister Sally Brown is the wife of Henry Brown, President of the Kirkcaldy Branch in Fifeshire. She is the mother of four children, and President of the Branch and Dundee District Relief Society.

By love and example

by Ida Fenwick

AM always being asked what it has been like over the years being married to a man who is not a member of the Church of Jesus Christ, and having the task of bringing up the children in the Church by myself.

Before my husband and I were married, and realising the problems that would arise by marrying outside the church, I explained to him that I would like any children we may have to be brought up as Latter-day Saints. Not having any religious leanings of his own, he readily agreed.

When my first child, a son, was born, my mother-in-law objected when I wanted him blessed in the church. One evening, when my husband arrived home from work I was very upset. My husband told his mother quietly but firmly of the promise he had made concerning the children, and that he intended to keep that promise. He has always kept his word. By the time my daughter was born, seven years later, my mother-in-law was quite friendly towards the church.

I have had no problems with regards to attending church on a Sunday. I was able to cook my husband a dinner and then go to Sunday School with the children. Fortunately Sunday School did not start until 2.30 p.m. While we were at Sunday School my husband used to go fishing or sailing.

I have always followed the example set by my own parents. They had a large family and each Sunday we all went to Sunday School and Sacrament service together. From the time that my own children were born I have always taken them with me, walking long distances with

them in the pram. My son was just a baby when my husband was conscripted into the R.A.F. and he spent almost all of his 4½ years' service abroad. It was during this time that I introduced my young son to Relief Society. This meeting has always been my favourite — the reason I think is because my mother always took me with her when I was very young.

Relief Society was eventually changed to evenings and for a long time I did not attend, not because my husband objected, but because he arrived home from work rather late and I could not get to the meetings on time. Later I was asked to serve as a counsellor in the YWMIA. This meeting was held each Wednesday evening and as this was my husband's half-day holiday, I saw no difficulty in attending. After some years, however, as the children were getting older, my husband wished to take me out on Wednesday evenings. I did not want him to feel any jealousy towards the church and so I asked for my release.

I started to go to Relief Society again, which was held on a Monday evening. I have now served many years in Relief Society, first as secretary and then as president. I have also been Secretary-Treasurer in the North East British Mission Relief Society, and since the Sunderland Stake was organised I have held this same position in the Sunderland Stake. I have had to do a great deal of travelling and my husband has been a great help, travelling long distances to take me or bring me home from meetings.

As you can see I have had little opposition and a lot of co-operation from my husband to attend all church meetings and to bring our children up in the church.

However, I have had problems, and these are concerned with some of the laws of the church.

Fasting, for instance. During the first years of our marriage my husband would not let me fast, consequently I never taught my children to fast. My son never fasted until he was 12 years old, and then one Sunday morning, just after he had been ordained a deacon, I went into his bedroom to tell him breakfast was ready. He said, "It is fast day, Mum, and I am going to fast today." I said, "Good for you, John, I will fast with you."

I am not very proud of the fact that my son had to show me the way. I had observed fast Sundays from the age of 8 up until I was married. All I needed was a little moral support. I am proud of my son and the Priesthood he brought into our home. Now my husband knows when fast day comes around he does not cook breakfast for me.

Then there is tithing. My husband does not believe in paying a tenth of one's wages into the church. I have paid tithing on my own earnings—whenever I have worked—and I have always taught my children to pay tithing on their earnings and we have truly been blessed.

The church building programme caused a big problem. My husband heartily disagrees with the whole programme, so you can imagine his reaction when my son, who had been engaged for almost a year, came home one Sunday evening and said he was going on a building mission. !mmediately my husband said I must not let him go, but my son was over 21 years of age — and how could I deny him the blessings of serving the Lord.

He completed a two' years' mission working all of his

two years in Liverpool. His fiancee, a wonderful girl, who was baptised into the church by my son, saved for their wedding and future home while he was away. At this time we in Sunderland were building the Sunderland Stake house and we had building missionaries stay in our house. I had one for six weeks just after my son went away. He was a fine boy and I really enjoyed having him, but after he left my husband would not let me take any more, and this really upset me.

My son was married just three weeks after returning home. At first things did not go very well for him. My husband blamed his mission. He said he should never have given up his job in the first place. Now my son has a good job, a beautiful home, which he and his wife are buying, a charming little girl, and a lovely wife. With all the knowledge and experience of the building trade gained while on his mission. he is improving and beautifying his home. Truly he has been blessed. We are very proud of our son,

My husband has always tried to set a good example to our children. He does not smoke and he does not like anyone smoking in our home. He does not drink except on very rare occasions such as club dinners and the festive season. At one time when our children were young, my husband started going to the pictures on a Sunday evening while I and the children went to church. When he found that our son wished to accompany him rather than attend church with me, he stopped going.

I love my husband very much and I appreciate all he has done to help me bring my children up in the church. I am one of the fortunate ones who has had co-operation at all times. I have never neglected my husband for the church. Many times I have wished to attend more meetings or social functions but if he has not wanted me to go or if he has wanted us to go somewhere else then I have let him have his way. It takes a lot of love and understanding, consideration, tolerance and unselfishness to keep the home happy when only one of a partnership is in the church.

To all women who may be having difficulties I would say, live the gospel. Show him by example that the church and its teachings are good. Do not constantly be preaching the gospel to him. I have never been able to talk religion with my husband, religion always seems to embarrass him. Often I have returned home after a wonderful Sacrament service, bursting to tell him all about it, and I have not been able to. We have never been able to have family prayer together, but I have always taught my children to pray.

Recently my husband has been coming to church with me each Sunday evening. I think this is really because when he takes my daughter, her baby, and I in the car it is easier to stay than call back for us. Whatever the reason I am happy that he is with us. I constantly pray that one day he may be baptised and then we will be able to go to the temple of the Lord with our children and be sealed together for all eternity.

THE AUTHOR:

Sister Ida Fenwick is the President of the Sunderland Stake Relief Society.

Co-partners with God

by Christine H. Robinson

WHEN the heavens were opened for the restoration of the gospel, the Lord unlocked the gate for the emancipation of women.

On that early spring morning in 1820 when Joseph Smith sought wisdom from the Lord, women throughout the world were in virtual slavery. In the eyes of the law they were like goods and chattels, completely owned and directed by their fathers and husbands. At that time, if women earned money they did not have the right to spend it without the consent of their husbands and fathers. They could not pursue higher education or enter colleges or universities. They could not become doctors, lawyers or scientists; neither did they have a right to make a will or own and deed away property. They could not vote nor could they be elected to public office.

When the light of the restored gospel burst upon the world, these barriers to women's status and progress miraculously began to be removed. It was in the Restored Church itself where these chains of boundage were first broken and began to fall away.

When the Church was first organised in 1830, women were immediately given ecclesiastical sufferage. In all matters that came before the general membrship of the church, women voted side by side with men. It was at this time that Joseph Smith made the memorable statement, "The glory of God is intelligence." Women as well as men were encouraged to study, to teach one another diligently, to seek after knowledge and to enlarge their understandings. In the words of the prophet both men and women were "to obtain a knowledge of history and of countries, and of kingdoms, of laws of God and man, all of this for the salvation of man."

One of the first women's publications in the world, "The Woman's Exponent"—now known as the "Relief Society Magazine"—was established in Salt Lake City in June 1872. Even at this early date this magazine was edited and prepared by women for women's enlightenment, enjoyment, and progress. President Brigham Young encouraged the foundation of this woman's periodical realising the possible benefits from this literary effort.

As the Restored Church began to function fully, various women's organisations became a fundamental part of it. The first and most important of these was the Relief Society organisation which was established by the Prophet Joseph Smith when the church was only twelve years old.

More than any other woman's organisation in the world

this society has enlarged women's scope, sphere and importance. As described in the Relief Society Centenary, "From that very hour on the Thursday afternoon of March 17, 1842, began the advancement in privileges, rights, and material comforts which women now enjoy."

This great organisation develops women's faiths, talents, and executive skills, and makes them better wives, mothers, home makers, citizens and daughters of our Father in Heaven. It also gives them opportunities to cement lasting friendships with other women who pessess the same high ideals. Today, Relief Society's blessings and opportunities for service and self-development extend to approximately 287,000 women all over the world.

In other Church auxiliaries and activities, women have additional opportunities for self-development, service and for growth spiritually, intellectually, and culturally. These organisations are the Young Women's Mutual Improvement Association, the Primary Association, the Deseret Sunday School Union, and the Genealogical Society.

The Young Women's Mutual Improvement Association is an organisation primarily for the youth and younger women in the church. The personal development activities in this organisation include participation in drama, speech, art, dance, camp crafts, sports, and other recreational activities. In all of these faith in Christ and spirituality are emphasised

Through this organisation, young women in the church are taught how to choose life's values wisely. They are taught the importance of setting high personal ideals and worthwhile goals in life. They are taught the importance of chastity, loyalty, faith, friendship, honesty, industry, and integrity. These great values of life are those which underlie sound living and glorious achievement.

The Primary Association is concerned with the spiritual and personal development of children, both girls and boys, through the ages of 3 to 12 years. Most of the teaching and executive positions in this organisation are staffed by capable spiritual, older girls and women.

The Sunday School is the all-inclusive teaching organisation of the church. Its purpose is to teach the gospel and to help build testimonies among every member of the church from age three onward. Again, many of the teaching and executive positions in this organisation are filled by women, thus enabling them to increase their talents, teaching skills, and knowledge of the gospel.

The great work of unifying families preparatory to sealing ordinances in the temple is provided by the **Genealogical Society**. Some of the most skilled genealogists in the church are women who have developed their talents in this great, soul saving activity. Women also officiate for women in temples

Women and the Priesthood

When the Priesthood was restored to the earth it brought back to mankind the light, knowledge, power and the authority to serve and act in God's name. The bounteous blessings of this great authority spread from the church throughout the world. Although, women do not have the priesthood conferred upon them, still, women in the church are blessed immeasurably by this great power and authority. Worthy women who are married to priesthood bearers or who have

sons who hold the priesthood, can have full enjoyment of this great blessing in their homes. Women, who are married to worthy priesthood bearers actually share in these blessings as surely as if they had the priesthood themselves.

Righteous women in the church who are unmarried or who's husbands or sons are not priesthood bearers, nevertheless, enjoy the blessings of the priesthood. When need arises they can call upon priesthood bearers in the church for counsel, blessings, and administrations. Moreover, although they may not share the priesthood in this life, if they are worthy and righteous, they will have this blessing in the hereafter.

In his great programme of saving souls our Father in Heaven has worked out a plan of equality, of authority and opportunity for all his children, both men and women. To worthy men he has given the authority of the priesthood—to act in his name on the earth. To women he has extended the glorious privilege of participating with him in his divine process of creation. Women who bear children are co-creators with God, assisting him in bringing his spiritual children into mortality.

Former President J. Rueben Clark, Jr., described this blessing beautifully when he said, "Womanhood and mother-hood guides, intreats, instructs, directs, on occasion commands the souls for which she built the earthly home in its march onward toward exaltation. God gives the soul its destiny but mother leads it along the way."

President David O. McKay gives this beautiful description of the blessings of womanhood, "A beautiful, modest, gracious woman is creation's masterpiece. When to these

virtues a woman possesses as guiding star in her life, righteousness and godliness and an irresistible impulse and desire to make others happy, no-one will question if she be classed among those who are the truly great."

President McKay also stated, "She who can paint a masterpiece or write a book that will influence millions deserves the admiration and the plaudits of mankind; but she who rears successfully a family of healthy, beautiful sons and daughters, whose influence will be felt through generations to come, whose immortal souls will exert an influence throughout the ages long after paintings shall have faded, and books and statues shall have decayed or shall have been destroyed, deserves the highest honour that man can give, and the choicest blessings of God. In her high duty and service to humanity, endowed with immortality eternal spirits, she is co-partner with the Creator himself."

A popular newspaper columnist made this challenging statement about women, "Someday, when women realise that the object of their emancipation is not to make them more like men, but more powerful womanly, and therefore of greater use to men and themselves, and society, this implicit demand and need of women for a world based not on mechanical but on human principles, may break through as the most important influence upon history, and bring with it a renaissance of liberalism and humanism."

Women of the Church of Jesus Christ of Latter-day Saints are remarkably blessed. In no other organisation on earth is their status so exalted and their opportunities for service and self-development so abundant.



June 1966



If you are like me, you'll want to keep
your 'Millennial Stars' neat and clean for
your 'Millennial Stars' neat and clean for
the
future reference. I've bought one of the
future reference binders. They're attractive...
new year-at-a-glance binders. Enterprises Ltd
and cheap, only 6s from Deseret Enterprises



Building families for eternity

MELCHIZEDEK PRIESTHOOD by Max A. Bryan

N June 1829 a revelation was given through the Prophet Joseph Smith to David Whitmer, calling him to assist the Prophet in the translation of the Book of Mormon, Among other things, he was given the promise that if he kept God's commandments and exercised his faith, he would receive the Holy Ghost, stand as a witness of the truth, and receive both Spiritual Physical blessings plus promise of eternal life, "And if we keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God," (D. & C. 14:7.)

The Saviour gave his life that we might live again, with the same promise as given to David Whitmer. that if we keep his commandments and endure to the end we shall have eternal life. The importance of the home and the responsibility of parents to teach the Gospel to their children helping them start on the road to eternal life, has been stressed by the Lord since the beginning of time. "For I know him, that he will command his children and his household after him. and they shall keep the way of the Lord." (Gen. 18:19.) (Deut. 6:5-7.) (D. & C. 68:25-28.) (Moses 6:56-58.)

The Family Home Evening Manual provides weekly lessons that can be adapted to the various ages and circumstances within every home. The Gospel fundamentals taught in each lesson apply to all ages and are designed to promote the living of these principles in daily life. The Priesthood father presides over the Family Home Evening and with the mother helps prepare the lessons a week in advance. All members of the family should be given assignments and participate in the lessons. The following suggestions are given to encourage and assist in

establishing the Family Home Evening programme in the wards and branches of the missions.

DISTRICT-BRANCH and STAKE-WARD LEADERS:

- a. Designate one night each week as the Family Home Evening. There should be no meetings of any kind held and every family member should understand that no other appointments are to be made that night. Lessons should not be postponed and any guests that might come to visit should be invited to join in the Family Home Evening.
- Assist the Priesthood to see that every family has a Family Home Evening Manual.
- c. Encourage all members to participate in the Family Home Evening programme. Individual members should be encouraged to meet with a family in their home evening lesson. Couples without children may join with other families as desired and participate with them in their Family Home Evening.

2. PRIESTHOOD LEADERS:

- a. Check with each family in the ward or branch to see that they have a Family Home Evening Manual. The quorums might well assist those financially unable to purchase a manual by providing them one out of the quorum funds.
- b. Secure the Family Home Evening film strip and show every few months to ward and branch members. Demonstrations by families on the conducting of a Family Home Evening programme at Priesthood or other apporiate meetings would also

- assist in securing more participation in this most important programme.
- c. Home Teachers should be instructed to continually encourage their assigned families to participate in the Family Home Evening programme.
- d. Plan a quorum social for June
 —Have the families participate.

3. FAMILIES AND INDIVIDUALS:

- a. Your participation in the Family Home Evening programme will bring joy and happiness into your home with increased love for each other and for our Father in Heaven. Families that study and pray together stay together.
- b. Parents remember and teach your children that one of the greatest blessings the Lord has given us is the privilege of being sealed together in the temple and that only those who live the Gospel are worthy to enter therein.
- c. Baptism is the gateway into Christ's Church. Marriage in the temple is the gateway to exaltation in the kingdom of God. The Family Home Evening will build family relationships that will endure throughout eternity.

"Our family associations are not exclusively intended for this life," for time, as we distinguish it from eternity. We live for time and eternity. We form associations and relations for time and all eternity. Our affections and our desires are found fitted and prepared to endure not only throughout the temporal or mortal life, but throughout all eternity." (Pres. Joseph F. Smith, "Gospel Doctrine," Page 277.)



A sacred place

SO YOU'RE THE NEW BRANCH PRESIDENT

by the South London Ward Bishopric

" OULD you like to meet with all of our auxiliary leaders and have their suggestions on a few of the problems you have in your ward back home?"

"Yes, I would, indeed, but I go home tomorrow ... will there be time."

"Just wait here, Bishop, please, for a few minutes. I will arrange it."

The Salt Lake Bishop phoned each one of his auxiliary heads ... "Jim, I would like to meet with you and your assistants in an hour in the Ward house. Can you contact your assistants and bring them along." "Sister ... I want to meet with the Relief Society Presidency in an hour in the Ward house; would you, please, bring your counsellors to this meeting." And so it went on.

In one hour the Salt Lake Bishop and his visiting Bishop from England walked into the Ward house and faced a group comprising EVERY AUXILIARY HEAD AND EVERY AUXILIARY COUNSELLOR OR ASSISTANT ... A 100 PER CENT. ATTENDANCE AT A MEETING CALLED AT A MINUTE'S NOTICE BY THEIR BISHOP.

Why have we told you this story. Because we feel that it pinpoints the difference between the amateur, clublike type of atmosphere and approach to the Lord's work that is so often seen in this country, and the tip-top "professionalism" of the Branch and Ward at the centre of the Church. And it also expresses most forcibly our

thoughts—which we presented in the January and February issues of the "Star" — concerning the respect and obedience that should be afforded to the office of the Branch President or Bishoo.

We make no apologies for going back to this subject, for we feel that it is the very root of a good, wellordered, well-conducted FAST-GROW-ING Branch.

"Oh, yes," you'll say, "but they have more members to choose from. They've been in the Church all their lives. They've been brought up on Mormonism, it will take a few generations to have that sort of atmosphere come about over here."

Why? Are we not all members of the same Church. Don't we all receive the same instructions from the First Presidency? Don't we all have the same access to sound advice from General Authorities? Are you ashamed of the Church of Jesus Christ, brethren, or do you consider it a privilege to have been called and set apart to do the work of the Lord, to serve

It makes no difference where you are, or how many members you have in your Branch, you are the Lord's representative and the manner in which you conduct yourself will determine the respect which you will receive from your members ... and the respect which you receive will lead to obedience The member who is obedient and respectful to his Branch President, is the member who honours and obeys his Father in Heaven.

The Salt Lake Bishop and his visitor sat down. The Bishop spoke, "Sister ... would you, please, tell us of your work in Primary and explain how you treat the problems that come up." The sister stands up and speaks ... no-one else speaks, .no-one interrupts, only the Primary sister has been called upon to speak, and until the Bishop asks someone else to add their comments the remainder of the auxiliary leaders sit and listen attentively to the Primary sister.

How different from many of the meetings in this country ... where not only do other members at the meeting interrupt and interject their own comments, but most of the time they carry on low-toned conversations among

themselves as the speaker is speaking. This sort of bad manners leads to long meetings and bad meetings, with little accomplished.

We cannot stress too much the need for dignity and respect, and for this reason we are turning back the clock six months and returning to the subject-matter of January and February ... before going on further into the organisation of the Branch and the work of the President.

In speaking of the calling of a Branch President or Bishop, President Joseph F. Smith, a President of the Church and a Prophet, Seer and Revelator, had this to say:

"In all these things the Presiding officer is the head, should be regarded in his place, and his place should be held sacred in the minds of his associates."

HIS PLACE SHOULD BE HELD SAC-RED IN THE MINDS OF HIS ASSOC-LATES

Now are you beginning to grasp the importance of your calling, President, and the greater need for respect and honour.

Where does this respect and honour hegin?

Counsellors, may we have a word with you for a moment. May we quote again from President Smith . . .

"It will become easier for counsellors not to question the judgment of their Bishop (or Branch President) when they realise that HE SELECTED THEM TO BE COUNSELLORS. This is the greatest compliment that one person can give to another. It is the prerogative and responsibility of the Bishop (and Branch President) to make decisions. Then when the decision has been rendered, the counsellors should stand behind that decision ... and they should go out of their meeting in unity."

And one last thought from President Smith ...

"Respect each other in all that you do; never, never take it upon your-self to criticise each other. Go to socials together; do things together; build bonds of love and friendship.

Sound advice, brethren. And advice that we should all heed, for when we do we will begin to act like Branch Presidents and Bishops in the Church of Jesus Christ.

Ministers to the needy

RELIEF SOCIETY by Christine H. Robinson

THE exalted position women occupy in the church today and in its work of saving souls, is expressed in the special series of articles featured in this "Millennial Star." As we contemplate this important role our thoughts turn naturally to our great Relief Society organisation and the essential role this society plays in the lives of Latter-day Saint women.

It is the objective of our church leaders that each Latter-day Saint woman be a participating member of Relief Society. This is one important reason for summer Relief Society lessons and for the emphasis which has been put on fellowshipping new women members into the church.

It is supposed that all our societies are taking advantage of the summer months to fellowship new members and to reactivate those sisters who have not been coming regularly to Relief Society meetings.

Now that our great organisation is in its one hundred and twenty-fifth year of operation it is appropriate that we consider the great heritage Relief Society brings us and the important role it has played in the growth and development of the restored church.

President David O. McKay, President of the Church of Jesus Christ of Latter-day Saints once said, "It is because the Relief Societies of the church include generally our mothers, and because they are devoted to the service of God's children, that this organisation merits first place among the auxiliaries of the church."

President Joseph Fielding Smith, President of the Council of the Twelve Apostles and now member of the First Presidency of the Church, approximately ten years ago made these statements: "The Church of Jesus Christ of Latter-day Saints would never have been finished without the organisation known as the Relief Society which embraces the sisters of the church. There is no other organisation like it. The world could not duplicate it. There are other organisations of women, but I am sure there is no organisation with the same inspiration and hopes and aspiration and faith and love of truth that you sisters manifest in your lives.

"The Prophet was inspired. And by revelation in March 1842 on the 17th day, he called the sisters together and organised the Relief Society. It has grown to be a power in the church. Absolutely necessary—we speak of it as an auxiliary, which means a help, but the Relief Society is more than that, it is needed.

"The Lord through his wisdom has called upon you sisters to be aids to the Priesthood. Because of your sym-

pathy, tenderness of heart, and kindness, the Lord looks upon you and gives unto you the duties and responsibilities of being ministers to the needy, and to the afflicted. He has pointed out the path which you should follow, and he has given you this great organisation where you have authority to serve under the bishops (the branch presidents) and in harmony with the bishops of the wards (and president of the branches) looking after the interest of our people both spiritually and temporally.

"The Lord is pleased with you members. You, through your service, have helped to build up and strengthen the kingdom of God. We cannot get along without you."

Elder Mark E. Petersen, a member of the Council of the Twelve Apostles and supervisor of the British and South African Missions and Stakes, in an editorial on Relief Society stated: "Women like men need a means of self expression. They also need an organisation which they can call their own through which they can give service to others. The Relief Society of the Church is such an nrganisation and it is the hope of the presiding brethren that every Latter-day Saint woman will become a member of it.

"The women of the church need the Relief Society and the Relief Society

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needs the aid of all the women of the church. Through the Relief Society, righteousness in the homes of the saints is strengthened. A community of effort is provided. One family helps another, one ward (and branch) helps another ward or (branch). Stakes (and Districts) aid communities. Homes can be made stronger and more spiritual, and Relief Society will provide guidance in doing so.

"The activities of the Relief Society are character building, home building, family building. Good families make good communities in which to rear children.

"Every woman needs Relief Society regardless of age. The Relief Society is for all the women of the Church. It is hoped that all the women of the church will be wholeheartedly for the Relief Society."

Conclusion

Our Relief Society organisation is not only probably the oldest women's organisation in the world, but with its lofty ideals and objectives it is one of the most uplifting and inspirational. Its objectives are to foster true sisterhood, love, and appreciation among the women of the church. This great society encourages all of us to broaden our knowledge and deepen our testimonies of the true gospel of Jesus Christ. Surely, we can and should be justly proud of our great heritage.

Over the last 60 years the John Compton Organ Company have built up an enviable reputation as builders of outstanding instruments. In the early 1930's they produced their first pipeless organ—an instrument which made musical history at the time and one which still continues to do so in 1966.

Compton organs employ an electro-mechanical tone generator, they never require tuning and combine the maximum reliability with the minimum of maintenance. They are in regular use all over the World, from Iceland to tropical Africa. All Compton organs are covered by a seven year guarantee.

The John Compton Organ Company have recently been appointed the sole suppliers of organs in the United Kingdom to the Purchasing Authority of the Church of Jesus Christ of Latterday Saints and already instruments have been installed in the London Temple and many Stake and District Centres. Very favourable financial arrangements have been made with the Church headquarters and full details will be supplied on request to the office of:

The Purchasing Agent.

The Church of Jesus Christ of Latter-day Saints,

Haredon House,

London Road, North Cheam, Surrey.

The John Compton Organ Company Ltd.

Chase Road, North Acton, London, N.W.10 (Tel.: ELGar 6666)

Selecting capable teachers

SUNDAY SCHOOL by President O. Preston Robinson

THE Sunday School teacher is the heart of the Sunday School programme. Every Sunday School activity—the worship service and all that transpires therein — is designed and planned to assist the teacher in the important responsibility and opportunity of teaching the Gospel of Jesus Christ.

Gospel teaching is an inspired calling. Sunday School teachers are in partnership with Jesus.

The Saviour set the pattern. He was the world's greatest and most effective Gospel teacher. He has specially instructed and commissioned Sunday School teachers to teach everyone His Gospel, "Teaching them to observe all things, whatsoever I have commanded you: and, Io, I am with you always, even unto the ends of the world. (Matt. 28:20.)

Selecting Sunday School Teachers

In the missions and in the stakes within the missions, selection and training of Sunday School teachers is a challenging responsibility. Unlike in the more centralised and concentrated areas of the Church, those who teach Sunday School in the mission field normally will be relatively new members of the Church who may not have had the opportunity of training through the various auxiliary and priesthood organisations of the Church. Moreover, not many of the stakes and districts in mission areas have found it possible to establish and operate effective teacher training programmes. These special circumstances make it even more important for ward bishops and branch presidents to make doubly sure that their Sunday School teachers are selected and instructed as carefully as possible.

In the selection of teachers, the Sunday School handbook emphasises that careful consideration should be be given to getting the right answers to the following questions: "Will the prospective teacher accept all the responsibilities of his calling? What are his prospects of being permanent? Does he have teaching ability and is his personality suitable? What is his attitude toward the assignment? Does he live the Gospel and set a good example?

The first step in teacher selection is to get the right answers to these questions. Sunday School teachers must not be selected haphazardly or casually. Recently, in one of our Sunday Schools, the superintendent was observed recruiting a prospective teacher in the building corridors. Apparently, an emergency had arisen and the Sunday School superintendent had literally approached the first person available and had asked him to take a class, stating to him that the assignment would be easy and would not require much work on his part. This, of course, is no way to select a teacher. It would be unlikely, indeed, if this teacher accepted and fulfiled the assignment successfully.

Recruiting Teachers

It is the bishop's or branch president's responsibility to recruit and

select Sunday School teachers. This responsibility may be delegated to the Sunday School superintendent. But, in any event, after a careful investigation of the prospective teacher's attitude and ability, the proper procedure is for an appointment to be made and if possible a member of the bishopric or branch presidency should accompany the superintendency in meeting with the prospective teacher. At this meeting, preferably held in the prospective teacher's home, all of the duties of the teaching appointment should be explained. These duties include regular attendance at Sunday School every Sunday. On the rare occasions when this is impossible, the teacher should make arrangements with a substitute who is acceptable to the superintendency. The prospective teacher should agree to make prayerful and careful lesson preparation. The teacher should be familiar with the entire year's lesson plan so that adequate steps can gathering taken in teaching materials for future lessons. The prospective teacher should clearly understand that it is his responsibility to attend prayer meetings regularly. He should also attend district or stake preparation meetings and any special meetings set for Sunday School officers and teachers. Moreover, the prospective teacher should be a regular attender at Sacrament meetings and above all, should live the Cospel.

Inducting the New Teacher

Once the new teacher has been

selected and recruited, a proper introduction to the Sunday School and to the Sunday School class is most important. An important part of Sunday School introduction is to make sure that the stake or district superintendent is advised of the new appointment so that any necessary help can come from the district superintendency or stake board. A unified association of all Sunday School workers is essential.

The new teacher should be formerly presented to the Sunday School congregation. This helps to dignify the position and emphasise to the new appointee that his assignment is important. Although it is not obligatory that Sunday School teachers be set apart for their positions, if the bishop or branch president approves, this should be done.

An important part of the induction process is to make sure that the new teacher posseses the tools with which he can fulfil his assignment. These tools include possession of the Standard Works of the Church, the course manual, the teacher's supplement if one is available, and all other teaching helps available for the course being taught. Moreover, the Sunday School secretary should make sure that the new teacher has a complete list of all pupils in the age group of his course, both active and potential. Sunday School enrollment in each class should reflect the total membership of this age group in the ward or branch. Finally, the superintendent should introduce the new teacher to the class and make sure that he is fully informed about any problems or matters which will be helpful to him in getting acquainted with his students.

Characteristics of the Successful Teacher

The qualities necessary for success in Sunday School teaching cannot be over emphasised. Some of the more important of these characteristics are the following:

The Successful Teacher sets a good example. Unless the teacher lives the principles he teaches, his teaching will fall on fallow ground. Learning takes place in many ways, but, probably, the most important factor in a teacher-student relationship is the example set by the teacher. The teacher must exemplify in his daily life not only the

specific principles of the Gospel he teaches, but also all of the qualities of right living. Perfection consists in striving to be perfect. Certainly, the teacher is the most important visual aid in the classroom. The kind of life he lives lays the foundation for his teaching.

The Successful Teacher must be Enthusiastic. If the teacher properly feels the importance of his responsibility, has a solid testimony of the Gospel and loves his teaching and those he teaches, he will exemplify the right spirit in his teaching. The Saviour has said that he is the vine and we are the branches. "For without me ye can do nothing."

A wholesome attitude toward the assignment, and the enthusiastic point of view, a dedicated desire to help students change their lives for the better—these are the evidences of the spirit of the assignment. Only with this kind of attitude can the teacher be successful.

The Successful Teacher must be a Gospel Student. It is not expected that any Sunday School teacher will know all there is to know about the Gospel. Our Father in Heaven's plan of salvation is an all-encompassing subject. We learn about it and grow in it throughout our entire lives. Yet, to be successful, the teacher must be a student. He must hunger and thirst for knowledge and recognise the fact "The Glory of God is Intelligence."

In building his Gospel knowledge, however, it is important that the teacher maintain constantly a spirit of prayerful humility. "Seek and ye shall find knock and it shall be opened unto you" This is a divine promise. When questions arise during class presentations to which the teacher does not have the answer, a humble response is the best response. It is better to admit that one does not have the answer but will seek it out than to make the mistake of possibly giving the wrong answer. Although no teacher can have all of the answers, every good teacher will seek constantly to enlarge his knowledge.

The Successful Teacher uses good Teaching Methods. It must constantly be remembered that participation is the basis of learning. Every lesson should be planned so as to encourage

pupil response and participation. Students should be encouraged to enter freely into all discussions, to contribute stories and illustrations, give special reports, to make special investigations and to participate in every possible way in the development of the subject.

The successful teacher must remember that interest follows attention This is why it is important for the teacher to develop the subject matter in a way that will hold attention. Otherwise, it will be impossible to arouse interest and effect learning. The teacher should also remember that learning is a process of association. New ideas must be associated with old ideas. This is why it is important to use illustrations and to do everything possible to tie in new subject matter with things already known and accepted by the students. These are just a few suggestions associated with the important principle of teaching techniques. Only through study and experience can the teacher develop the best types of teaching methods.

Some Thoughts to Remember

In respect to teaching, President Hugh B. Brown has presented the following ideas.

"A student is not a vessel to be filled—but a lamp to be lighted."

"You cannot effectively teach those things which you do not profoundly believe."

"The number one task of the teacher in Sunday School is the enrichment of the inner life of the individual. He should create an atmosphere in which final and dynamic faith can operate."

"To teach of God one must not only possess the idea of God, but he must also be possessed by it."

Elder Bryant S. Hinckley supplies the following thoughts:

"Teachers we never forget are those who did their teaching from the heart, appeal to the imagination and awaken our minds."

"All great teachers have two important things in common, a love for teaching and a love for those they teach."

"Boys and girls are not problems, but children of God who only need to be inspired."

The successful Sunday School teacher, truly, is in partnership with

1966»It's the year to write a play

THE WONDERFUL WORLD OF MIA by President and Sister Ray H. Barton

WITH the increased trend towards unsavoury dramatic
productions, and the emphasis of
pornographic impressions in the minds
of our youth, the Church has turned
more and more to selective dramatic
presentations. In an emphasis to build
an LDS-slanted dramatic library, a
special inducement has been set up,
and is being offered to all those in the
Church who feel that they might be
able to write a play.

Anyone can write, and unsuspected talent may be lurking in any individual. The following details are pertinent:

First, any play that, in the opinion of the Drama Committee meets the requirements for a good MIA drama may be purchased. The rate of payment will vary from £17 to £100, depending upon the type and length of the play submitted. Authors should be sure that the play is as well-written as possible before submitting. Preferably it should have been produced in the branch or elsewhere, and rewritten after production. Many of the flaws will have become obvious during the production. This is not mandatory, however.

In general, most of the plays submitted need cutting. Speeches are too long and preachy. Many of the plays are gramatically incorrect, and spelling may be inaccurate. This can all be corrected before submitting.

It is suggested that before writing a play, a book on play-writing be read. One such is "A Primer of Play Writing," by Kenneth McGowan, Random House, New York, 1951; "How to Write a Play," by Robert Finch Greenberg, 1948, is another; also, "Constructing a Play," by Marion Galloway. RULES

Judges: The Drama Committee of the YWMIA and YMMIA General Boards will act as judges. It will take from six months to one year for this Committee to read all the plays. Do not be alarmed if you do not receive an early reply.

Purpose: to encourage the writing of original play materials, by the Church membership, and to provide a body of drama suitable and challenging for production in the MIA programme of the Church of Jesus Christ of Latterday Saints. Each play will be judged on its own merits, and not in competition with other plays. No entry form is needed, but each submitted must be accompanied by a letter from the play-write, containing the tollowing information:

- 1. Name and address.
- 2. Title of manuscript.
- Statement that the manuscript is original, and that it has not been published.
- All manuscripts and letters should be addressed: Drama Committee, MIA General Board, 76 South State Street, Salt Lake City, Utah 84111, U.S.A.

Manuscripts must be type-written, double spaced, and bound in some sort of cover. Manuscripts which have been ammended or annotated in pen or pencil will not be considered. All manuscripts, to be eligible, must meet the standards of the Church of Jesus Christ of Latter-day Saints, as interpreted by the Drama Committee. All manuscripts not considered reasonable or suitable will be returned. If the manuscript is a musical, music also should be submitted. Important: Always keep a copy of your work.

In connection with the dramatic activities of the Church, I would like to include a very important and pertinent message from President David O. McKay. "I have been asked to say a word in favour of the drama. As I do so I am aware of the fact that throughout the years many people, particularly Church-going people have considered the stage more of an evil than a good influence, one worker going so far as to declare that if one accepts the Bible, one must condemn the stage, or vice versa. Such an extreme attitude, of course, condemns the theatre as being, from the first to last, an evil place.

"The Theatre can be made a whole-some means of recreation and entertainment, or it can be used to present the sensual and base in human nature. Hamlet was right when he said, 'The purpose of playing, both at first and now, was, and is, to hold, as 'twere, the mirror to nature; to show virtue her own features; scorn, her own image; and the very age and body of the time is form and pressure.' Now, as there are some human relations in

life which are proper in privacy, but objectional in the presence of others, so there are phases of social relations which should never be depicted on the stage.

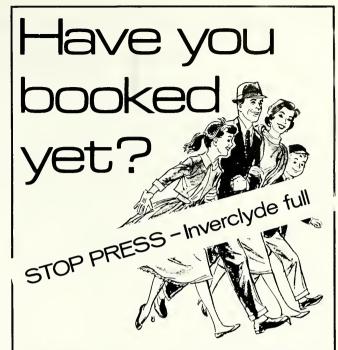
"Some theatre owners justify objections to such presentations by claiming that the public demands them. The fact is that only the low and vulgar, whose daily thoughts and actions are so tinctured, are pleasantly entertained by vulgarity, obscenity, or even the depicting of the "shady" side of life.

"It is the duty of the MIA to present in the drama not only that which is entertaining, but uplifting and educational-plays that emphasise the best in human relations rather than the lowest. This should be done for two reasons. First, young people memorising their parts may retain throughout their lives passages learned and repeated in these home dramatics. As I pen this, I recall lines from an MIA presentation given in Huntsville, Utah, 60 years ago, Imagine! Over 60 years, and the sentiments and scenes still remain! Second, and more important, is the effect upon the audience. A well-written, well-enacted play is not only a mirror of nature, it is reality itself: and formative impressions are made for good and ill.

"The drama is a very important phase of the MIA. It is entertaining, contributes to social refinement, and to educational development. It should create a taste for the best and highest in literature and in life. Success to dramatics in the MIA."

From this splendid message, we can get some direction and long-range view with regard to this wonderful opportunity of play-writing for our own Church. And here in the British Isles, there must be myriads of plots and stories that could form the basis for much inspirational material which could contribute to the lives and testimonies of the members all over the world—it might form the basis of conversion of those not yet acquainted with our wonderful Church.

So remember, this year in drama, it's the year to write a play! And remember — "Promised Valley," "All Faces West," and "Sand in Their Shoes" started out just as a simple idea.



For a place at one of the two MIA Leadership Training Courses for 1966. THE FIRST is at Lilleshall Hall, near Newport in Shropshire, from 18th—25th June. Accommodation for 66. Fee, £10 10s. Deposit, £1.

THE SECOND is at Inverciyde, Largs, Scotland, from 30th July—6th August. Accommodation for 90. Fee, £10 10s. Deposit, £1.

WHO SHOULD ATTEND? All MIA Executives, Leaders, Branch Presidents, Bishops and all Youth interested in MIA activities.

SUBJECTS: Keep-fit, Basketball, Campcraft (for the sisters), Football, Minor Games, Volleyball, Archery, Folk Dancing, Athletics, MIA Administration.

To: T. W. Hezseltine, Anstey's Lea, 153 Spring Lane, Lambley, Nottingham.

Name of Course: Name of Applicant:

Address:

Age (if under 21):

Stake/Mission:

Ward/Branch:

Office held:

Subjects interested in:

Deposit enclosed:

Signature of Parent or Guardian (if under 21):

Please enclose a stamped addressed envelope.



Plan the pre-Primary time wisely

THE PRIMARY PAGE by Eileen R. Dunyon

N a recent Church editorial these statistics were quoted: "There are 467,871 children under 12 years of age enrolled in Primary. Of this 20,595 are not members of the Church, but enjoy attending for the programme which is provided. An average of 340,541 attend every week."

The most important fact quoted above is not the fact that 467,871 children are enrolled in Primary. It is the great truth that they attend because they enjoy the programme which is provided.

A most outstanding and beneficial course of study has been written and prepared by the General Board for the teaching of the gospel to the children of the world and it behooves each of us to follow it minutely. However, there are other parts of the Primary programme which are just as important to the enjoyment and constant attendance of the children. One of these is the time that takes the most careful planning of all—the time after the children arrive at Primary and before the meeting commences. We call this "Pre-Primary Time"

Particularly in the summer months and during the school holiday time the children are free from other obligations and are able to attend Primary more regularly and to come earlier than usual. Even if the children don't arrive until just a few minutes before the Primary commences, they often come with their teachers and there is still the time to be planned while prayer meeting is being held.

Many things can be done to make the "Pre-Primary Time" a valuable part of Primary. In some places the children love this time most of all because of the extra activities that are planned for group participation.

Usually it is preferred to have the children meet in a room other than the chapel or the room where Primary will

convene. Ask someone to be in charge. This could be a person regularly assigned who is not one of the Primary teachers. An older child might be assigned to help the younger children, but an adult or teenager should work with the older children. Older Primary boys and girls should not be in charge of children their own age. This often causes feelings to be hurt. A varied programme of activities could be carried out. One day have storytelling. These stories need not be religious. They can be selected from any worthwhile children's books that are available. Even older children enjoy fairy stories, adventure stories, makebelieve stories, etc. Go to your local library and consult with the children's librarian. Usually one person is assigned to work in the children's division of the library and she would be able to give you immeasurable help. Some Primaries have started a continued story at this time. Children's books can be found which divide themselves into episodes. One such adventure could be shared from the book each week. The children will hurry back the following Primary day to hear some more of the story if they enjoy the programme which is provided. Well-illustrated short children's hooks could be read at this time and the illustrations shown to the children as the reading progresses.

Sometimes group singing is even more fun than storytelling. Choose activity songs, relaxation songs, children participation songs, rounds, etc. In one Primary the children are arriving thirty minutes before time for the meeting to commence. They take their places quietly in the cultural hall and enjoy the activity songs provided. When it is time for Primary to start, they walk quietly into the chapel and all discipline and lack of reverence problems have disappeared.

If a piano is not available the Primary records could be used. These have both songs and music on them and the children can be taught to sing along with the record. Also, many children have children's records at home, both music and story, that they might enjoy bringing and sharing with the other children.

Sometimes, if your situation permits, the children would enjoy doing arts and crafts. There are suggestions each month in "The Children's Friend" for simple objects of interest which can be made from materials usually obtained from household items. The only need here would be to make sure that the object to be made by the children could be completed in the time that is available. July and August are good months to make seed pictures. Seeds of various sizes and shapes are provided. These are simply glued to a piece of coloured paper by each child after he has arranged the seeds in a pleasing pattern. Some children enjoy spelling out their names with the seeds and then glueing them to the coloured paper. Others arrange the seeds to form flowers, squares, circles,

All children love to put on a programme. If they know ahead that they may sing a song, say a poem, tell a nursery rhyme, do a dance etc., a good time can be had by all while a children's talent show is presented. There are always short poems and stories in "The Children's Friend" which could be used. This need not take a great deal of preparation. It can be almost impromptu and allow all the children to participate who desire to do so. If a talent programme is prepared it is important that when the time is drawing near for Primary to start, the person in charge of the children has them in a quiet mood and a reverent attitude so they are ready to listen and worship in

the following Primary service.

Children enjoy dramatising. On one Primary day you might like to sing the song, "Do What I'm Doing," (Found in the Primary Envelope of Songs, 1964.) Have all children sing the verse through. Then let each individual child in the circle do any action that he wishes.

The others imitate him as the song suggests and then guess what the action was. The children would need some suggestions for actions such as: "We will each show one thing that we do to get ready for school in the morning," or "We will each pretend we are an animal. Then we can guess what animal each one is."

It would be interesting to combine dramatising with storytelling and let the children act out parts of the stories that are told.

One Primary started a "Pre-Primary Picture Book" for each child. Using the alphabet as a quide and a child's colouring book for suggestions for pictures, the person in charge of the group duplicated a simple drawing for each child. The first page of the book had articles starting with "A," the second page articles starting with "B" etc. throughout the book. The activity lasted for twenty-six weeks until the alphabet was completed. The older children were included in the activity. At the end of each Pre-Primary time the younger children were allowed to have their pictures to take home but selections were made from the ones the older children had made. These were then made into a book and presented to the ward to be used for the nursery children on Sundays. The older children were happy to know that the books they had made were being used to make others happy.

Primary is so important in the life of the children. It is here they learn how to act in our Heavenly Father's house. Even if Primary is held in a lione it is important for the children to realise that the home is being used for a place of worship and they should be reverent. A child can't be expected to be boisterous and noisy one moment and quiet and reverent the next. If we plan our Pre-Primary time wisely our 467,871 children will enjoy attending Primary because of the programme which is provided.

Letters

N "Letters" of your April issue, I read Miss Carol Bates' remarks, reiterating what many ex-members sing to themselves. I have been acquainted with this Church for more than ten years and the negro problem seems to be the cause for a lot of good folk getting their personal feelings mixed up with the Lord's personal commandments.

Now, surely if we believe that the Lords directs this Church (and He does), then all his laws and decrees must be true—and not just the ones that appeal to us.

There are many statutes of the Church which we find difficult to understand, but we do not sever our relations with it because of our ignorance.

Come back to Church, Miss Bates, and let us help you to work out your own salvation . . . and let the Lord look after the negro in his own good time.

RAYMOND BOTTERELL,

BASILDON. ESSEX.

(The following letter was sent to the "Star" office to be forwarded to Miss Carol Bates. We have extracted pertions of it for publication in this "Star," and have sent the full letter on to Miss Bates.)

DEAR EX-MEMBER, I am not writing to you because I have all the answers to your problem, but because of the spirit in which your letter was written. You have allowed your name to be taken from the Church records but your heart is still there. You seem to be very sincere in your inability to understand, but with humility and prayer that can be cleared up.

As you know, this Church is not controlled by man, neither are any of the rules or doctrines the work of man. When we find something that we are unable to understand, and can find no-one who can satisfy our mind on it, there is always an available source for us to call on. There is no source more sure than to have a visit with the "author."

Before going to the Lord for your answer it would be well to test your-self to determine if this question is really your problem. It very rarely is the real cause, but an attempt to find something wrong with the Church which makes your objection to it appear magnanimous, rather than acknowledge that some of the rules were too hard to live up to.

We shall now proceed with the negro problem, which is so little understood

The Priesthood is the POWER OF GOD and is DELEGATED to man to act in his name AS HIS SERVANTS With the restoration of the Priesthood there was given INSTRUCTIONS AS TO WHO SHOULD HOLD IT, and what the qualifications would be. The exception to holding the Priesthood was the seed of Cain, who were still under the curse placed upon Cain for the murder of his brother Able. We may question the wisdom of God pronouncing such a curse on a group of people so large in number and think him unfair, but there is so much that we do not understand that we tread on very dangerous ground if we criticise one in his position.

I have never heard of God being criticised because, during the war in heaven, Satan was cast out never to return and one third of the spirits followed him and they too were cast out. Then why should we question him on the point of those who were less rebellious, but still not obedient enough to become holders of the Priesthood and special witnesses of Christ on earth.

The negro has a promise, that when the time comes they will receive the Priesthood. God is no respecter of persons, but he is a rewarder of deeds done in the flesh.

We will all be happy when Cain can enjoy the blessings of the faithful, but while we wait for that time to arrive, we cannot afford to refuse to accept the blessings just because Cain did not, or has not, measured up.

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Relief Society



Summer Lessons 1966

AUGUST

Visiting Teaching

Consolation

Message III—"Look unto God and He will console you in your afflictions . . ."

(Jacob 3:1.)

Objective: To remind us that God is ever willing to comfort us in trial.

THERE are times in the life of every individual when he is in dire need of comfort, encouragement, or relief from mental or physical anguish. In the above quotation, a Book of Mormon prophet, Jacob, tells us how we may receive consolation in our afflictions.

How wonderful it is to know that we have a sure source of comfort—someone to whom we can turn for help with implicit trust. When we encounter trials, our greatest consolation is received from God. He alone can ease the pain, can give us hope in the future, the courage to continue.

Sometimes we look at certain of our friends who have recently undergone great sorrow, and we wonder at the serenity of spirit they possess. We marvel that they are able to bear up under the heavy blows that have befallen them. And then we realise that God has come to their aid. He it is who has given them support, cheered their hearts, made them equal to their afflictions.

We know that consolation and peace do come from our Heavenly Father; but they do not come without effort. Every gift and blessing from God is based upon obedience to law.

There are certain prerequisites of worthiness to the receiving of any

blessing. In this quotation we are told that the prerequisites are that we look to God with firmness of mind and that we pray unto him with exceeding faith. Firmness of mind implies steadfastness and strength, not wavering nor doubting, but confidence that our petition will be answered. Then, if we show sufficient faith, the heavens cannot be restrained from pouring out blessings upon us.

The prophet Jacob does not promise us that our afflictions will vanish if we do these things. He promises only that we may be consoled in bearing them. We know it would not be good for us to have our afflictions removed. Through them we grow in strength, in wisdom, in patience, and understanding.

The Lord will comfort our troubled hearts. No matter how sore the trial, we may go to our Heavenly Father in humbleness of spirit and he will sustain us, he will console us in our afflictions.

Theology

Build a ship

Lesson III—The Promised Land

Objective: To help us know that when we keep the laws of God we see our way more clearly than when we are careless or rebellious.

Reference: The Book of Mormon, Nephi, 16-18, Il Nephi 1-4.

FOR eight long years Lehi and his family wandered in the wilderness. The journey was hard and food was scarce, but still they went on until they finally reached a rich, beautiful place by the sea. Here they stopped

and pitched their tents and prepared to rest for some time until the Lord would give them further directions to the promised land.

One day the Lord told Nephi to go up into the mountains. Nephi did as the Lord told him. When he reached the mountain top the Lord said (class member read I Nephi 17:8): "Thou shalt construct a ship, after the manner which I shall show thee, that I may carry thy people across these waters."

Nephi knew nothing about building a ship and he had no tools of any kind. But he did not say "How can I build a ship? I do not know how to build a ship." He knew that the Lord would not tell him to do something without giving him the power and ability to do it. Once before, we will remember, the Lord gave Nephi a seemingly impossible task when he commanded him to go to Jerusalem and get the brass plates from Laban.

Nephi needed help to build the ship and, when he asked his brothers to help, they laughed at him. "What do you know about building a ship?" they said. "You will get us out on the water and we shall be drowned." But, after much trouble and faultfinding and complaining, they did help Nephi, and with the constant help of the Lord the ship was completed.

Now came the task of preparing provisions to take on the ship to last on their ocean voyage. (Draw from the class the provisions they think should be taken.) The whole camp worked to prepare wild fruit and honey, and meat and other foods. Fathers and mothers nd children were excited about their first long ride on the ocean, and perhaps they were just a little frightened, too.

When all was ready the Book of Mormon tells us (class read I Nephi 18:8): "And it came to pass after we had all gone down into the ship, and had taken with us our provisions and things which had been commanded us, we did put forth into the sea and were driven forth before the wind towards the promised land."

Nephi was in command of the ship, with the Liahona ever beside him to direct the way they should go.

They had been on the water several days when Laman and Lemuel and the sons of Ishmael and their wives began to dance and sing and make merry in a rude, noisy manner They seemed to forget entirely that the Lord was directing their journey.

When Nephi spoke to them about their behaviour Laman and Lemuel became very angry. They took Nephi and bound him with cords so that he could not move. Then Laman and Lemuel tried to steer the ship themselves, but because of the wickedness and hard feelings on the ship the Liahona refused to work and they did not know which way to go. A terrible storm arose. For three days it drove the ship back. Lehi pleaded with them to let Nephi go, but they would not listen. The storm grew worse and the ship was about to sink. When Laman and Lemuel realised that they would all lose their lives, they repented of their wickedness and loosed the cords that bound Nephi.

Just as soon as Nephi was freed he prayed to the Lord, then he took the Liahona in his hands and it began to work. Soon the storms stopped and the ship continued peacefully across the waters to the promised land.

There were from sixty to eighty people in Lehi's colony when they

reached the promised land. They were strong and healthy. The Lord blessed the land as he had promised. The soil produced good crops. There were wild oxen, horses, cows and goats, and rich meadows. The forests produced many kinds of wood to use for building purposes. The hills contained much gold, silver, and copper from which they could make necessary articles.

Lehi Counsels His Sons to Harken to Nephi

Before many years had passed Lehi grew very old. He knew that he could not live much longer. One day he called his family together to give them some advice concerning their future and also to give each of his sons and their children a father's blessing. He told them what great things the Lord had done for them in bringing them out of the land of Jerusalem, in sparing their lives that they were not drowned in the sea, and in leading them to the promised land. He said he had seen in a vision that the city of Jerusalem had been destroyed because of the wickedness of the people.

Lehi exhorted his sons to keep the Lord's commandments, and admonished them to listen to the counsel of Nephi who had been an instrument in God's hands in bringing them to the land of promise. He told them that Nephi had spoken to them as he had been led by the Spirit of the Lord.

Lehi Gives a Blessing to His Children

After these prophecies and words of advice were given to all the people, Lehi called each of his sons to him and gave each a special blessing. He first blessed his eldest sons Laman, Lemuel, and Sam and also the sons of Ishmael and told them if they would hearken to Nephi he would leave with them his first blessing. If they would not

hearken, the first blessing would be taken from them and would be given to Nephi. Zoram was blessed for being a true friend to Nephi and for his faithfulness, and he was promised that his descendants would be prosperous in the promised land as long as they were faithful. Lehi told him, "the Lord hath consecrated this land for ... thy seed with the seed of my son."

In the blessing to his son Jacob, Lehi said God shall "consecrate thine affliction for thy gain" (II Nephi 2:2), referring to the things Jacob had had suffered in the wilderness in his childhood. He was told that he would dwell safely with his brother Nephi and his days would be spent in the service of God. Lehi also told Jacob that there needs to be opposition in all things (II Nephi 2:11) so that man may grow and develop by using his free agency.

Lehi then blessed Joseph, his voungest son. He first told Joseph that the promised land would be an inheritance for him and his children and his children's children forever if they would keep the Lord's commandments. He promised Joseph that his seed would not be utterly destroyed in the promised land. (II Nephi 3:3.) He then told Joseph that he and the entire family of Lehi were descendants of Joseph who was sold into Egypt. He said that Joseph of Egypt was a great prophet and that the Lord had promised that through him would come a choice seer or prophet in the latter days. (Read II Nephi 3:3-7.)

Lehi told his son Joseph that the seer who was to be raised up would have the same name he had—Joseph and the seer's father would also be called Joseph.

Lehi then turned to the children of

his eldest son Laman to give them a father's blessing. To the children of his second son, Lemuel, he gave the same blessing.

It was not long after this that Lehi, the great man and prophet, died and was buried in the promised land.

Application

The blessings Lehi gave to his sons are called patriarchial blessings. They were given as a guide and a promise for their future lives. Have you had a patriarchal blessing?

Literature

Translation

Lesson III-The Ancient Plates

Objective: To find out what the ancient plates were like and something about the problems of translating them.

Vsual Aid: Map of United States.

UST what did the golden book look like which Joseph Smith took out of that stone box in the hill Cumorah on the morning of September 22, 1827?

To answer this question, let us use our imagination a little.

Suppose, for one thing, that you take a piece of common tin, cut it into a sheet seven by eight inches, and colour it so as to make it look like gold. Suppose, further, that you take enough sheets like that to make a book about six inches in thickness, put on them, if you can, lines of beautiful engravings, and then bind them all together by three rings at the side. Suppose, now, that you somehow seal a part of this book, so that the leaves cannot be turned by anyone.

Having done all this, you will have as good a likeness as is possible of

the book that had lain hidden in Cumorah for fourteen hundred years.

We may be sure that, when Joseph received the golden book from its heavenly keeper, his heart beat faster than it had ever done before.

It was a priceless treasure. What would not the world have given for it! It was of gold, for one thing, and, for another, it was a message from an unknown people. What a trust to be given! It must have frightened the young man when he thought about the matter. He must not fail, come what might! Besides, had not the angel told him that, if he would do all in his power to carry on, God would do the rest?

The work expected of Joseph had not been kept a secret. Who could keep such a secret under the circumstances? It was known, therefore that he was to receive the plates from an angel, that they were of gold, and that they contained the history of the ancient Americans. All this was talked about in Manchester and Palmyra and other places near by.

"No sooner," said the Prophet, "was it known that I had them than the most strenuous exertions were used to get them from me." On the way home he was attacked by some men. He got away, however, with no more hurt than a dislocated thumb. The plates were safe. After that other attempts were made to find them in the house and in an old copper shop across the road.

Joseph decided that he must leave Manchester so as to obtain the necessary peace and quiet to translate the records. So he went to another State—Pennsylvania. On leaving Manchester he hid the golden book in a keg of beans. At length he arrived at Har-

mony, about one hundred and twentyfive miles away.

Meantime, he had married. His wife was Emma Hale, the daughter of Isaac Hale and her home, before her marriage, was in Harmony. This is why the Prophet went to that place. He had met her, two years before, when he went there to work and boarded at the home of her father. They were married January 18, 1827, It was now December. Meantime, too, Joseph had worked to help the family and to keep himself, for the Smiths were poor. There was a mortgage on the farm, and Alvin, the eldest son, on whom the family depended, had died when he was most needed.

Sometimes Joseph worked on the farm, clearing the land of trees and brush, planting, and reaping, and doing other things. Sometimes he did odd jobs for other farmers in the neighbourhood—hauling firewood to Palmyra and digging wells. He was labouring for a man named Josiah Stoal at the time he first met Emma, in Harmony.

But what with work, anxiety over the safety of the golden book, and the need of someone to write for him, he had been unable to do any translating to speak of. Indeed, up to the end of the year, he had only copied some of the characters on the record and turned them into English.

In April 1829, after he had been in possession of the plates for eighteen months, Oliver Cowdery came along. Oliver had taught school in Manchester. Having some of the Smith children in his school, he thus became acquainted with the parents and learned from them the story of the golden book. It was such a strange story that he prayed to know whether or not it was true. His prayer was

answered to his satisfaction. So, in the spring when his school was out, he went to Harmony to act as scribe for the Prophet.

In April 1829, the translation of the Book of Mormon as we now have it was begun. Part of the translation was done in Harmony, but part of it was done in Fayette, New York State. For Joseph and Oliver had found it necesary to move from the first place to the second.

Favette was the home of the Whitmer family. David, one of the sons, knew Oliver Cowdery very well. The two had met in Palmyra, a town not far away. When, therefore, Oliver decided to go to Harmony, it was agreed that the two should write to each other, and that is what they did. David became convinced that Joseph Smith was indeed a prophet. And so it was only natural that, when a change of residence became necessary, Joseph and Oliver should be invited to the Whitmer home. While the translation was poing on in Harmony, a Mr. Joseph Knight, who lived in Colesville, New York State, often took provisions to the two workers.

Thus God moved in a mysterious way his wonders to perform!

The work was finished during the early summer of 1829. As soon as the gold plates were translated, the Prophet began to look about for a puplisher. After some difficulty it was decided to have the work done in Palmyra, on the Grandin press. But first a copy of the writing was made by Oliver Cowdery. It was this copy that the printer had. For Joseph had learned to be careful. The book appeared in March 1830. It bore the title "The Book of Mormon," by which name it has always been known. The printing of

the new book was paid for by Martin Harris, who sold his farm to do so. He was paid back from the proceeds brought by the sale of the book. The price for each copy was \$2.50.

Questions for discussions

- Describe, as nearly as you can, the appearance of the gold plates.
- 2. What was Joseph Smith to do with the ancient record? What did Moroni tell him about the care of it? What steps did he take to preserve the book from the hands of others? Why did he leave Manchester? Where did he go? Why there?
- 3. Who was Oliver Cowdery? How did he become interested in Joseph's work? When was the translation begun? Where was it finished? How did Joseph and Oliver come to move to Fayette?
- 4. Where was the book published? Why was a copy of the manuscript made and by whom? When was the new book published? How was the printing paid for?
- Trace the hand of God in this work from the time Joseph received the plates till the appearance of the book.

Social Science

Parents' duty

Lesson III—Responsibility of Parents to Children for their spiritual development.

Objective: To show the responsibility of parents to train their children

E are always searching for the word of the Lord and God has made it very clear what the responsib-

ility of parents is to their children. (Read D. & C. 68:25-28.)

We see from this scripture that we must begin as soon as a child can understand, to teach him about the Church and the gospel so that by the time each child is eight years old he is prepared to understand faith, repentance, and why he is to be baptised. We are also instructed to teach our children to pray and to do right in all things.

Teach Children to Pray

It is important that little children as well as older ones should understand that we are all spiritual sons and daughters of our Heavenly Father, that he loves us and wants us to be happy. That is why he has given us such complete instructions about what we should do as well as what we should not do. The Gospel not only develops faith in our Heavenly Father but also in Jesus Christ our Saviour and in the Holy Ghost which is bestowed upon us after we are baptised. This Spirit tells us what is right and what is wrong. As soon as our children learn to say a few words we should have them kneel down at our knee, night and morning. to thank God for all their blessings. for life, health, parents, home, food, clothing, the Church, and the gospel, Teach Children Obedience

that we should love and obey our parents. If children are taught this they will understand more fully the responsibility they have to honour and obey their parents. This will develop love and respect of children for parents. They should be made to realise that

One of the commandments of God is

their parents. This will develop love and respect of children for parents. They should be made to realise that because parents have been made responsible for their children to the Lord and are older and have had many experiences, they are prepared to give direction to their children.

Teach Free Agency

Another one of the important teachings we must make clear to our children is that the Lord has given us our free agency which gives us the important responsibility to choose wisely -to choose the right. We must all develop self-discipline, which means to make ourselves do what is right. We must learn to work hard, to accept responsibility. When children are very young, parents should give them tasks to do and then be sure they follow instructions and never let them not do as they are told. Teach them to do their very best no matter what the task that is given them. They must learn to finish what they start.

Teach Love to one another

The gospel teaches that we should love one another. Children should be helpful and loving with parents. Brothers and sisters should be kind to each other. Christ commanded us that we should love one another, our neighbours and friends, as well as our family. We must be forgiving, If someone hurts our feelings we must forgive. Children learn best from example so it is most important that the parents show love, forgiveness, and kindness to everyone. Sometimes father and mother are cross with each other and this is very disturbing to children. It makes them unhappy and they have a feeling of fear and insecurity. If children feel secure in the love of their Heavenly Father, their parents and their brothers and sisters, it doesn't matter so much what kind of a house they live in, whether it is in the country or the town, or how much money they have. Love is the real source of their feelings of security. of satisfaction, and of peace of mind.

Teach Service in the Church

One of the important things we must teach our children is their responsibility to the Church of Jesus Christ of Latter-day Saints. The meetings of the Church are designed to help us to keep the commandments. In Church we are taught what God wants us to do. It is good for us to meet together with other Latter-day Saints because we gain strength from each other. We must see that our children have the advantage of the Primary between the ages of three and twelve. If it is impossible for them to go to a regular Primary at the chapel, then the missionaries will help you to teach your children in your home and maybe you can bring some neighbour children in, too. You will want to take the whole family to Sunday School and to Sacrament meeting where you will sing together and teach each other the gospel. One of the most important teachings of the gospel is that God wants up to keep improving ourselves day by day in the things we know and in the things we do. Our young people will also want to go to the Mutual Im-To Summarise

God has commanded parents to teach the gospel in all its phases to their children. We teach best by example. Love, forgiveness, self-control, work, attendance at meetings, doing church service for self-development and to help others, all these are spiritual expressions which help us to grow toward perfection.

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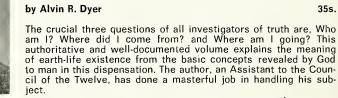
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The Prophet writes...

NEVER hear one of our brethren bear testimony to the divinity of this work, without feeling that the strength and growth of his character depends upon a consistent life with that testimony; and it makes character to live in harmony with man's ideals, or at least to strive to live in harmony with them.

I can illustrate what I mean by relating an incident concerning two boys at college. They had been taught that next to life itself, we should cherish chastity.

One of these boys noticed that there was a laxity among his classmates, and after a few months at college, he partook of a different spirit from the one he had in his home, and one night he said to his companion, who was older than he, "I am going out tonight with those fellows."

"Well, you'd better not," said his companion.

"Oh," he said, "I do not know! Those fellows have a good time, take their wine, have their cigarettes and their cigars, they enjoy themselves; and here we are restrained. They get their lessons; they are doing just as well in college as we are; and I am going out with them. I am not so sure that our ideals are necessary, anyway."

The older one walked up, put his hand on his companion's shoulder, and said, "Those boys may be getting along all right in school; they may do these things to which you refer with impunity; but you can't."

"Why?"

"Because you know better. And once you break through that ideal, your character is broken."

It was the best lesson he learned in college.

Resist the devil, and he will flee from you. Court him, and you will soon have shackles, not on your whists, but on your soul.

I shall never forget the picture of a mother's parting with her son. It was when we first entered the war. He was



one of the first to go. The mother, with her heart almost breaking, went with him to the recruiting office, and in the presence of a United States officer, when she was taking her last good-bye, said, "John, I want you to come back to me just as clean and sweet as you are now, or do not come back at all."

And the officer said, "Why, madam, you must not expect that of your boy."

"I do expect it of him," she returned," and every Mormon mother ex-

pects it of her boy. I do expect it of you, John, and I know you will." With that she gave him a caress and went back to her home, and he to fight for his country.

Don't you think that boy strove for righteousness, for the ideals of home, and the ideals of his character?

He knew what was right, and if he was going to be a man of strong character. he had to maintain those ideals.



FRONT COVER: The new Liverpool Chapel, the only meeting house of this design to be built in Great Britain.

Millennial STATE STAT

Sound investment

CONTENTS/July 1966

205 The Prophet writes

209 BSM's first Youth Conference

210 News from the Stakes and Missions

216 New Presidents

219 The Church and the Youth

225 Melchizedek Priesthood

226 Branch President's Page

228 Relief Society

230 Sunday School

232 The Wonderful World of MIA

234 The Primary Fage

236 New Books

IBC Letters

A SOCIETY'S most important investment in the future is its young people.

How spiritually strong and potentially capable are our youth today? How about the youth of the Church? Are they better or less qualified for leadership than the youth of the past? How effective has been the Church's youth programme in building stronger characters, more spirituality and a better foundation for purposeful living on the part of its youth?

Young people of today are the leaders or followers of tomorrow. No nation or group can be any stronger than the reservoir of its future leaders.

Complete answers to these questions would require exhaustive research. Yet, personal observation of our youth today, particularly in the Church's great missionary programme, points decidedly to the conclusion that our young people today are better prepared, more spiritually inclined, and possess greater leadership potential than any group of young people in the past. Through its inspired programmes for youth, the Church is leading its young people toward a better future. Missionaries who come into the field today are better prepared to teach the gospel than they were twenty, forty, sixty years ago, or at any time perhaps except during that golden period soon after the organisation of the Church. They possess more realistic testimonies of the gospel, have a better understanding of its principles and teach with more ability and effect. Much of this is due to the help that the Church's great youth programme has given them.

Yet, to paraphrase the late President Kennedy, these young future leaders must not ask what the Church can do for them; they must ask what they can do for the Church.

Activity and participation are the keys to growth and development. As Jesus taught, he who loses his life for others shall find it. And, as in the words of an inspired prophet, he who is "in the service of your fellow beings ye are only in the service of your God."

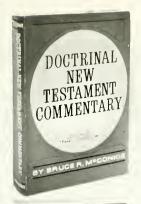
To serve unselfishly, one must lose oneself in the service of others. Young people who wholeheartedly and earnestly participate in the Church's youth programme prepare themselves for successful future leadership and for lives of useful and satisfying service.

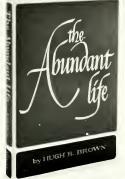
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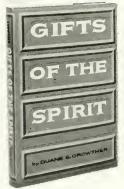




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Above: The youth of the British South Mission pictured at their Conference at the Pontins' camp at Selsey.

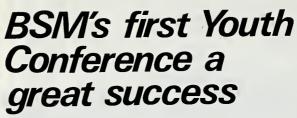
Right: Hustling and bustling young people of the British South Mission.

Right centre: Dancing, as always, was one of the happiest activities at the Conference.

Far right: President Don K. Archer, British South Mission President, bearing his testimony during one of the Conference sessions.







THE British South Mission held their first Youth Conference at the Pontins' camp at Selsey in Sussex, in May, and more than 300 young people attended. The Conference was a great success, with everyone promising to return next year and bring a friend.

President and Sister Don K. Archer, the Mission President and his wife, opened the Conference officially on the Friday afternoon, when each of the Mission Districts presented their standard to him. In the evening a talent show provided the major part of the entertainment, with general dancing rounding off an exciting first day.

Saturday was sports day, and although the weather during the week had been a display of thunderstorms, downpours and gale-force winds, Saturday dawned bright and clear. The day commenced with President and Sister Archer leading a grand parade around the arena, with standards held high.

Athletic events-filled the morning's programme, and in the afternoon five-a-side football matches were played, with Crawley District winning. In the tug-o-war, Reading District were the winners (probably due to the fact that President Archer was their anchorman).

The day ended with another game of football, this time the Mission Home versus the District Presidents—with Sister Archer acting as referee. Nobody knows who won, as most of the players were carried from the field on stretchers!

In the evening, girls in beautiful long dresses added a lovely formal touch to the Conference Green and Gold Ball. Sunday proved a very spiritual and very happy day. Testimonies were borne at the sunrise meeting — some in whispers, due to the excitement of the previous day's activities, but all very moving and heart-warming.

The theme of the Conference was "Standards of the Church," and five-minute talks were given by young members from each of the Districts on one of the Conference subjects of Dress, Speech, Reading, Social Behaviour and Personal Behaviour.

The Conference ended with the weather reverting to its original thunderstorms and gales. . . but nobody cared, the sunshine was in their hearts.





NEWS FROM THE STAKES & MISSIONS

THE recent visit to this country of President Hugh B. Brown, First Counsellor to the Prophet, has highlighted the vast building programme that has taken place in Great Britain over the past four to five years and is now rapidly drawing to a close with more than 70 new chapels completed.

During his tour of this country, President Brown dedicated two chapels —at Norwich (as reported in last month's "Millennial Star") and at Poole —and attended the official opening of the new District Centre in Bristol.

On our front cover this month, we have pictured the new Liverpool Chapel. It is one of the most attractive chapels to have been built in this country, and, in fact, is the only one of its distinctive design to have been built in Great Britain.

On this and the next three pages we illustrate some of the new chapels that have been completed during the past two or three months. Each one serves a growing Mormon population, and each has become the centre of wholesome activity in the town in which it has been built.

Ten days before his visit to Poole to dedicate the new chapel there, President Brown read in one of our widely-read Sunday newspapers an article about the Mormons and the missionary programme. In that article it quoted a Congregational minister as saying, "Young missionaries specially chosen for their sex appeal are being brought to Britain to woo teenage girls to their faith Parents are worried about their daughters, complain to me that sexual attraction is being exploited in the name of religion."

With such gross misrepresentation being expounded, President Ray H. Barton, the South-West British Mission President, made sure that President Brown's visit to Poole was fully covered by the Press and by television. ITV of Southampton were interested in a modern-day Apostle, and they filmed his talk, reviewed his activities at home and abroad, and praised the Church in a programme that had a viewing audience of well over 2½ million people.

The following day, BBCTV of Bristol followed this up with a factual account of the Church's athletic, social and missionary programme. They then In-

4 million viewers see President Brown



terviewed President Brown, while showing the beautiful simplicity of the new building. This was seen by another two million viewers.

The impact was widely felt.

Within days the "Poole and Dorset Herald" reported: "Sensational Sunday papers have hardly been fair to the Mormons. The gentle Americans have, in the past years, brought a new religion to this country which has given new lives, higher principles, and spiritual peace to many for whom other forms of religion have no appeal. There is no mystery about, the Mormon faith. It's a 'with-it' version of what could be compared with a combination of our non-conformist churches."

President Brown also met with the missionaries of the South-West British Mission at two meetings, talking to them about his own early days in the mission fields of Great Britain and later drawing on his vast knowledge of the gospel to explain to the missionaries their relationship to God.

SENTIMENTAL JOURNEY

The day after President Brown arrived in this country, he made a "sentimental jouney" to the spot where his former Mission Home used to stand on the corner of Nightingale Lane in Balham, London.

On that plot of land today stands a huge new London Stake meeting house. The chapel alone is large enough to contain the whole of old Ravenslea within it, without even having to encroach upon the floor space of cultural hall and classrooms.

Left: President Hugh B. Brown with President Ray H. Barton, of the South-West British Mission, and his family, going to the dedication of the Poole Chapel.

Top right: A full chapel, and more, at the opening evening service in the new "Ravenslea" — South London Ward Chapel.

Centre right: The new South London Ward Chapel, which has been built on the site of the old Church headquarters of "Ravenslea".

Bottom right: President Brown pictured with his family standing outside the entrance to old "Ravenslea" at the time when he was the British Mission President.







This is the new Ravenslea.

Old Ravenslea was once the frontier of the Church of Jesus Christ in Great Britain. It was bought by the Church in 1933 and became the centre of the British Mission (which in those days covered the whole of the British Isles). It was dedicated in 1937, when Great Britain celebrated the Centennial Year of the Gospel in this country. President Heber J. Grant and his counsellor, President J. Reuben Clark, attended the dedication service.

In 1939, President Brown, who was then presiding over the British Mission, moved the headquarters of the Church from 5 Gordon Square, London, to Ravenslea, and there he lived until he was recalled to Utah in 1940. He returned in 1944 to complete his tour of duty as Mission President and took up residence again in Ravenslea.

We wondered . . . what were his thoughts as he stood in the beautiful new building that now stands where the old Victorian-style mansion used to be.

We asked him "Oh, I must come back and dedicate the new Ravenslea."



Beverley MIA house teams

THE Beverley Branch MIA have organised themselves into three "houses," with teams from each house competing in various sporting activities. The "houses" are called Moroni, Nephi and Alma, and the bandlos worn

at MIA each bear the "house" name. There is a chart in the Beverley Chapel on which is recorded the results of each game. The young people are very enthusiastic about the idea, and it has added spice to their competitions.

Another novel idea to come out of Beverley Branch is for Relief Societies. In Beverley each sister is placed on a rota system, and each week one sister bakes cakes and pies, etc., and these are sold in the Branch to raise Branch funds. This relieves the burden on some of the sisters who have large families to cater for.

A "best-dressed egg" competition was one of the attractions at a district Gold and Green Ball which was held in the Beverley Chapel. (Brother and Sister Dunning won first prize, with a bride and groom). The music for the evening was provided by Eric Wright and His Music.

The Clydebank Branch of the Glasgow Stake held their Sunday School children's outing at Kilsyth. Most of the afternoon was spent in games and races in the Colzium Estate Park, which is just outside the town, and all of the races were keenly contested and thohoughly enjoyed by the children. The day was made complete for the children when Sister Goldie arrived, having



driven all the way up from London straight to the park just to be with the children.

Relief Society Music Festival

PRESIDENT and Sister Joy F. Dunyon were the guests of honour at a Music Festival presented by the Relief Society Singing Mothers of the Midlands North District in the Newcastle Chapel.

This was an ambitious programme which proved highly successful. Items ranged from solo performances to choral arrangements by a 50-strong choir, from traditional melodies to Schubert. Duets, quartets and larger groups provided a pleasing contrast. Nor was the music just confined to voices—recitals on the organ and zither added to the variety.

Guest artistes were the Missionaires. The programme was devised by Sister Olive M. Evans under the direction of Sister Margaret Styne, District Relief Society President.

The London Stake Glemm Council have been very active again—keeping the youth of the stake entertained. They recently held a musical fireside in the Hyde Park Chapel, which was well attended, and then on Whit Monday they hired a coach and went down to Clacton to spend the day sun-bathing and swimming.

Top left: The Cavehill Branch Chapel in Northern Ireland.

Bottom left: The new Chapel at Londonderry.

Top right: Airdrie's new meeting house.

Centre and bottom right: Exterior and interior views of the new chapel at Stenhouse in the Scottish Mission.













Scottish MIA leaders meet in Edinburgh

BROTHER and Sister Tom Hezeltine, Sister Bernice West and Brother Farrer supervised a wonderful week-end in Edinburgh for 80 branch MIA leaders from all over Scotland and Northern England. The former Edinburgh branch building was converted into a hostel for two and a half days. Meals were

prepared and served by the Edinburgh Branch Relief Society, under the direction of Sister Jean Flinn, the President.

The new Edinburgh Chapel was used for class instruction. Folk-dancing, folk-singing and all types of indoor games were taught, and outside on the parking lot basketball and football instruction was given.

There were separate meetings for the girls and boys, where dating and the moral challenges of the world were discussed. Following an inspiring testimony meeting, the MIA leaders and their instructors joined with hundreds of local saints, missionaries, investigators to listen to talks from the General Conference in Salt Lake City.

The final item on the programme was an inspiring fireside held in the new Edinburgh Chapel.

This three-day course was a preview of similar instruction and development, which will be provided at the weeklong summer courses at Inverciyde and Lilleshall Hall.

Sisters Conference

ADY missionaries of the Scottish Mission took part in a "Sisters' Conference" in the Mission Home recently, with President and Sister David B. Haight presiding. Some of the sisters travelled from northern towns— as much as four hours away from Edinburgh—in order to be at the conference.

The purpose of the conference was to inspire the sisters to "let their lights so shine that others may see their good works and glorify their Father which is in heaven." Between sessions, the sisters enjoyed a chicken luncheon.

Each guest was presented with a silver Scottish charm of either a thistle or of bagpipes. Sister Ruby Haight, wife of the Mission President, was presented with a farewell pin of Scottish Celtic jewellery. President and Sister Haight have now been released from their mission call.







Thistle theme

DURNLEY Branch Relief Society held their annual dinner recently in the chapel at Liverpool Road. The theme for this year was Scotland, and giant thistles decorated the backcloth, while the sisters each wore white satin blouses and skirts with tartan sashes.

To the Relief Society president, Sister Jeanie Pickup, the theme was a happy choice she is a native of Glasgow, but to her husband, Branch President Albert Pickup, the evening was quite an adventure. With seven yards of tartan material, Sister Pickup made him a very attractive kilt for the occasion, with all the trimmings of lace, etc.

The sisters sang eight well-known

Above: Four pictures taken at the recent Scottish MIA leaders convention.

Left: Children of the Clydebank Branch enoying the games and races at their Sunday School outing to Kilsyth.

Right: A group of members and friends of the Church at the Gloucester Branch "Investigators' Dinner".

Scottish songs, and President Pickup sang two solos and a duet with Sister Evelyn Hathaway. A missionary quartet labouring in the Preston District provided additional music and humour. Eighty-two guests sat down to a chicken dinner.

On the Saturday following, the Preston District Elders Quorum held a dinner and dance at Haslingdon, where 70 guests—mostly elders and high priests and their wives—enjoyed a first-class dinner and an evening's entertainment.

Sister Nellie Hardiman, aged 70, of the Southport Branch has recently flown off to Canada to visit her son, whom she hasn't seen for 15 years, and to meet her daughter-in-law for the very first time.

Ladies night

TO BE a holder of the Priesthood is to be in the service of ones fellowmen—and women . . . and the Priesthood of the Ipswich Branch exemplified this aspect recently when they held a "Ladies Night" In the Ipswich Branch Chapel.

The sisters sat down to a three-course meal prepared and cooked by Jack Jacobs and John Wiles, and served up by members of the Aaronic Priesthood After the meal the sisters were entertained with a display of magic by Unami and his assistant, Susan Dawdry, followed by the Aaronic boys in a number of skits, and completed by Derek Dawdry who filled the stage with his office routine called "All in a day's work."

The toast to the ladies was offered by Jeff Packe, and the response was made by Peggy Jacobs.

The Gloucester Branch recently held an "Investigators Dinner," when the proselyting missionaries and the members brought their contacts and nonmember friends for a tour of the new Cheltenham Chapel and a dinner-dance. More than 100 people attended.





President and Sister Leroy J. Buckmiller.



Sister of the Ipswich Branch sitting down to a dinner cooked and served by the Branch Priesthood.

President and Sister Egbert J. Brown.
President and Sister George I. Cannon.



NEW PRESIDENTS

A NEW London Temple president and matron, and new presidents for the Scottish and Central British Missions were announced this month by the First Presidency of the Church.

President G. Eugene England, who has presided over the London Temple since 1964, is to be succeeded by Dr. LeRoy J. Buckmiller, of Holladay, Utah, a retired dentist. Mrs. Buckmiller will be the Temple Matron.

Dr. Buckmiller was associate professor of dental subjects at the University of Illinois School of Dentistry after receiving his degree there in 1923. While at the school he met Jessie Howard. They were married in the Salt Lake Temple in 1924 and returned to Chicago where he continued his teaching.

Three years later they returned to Salt Lake City, where he opened his office and practiced until 1931 when they moved to North Hollywood, California. There he opened office and became the dentist of many film stars. The Buckmillers returned to Salt Lake in 1941 and moved to Holladay, where he established his practice. He retired in March on his 65th birthday.

Through all the years, Dr. and Mrs. Buckmiller have served the Church in various capacities, principally directing their efforts towards the youth. For the past two years they have been or-

dained temple workers. While in California, Dr. Buckmiller served as first counsellor in Pasadena and later the San Fernando Stake presidencies, bishop of the North Hollywood Ward and stake YMMIA superintendent. When he returned to Salt Lake City he was appointed to the YMMIA General Board, and was also a counsellor in the Ensign Ward bishopric.

Mrs. Buckmiller is a Golden Gleaner. She has taught principally the Laurels and Gleaners through the years and has served on the stake boards of the YWMIA and Primary. She was also president of a Relief Society.

They have seven children and 22 grandchildren.

NEW "MAYOR"

President David B. Haight, a former mayor of Palo Alto before he was called on his mission, will be succeeded as President of the Scottish Mission by Elder Egbert J. Brown, Mayor of Mesa. Arizona.

Mayor Brown's term of office actually ended on the 1st of June. He had been Mayor of Mesa since 1958. He is a member of the Arizona Atomic Energy Commission, and president of the Arizona League of Cities and Towns. He is a partner in the company of Brown and Hoeye Cheverolet.

Elder Brown has presided over the East Mesa Stake since 1959, previously

serving as bishop in two wards, counsellor in the stake presidency and Sunday School and YMMIA superintendent. He attended the Arizona State University and completed special training in accountancy. He married Elva Matthews, and they have four sons.

In the Central British Mission, President Joy F. Dunyon will be succeeded by Elder George I. Cannon as Mission President.

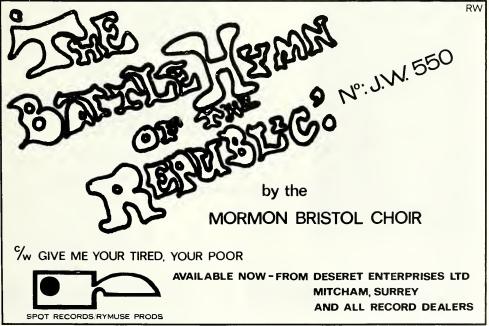
Elder Cannon is a musician, and he has contributed his musical talents to the Church through 12 years of membership on the YMMIA General Board, and as ward and stake music director. Since 1963 he has been bishop of Parleys Sixth Ward.

He is an assistant vice-president of the Beneficial Life Insurance Co., and a veteran of the Second World War, serving in the US Air Force and acting as LDS servicemen's group leader in Foggia, Italy.

He married Isabel Hales, and they have five sons and two daughters.

Mrs. Cannon was valedictorian (senior graduate) of the 1944 class at BYU. Her graduate studies were at the Universities of Chicago and Utah.





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So many kinds of voices in the world by Elder Marion D. Hanks

The Church and Youth

RECENTLY at a church area conference the choir selected to sing rose to perform that glorious hymn, "Let the Mountains Shout for Joy." Most of you will know that in that hymn there is a section where individual voices form a quartet in a beautiful refrain. The people who were singing the four parts to the quartet in this instance didn't leave their sections but sang from their same position. Because three of the singers were far from the chair where I sat, I heard them indistinctly. To the congregation in front of them I am sure this was a very well-balanced and delightful presentation, but from where I sat near the alto soloist, it wasn't quite so well balanced, although it was very beautiful and very pleasant.

The young lady who sang the alto part was in her teens. Her voice was strong, her knowledge of the music very good, and apparently her capacity for courage was high, because she sang through her part without a qualm, knowing that many of us near her were listening primarily to her.

That incident set me to thinking about my own and other people's children, because it illustrated a very significant, simple principle. We hear most clearly those voices that are nearest to us, and we are inclined to be responsive to those voices.

Do you remember what Paul wrote to the Corinthians after his allussion to the uncertain trumpet? These words: "There are . . . so many kinds of voices in the world, . . ." (lbid., 14:10)

What are the voices to which our young people are listening? What do they hear in their homes, in the streets of their towns and communities? What do they hear over television and radio? What is communicated to them in books and magazines and photographs? What do they hear when they mingle with groups of their associates?

Well, for some the answer will be very good because there are many wonderful parents whose hearts are truly moved toward a love for their young people. There are good teachers and fine, interested human beings all over the face of the earth who honestly try to be helpful to youth and to speak truly and honorably. But for many young people the answers won't be so affirmative. What voices are they hearing? Very frequently, commercial voices. They may be honest voices from honest commerce seeking the trade of youth. They may be voices of conspiring and deceitful men who seek profit at the expense of the future well-being of youth.

There are pagan voices, iconoclastic voices attacking old traditions and fundamentals, arrogantly assuring that the old ideals, the old standards, the old viewpoints of nobility and honest effort, all of these are outmoded, no longer applicable, and may be abandoned with old faith, old ways, old accepted patterns of moral behaviour.

Entertaining voices come from illuminated screens, often in company with actions which are designed to emphasise

that part of our nature that needs no emphasis. False voices issue from parked cars or darkened rooms, sometimes tainted with alcohol or inflamed with drugs, treacherously asking, always asking, for self-gratification. "Don't you love me?" they say. "You know I love you." Love they call it, but love it is not, and love they do not. True love "seeketh not her own." But these voices constantly sing their song of counterfeit love, always seeking satisfaction of their own lusts, never really giving or intending to give, or perhaps knowing how to give, not knowing how to truly love.

Misguided voices urging rebellion for rebellion's sake. Beguiling voices inviting young eyes to filth or foulness,

young ears to that which young ears should not hear.

Foolish voices which suggest that since most people seem to be doing it, it therefore becomes all right to do.

Cynical voices that propound moral relativism, saying that there are no virtues or principles that you can really count on anymore, none that are always applicable everywhere. You make your own rules in this time and generation.

Sophisticated voices that skirt the edge of truth, telling youth, "It's your !ife, you live it. Never mind what parents, honest teachers, earnest adults, persons who care, have to say about it or how they feel about it. You decide; it's your life."

Peer voices, voices that are inexperienced, something imitating what someone called the "imitation men" they have seen on the street corners.

Aladdin voices singing the same old strain, "New lamps for old."

Loud voices, persistent voices, persuasive, confusing,

In the midst of all this, where can young people turn to hear a voice that will move them in the direction of their dreams, their noblest and highest and most honourable dreams?

Do you remember the words of the Lord through Isaiah: "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left"? (Isa. 30:21)

Where can young people hear this voice?

Last September, with some other choice associates, I had the blessing of mingling for three days with almost three thousand wonderful young Britons, members of this Church who had gathered together for a three-day festival. I wish all of you might have listened with us as these young people, who had found at least a part of an answer to that great question about where you go to hear the voice, themselves reiterated and expressed personal convictions about the message the voice had delivered to them.

A beautiful young woman, through her tears, thanking God that she now could pray, now could feel warm and good about him because she had learned that there is available in this world reaffirmation and a new witness that God lives and that Jesus is the Christ and that the will of God is being communicated to man

The voice of a wonderful twenty-year-old girl who had travelled hundreds of miles training youth and their leaders in preparation for a dancing exhibition and then stood there that night conducting in her modest, gentle, beautiful way, as scores of choice young people went through the tradi-

tional dances of their nations in a dignified, pleasant, and very joyful way. They danced the modern dances, too, and they were dignified, and the feeling was strong and good.

The voice of a young Scotsman who walked more than a hundred miles with two choice associates to get to that conference and who stood to testify of his joy in the companionship along the way, in the spiritual thoughts they had exchanged before their morning prayer together, in the company he had found at the conference. And then he bore his testimony about his own immediate future missionary opportunities. I sat thinking as he spoke of another voice that had sounded, a time before but in very close proximity, the voice of a boy with, I am sure, less than favourable background and maybe less than favourable memories, who stood before a small congregation and in tears said something that constitutes as great a sermon as I have heard about an important subject. He said, "The way to be happy is to obey the commandments of God and not try to fix up some of our own."

The Church of Jesus Christ of Latter-day Saints recognises the difficulties that arise in the lives of young people as they listen, often in confusion, to the strident chorus of voices of those who seek their attention. The Church seeks to provide for its youth the direction and leadership and inspiration that will help them to travel ways of integrity and honour and decency and responsibility.

If there were time to testify what we have heard these young voices repeat and reflect in their spirit and their witness, it would be a very impressive manifestation that there is a place to hear the right voice.

We met in England with a professional journalist who had lived in many parts of the land. He seemed unresponsive emotionally, as he watched, and I thought maybe he wasn't responding to these choice young people. And then he sought me out to say, "Mr. Hanks, it has been nice to hear you and the others, out the thing I really enjoyed after being in the Brighton riots and living in Asia and South America and elsewhere is to watch these young people. They are different from any other group I ever saw."

The Church offers to its youth answers to some of their serious, sacred, spiritual questions. It offers them a guide of conduct that will help them to live with meaningfulness and joy in this world, and it offers them this sacred personal commitment we call testimony that allows them to say. "I know God lives."



Each of vou may become the cornerstone of a home by President Hugh B. Brown

How beautiful is youth! how bright it gleams With its illusions, aspirations, dreams! Book of Beginnings, Story without End, Each maid a herione, and each man a friend! Aladdin's Lamp, and Fortunatus' Purse That holds the treasures of the universe! All possibilities are in its hands, No danger daunts it, and foe withstands; In its sublime audacity of faith, 'Be thou removed!' it to the mountain saith, And with ambitious feet, secure and proud, Ascends the ladder leaning on the cloud!

Longfellew (p. 704)

But we warn you in the poet's words:

Let him not boast who puts his armour on

As he who puts it off, the battle done.

Study yourselves; and most of all note well

Wherein kind Nature meant you to excel. — (p. 705)

The unwritten only still belongs to thee:

Take heed, and ponder well what that shall be. — (p. 706)

GREET you with two well-known forms of salutation "Ouo Vadis" and "Morituri Salutamis." The first phrase is in the form of a question with which the early Christians were familiar. It means. "Whither goest thou?" and this would seem to be an appropriate question to ask of anyone who is starting on a journey "Morituri Salutamis' was the gladiators' salute to Caesar. Its only relevance here is as a message from age to youth.

You may ask who wants to know where we are going? We answer first of all that you ought to know or should soon decide not only what the aim of your life shall be but how you can best achieve it.

Also there are those who love you, who have invested in you and are counting on you. They want to know where you are going and are anxious to help you.

I would be true for there are those who trust me:

I would be pure, for there are those who care;

I would be strong, for there is much to suffer:

I would be brave, for there is much to dare;

I would be friend to all - the foe, the friendless:

I would be giving and forget the gift.

I would be humble, for I know my weakness;

I would look up and laugh and love and lift. - Unknown

And then, future passengers who will join your tour, they will be concerned, for when they made their reservations for the trip they were assured that you who are to become their pilots or captains are properly trained and conditioned for the flight.

Your co-pilots, too, must know your flight plan and be willing to co-operate, as it is to be a joint adventure. Some of you have already chosen your co-pilots, but others are



still negotiating. Some may change their minds during the testing periods, and others might wish they had.

One young bride on her wedding day gave the bridegroom a book entitled, "The Marks of a Perfect Gentleman." And one year later, on their anniversary, she gave him another book which was entitled, "Wild Animals I Have Known." For most of you, the trip will be made in double harness. You will learn to share the roadway and travel together in harmony, to control your appetites, your desires, and your tongues — learn how to give and take, and co-operate, in this the greatest of life's adventures.

The story is told that a couple, allegedly living in Idaho, had a violent quarrel one morning, but they had to go to town to market the farm produce. While traveling down the road with a fine team of horses, the wife sald to her husband, "Why can't we travel together in unison like these horses?" And the man replied, "We could if there was only one tongue between us."

Each of us sees only what one's background has qualified him to see. Each is himself the lens through which he looks — a lens which is being constantly adjusted during the passage of the years.

You will find that time and experience can mitigate, or remove, some of the mists through which we habitually try to see. We, like Paul of old, discover that we have been seeing through a glass darkly, and that much of what we see is distortion, if not complete illusion.

You and I are looking at life together, you from one side and I from the other, you with keen anticipation and sublime confidence, and I with a bit of nostalgia and disillusionment, but for each of us it is LIFE, challenging and competitive — sometimes appealing, and at other times it is a bit frightening. It, like the highway, leads up the hill and down, around the curves and into an unknown country. If we are to have a safe journey, we must be prepared. Certain time-tested values must be known, and the road signs heeded.

You have noticed as you have driven on the highway that reflective signs give warning of dangers ahead, of sharp curves and steep hills, and perchance some detours, but you have noticed, too, that if your own car lights are not shining on the sign there is no reflection, and it is therefore unheeded. Each man was given a light at birth, the light of intelligence, and this will shine upon life's pathway and, if its warnings are heeded, will insure against a tragic accident.

My young friends, each one of you may become the cornerstone in the God-ordained institution of the home, and for that responsibility you are now preparing. The pillars of the home are devotion, loyalty, sacrifice, integrity, fidelity, honesty, and again unsullied virtue.

Self-respect and mutual respect are, next to fidelity and love, the most important stones in the foundation of a happy home. Self-respect is the cement of character.

Each person should revere and honour the sanctity of life and live on the high plateau where self-respect is paramount. This he will do, if he remembers that this life proceeds from God, that God is his Father. He will then strive to be loyal to the royal that is in him.

The man whose heart is pure, Is invincible. Integrity Is his

armour, and virtue is his shield. He will be impervious to slander, envy, hatred, or malice, Quoting Emerson.

"Nothing is at last sacred but the integrity of your own mind.

Absolve you to yourself, and you shall have the suffrage of this world."

The righteous man is a courageous man, because he has nothing to hide. Purity is the richest diadem in all the world. No treasure in this world is as valuable as the consciousness of an unsullied mind and uncontaminated heart. In order to retain it, one must avoid not only improper conduct but also impure thoughts.

Young ladies, being ladies you will constantly wear the hallmark of modesty. No decent man admires an immodest woman.

When virile, ambitious young men—and we meet many of them—wear the badge of purity with the grace and comeliness of a virgin, we behold man's innate godlike status.

Great cities of ancient times were brought to rubble heaps and their civilizations destroyed because of the over-emphasis on and the consequent perversion of the sex instinct. Today, commercialised vice and sexual promiscuity are striking atomic blows at the rock foundation of our homes and our society.

Young people contemplating marriage, and young married couples, too, must know that improper sex conduct is not a private affair; many innocent people should make sure that the children who come into their home have proper emotional patterns, habits, and training to guide them.

Sin is stealthy—it usually sneaks up on its prey. Young people should know that, generally speaking, people do not lose their virtue by one impulsive act. Putting it in my own words, men do not go to hell in a single jump.

Heaven is not gained by a single bound,

But we build the ladders by which we climb

From the lowly earth to the vaulted skies

And mount to its summit round by round.

They, who are guilty of immodesty, necking, petting, or other secret and unwholesome practices, are on the very brink of sorrow and disgrace. Neither person is at his best when he is petting. Petting is prompted by lust, but lust is not abated by petting—rather it is whetted and intensified.

Decent men looking for wives and choosing mothers for their children do not want girls who make a public display of their bodies, permit undue intimacies, or tell or listen to unclean stories. They want wives who will become exemplars to their own daughters. Modesty indicates moral integrity, which is respected by decent people everywhere.

There are various types and degrees of infidelity, lewdness, various ways in which men and women tempt themselves or permit themselves to be tempted to commit sin. Lucifer uses all of them. even the secret thoughts of the mind and unclean conversation, as weapons in his arsenal.

Dr. Henry A. Bowman, a renowned U.S. expert on courtship and marriage, says:

"When all is said and done, there is nothing gained from pre-marital adventure except immediate pleasure and that at tremendous risk and exorbitant cost. No really intelligent person will burn a cathedral to fry an egg, even to satisfy a ravenous appetite."

There is no greater tragedy than the perversion and degradation of love. God is love: God is eternal, so love is intended to be eternal, and you may make it so by honoring it. Wickedness never was happiness.

The sex instinct is not something which we need to fear or be ashamed of. It is God-given and has a high and holy purpose. Through the union of the sexes, God provided for the continuity of the race.

The transmutation of sex energy calls for the exercise of willpower, but the reward is worth it.

Chastity throughout life requires self-control, reverence for personality, respect for the rights of others, and for the laws of God. God's law of chastity is as binding on men as on women. Each has the same need and responsibility to be pure in heart.

We must unlearn the materialism of the flesh and the sluggishness of the spirit. The greatest lethargy is the lethargy of the spirit. The meaning of life is the development of the personal soul, a task unfinished in any one lifetime. It is God's plan for us that we learn and forever continue to learn.

This outlook fills one's life with zest, makes one resilient and unconquerable, makes one a source of strength to other men. Jesus said, "I am come that they might have life and that they might have it more abundantly." (John 10:10)

And now, what is the abundant life, and why should we seek it? It is not a state of being which may be achieved at any given time, nor can it be bought and paid for at one time and price. It is not reserved for the few but is available to all who qualify to enjoy it.

The abundant life is eternally becoming. It is not fixed and static, but of necessity is ever-changing. What might be abundant life to the child would, if unchanged, become progressively less abundant as he matures. It is a state of being, where constant adjustments are necessary; where one is ever preparing for the changing conditions of to-morrow.

The abundant life is the joyous life. One must be healthy to be happy. The Lord's law of health promises physical fitness and radiant life. It is the teachable life, the life of awareness and of appreciation; therefore, education helps to determine its quality. One prepares for more abundant living by gaining knowledge and intelligence, which is the glory of God and of men.

A candidate for this life must be spiritually responsive and in tune. He requires diligence, faith, virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity—if this life is to be abundant rather than barren.

It is a discerning life where price is not confused with value; where tomorrow's happiness will not be marred by today's folly; where one does not mortgage the future in an attempt to enjoy immediate unearned pleasures.

One may find it necessary to resist some desires today in order that tomorrow's joy might be full. Living the abundant life today involves preparation for its enjoyment to morrow.

The past, as well as the future, determines the measure and the quality of life today, and each holds something to

make it more abundant. No measure of time may be isolated with the view to treating it as independent of what was and is, and is to be, for the abundant life is eternal life and eternity is now.

Honour the Priesthood Maintain the standards

by Elder A. Theodore Tuttle

WOULD like to relate several experiences that have made deep impression on my life.

One of them occurred nearly thirty-five years ago down in Mantl in a testimony meeting when I was twelve years of age. Several of us boys were to be ordained deacons In the Aaronic Priesthood. We were called to the front of the chapel where we stood as our names were presented. Then, after the sustaining vote, we were asked to sit on the stand. During the testimony meeting which followed, I remember that my grandpa Beal bore his testimony. As was his usual custom, he came up to the front of the congregation and spoke. I remember only one part of his testimony, but it made an indelible impression on my memory. As he turned to us young boys he pointed his finger at us and

Abstainers of life get more out of life when they choose the Rechabite Friendly Society

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said: "Young men, I want you to reniember—and never to forget—that when you are ordained to the Aaronic Priesthood as deacons, you will hold more power in your little finger than the king of England, because those who ordain you will have the authority direct from God."

I did not realise at the time the magnitude of what he said, but through the years I have reflected on it many times. I have come to realise that by virtue of the priesthood which we hold, we do have more power to save ourselves and ultimately others than any earthly ruler, for power to move oneself or others toward exaltation comes only from God—from whence this priesthood comes. Our obligation as young people is to honour the priesthood and maintain the high standards of the Church.

Our friends can help us do that, and we can help our friends. One of my friends told me his experience. He said: "When I was growing up in our town my friend and I used to hear lots of the boys swearing and taking the name of the Lord in vain. This offended us. Our parents had taught us not to swear. We knew that we should not take the name of the Lord in vain. One day as we were talking about this, my friend and I promised each other—we made a covenant—that we would never take the name of the Lord in vain. During the intervening years, each of us kept the vow which we had made.

"A few years later," he said, "I moved away from our home town to a farm in another valley. It was there that I met head on with trouble. We were hauling hay one hot summer day and had taken a break for lunch. After we unhitched the horses, my father sent me down to the well with a gallon jug to bring back some cool water. I mounted one of our work horses and loped down to the well. After filling the jug I put my finger through the handle, threw the jug over the back of the horse, and tried to jump up on its back. But before I could get completely on the horse, he wheeled around and started off on a trot back to the hayrack, jogging me on his back. There I was, half on and half off, bouncing along on the boney withers of that horse. My finger was so twisted it was about to break with the weight of that jug of water. I tried to jerk on the reins to stop the horse with the other hand, but he would not stop."

Then my friend continued, "With everything going all wrong I got so angry that I swore at the horse and took the name of the Lord in vain. At the very moment I did this, I realised what I had done. A great wave of guilt swept over me because I had broken my covenant with my friend. But worse, I knew that I had offended the Lord, and I had failed to be true to the standard I knew. As I finally managed to fall off the horse, I kneeled immediately—right there in the stubble of the field—and asked the Lord to forgive me. I vowed again, this time with repentant fervor, that I would never again break the pledge which my friend and I had made about swearing."

And he said, "I never have."

As young people, we ofttimes think it's hard to live the standards of the Church because they are so high. It is true that no church on earth has higher standards than the Church of Jesus Christ of Latter-day Saints—you'd expect that to be so, wouldn't you? Would the true Church of Christ have lower standards than a man-made church? Because

our standards are so high—so different from the standards of the world—we tend to feel that it is difficult, if not impossible, to live them. But it is not nearly so hard to live the standards as not to live them.

This was impressed upon me some years ago as I interviewed a young girl of seventeen or eighteen years of age. She said: "I have broken all of the Ten Commandments. except the sixth one, and lots of other laws besides." During the course of the interview, which, incidentally, was conducted behind bars, she confessed ashamedly some of the sins which she had committed. Near the close of the interview she pulled up the sleeve of her sweater and pointed to the telltale puncture wounds left by a hypodermic needle, "Those aren't mosquito bites," she said pathetically, I asked her if she had found happiness in the type of life she had lived. As she shook her head negatively, tears began to fill her eyes. She buried her head in her arms and sobs literally racked her body. As I watched her suffer, helpless at the moment to bring much comfort, I thought of the statement of Alma, made in the Book of Mormon: "Behold, I say unto you, wickedness never was happiness." (Alma 41:10.)

I have thought since of the statement Cecil B. DeMille made at the beginning of the film The Ten Commandments. Most of you have seen it. You will recall how, at the beginning of the motion picture, he walked through those large curtains and came onto the stage to give a short introduction to the film. As I remember he said something like this: "The history of mankind teaches us that we cannot break God's laws, rather we break ourselves against them."

I thought of this girl behind bars—she had not broken God's laws at all, but rather had broken herself against them, and so it is with anyone who tries to violate the laws which God has given to us for our own happiness. They are for our good, and when we violate them, we suffer spiritually, physically, and emotionally. Remember, oh youth, it's not nearly so hard to live the commandments as not to live them.

The burden of keeping the commandments of the Lord is light compared to the burden of sin which we carry when we violate the commandments of God. The Saviour said,

"Come unto me, all ye that labour and are heavy laden, and I will give you rest

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. "For my yoke is easy, and my burden is light."

(Matt. 11:28-30)

May you, the youth of this Church, remember, as my grandpa Beal impressed upon us deacons that day, that there is more authority in the priesthood of God than in the hand of any monarch that ever lived. While you'll find it the greatest challenge in life to be true to the high standards which you know—as did my friend who repented of swearing at his horse—you'll find it easier, I promise you, to keep the commandments of God than not to keep them. You needn't carry the heavy burden of sin if you will carry his burden, for the Lord has said, "Come unto me, . . . and ye shall find rest unto your souls. For my yoke is easy, and my burden light." (Idem)

MELCHIZEDEK PRIESTHOOD by Max A. Bryan

Brethren must prove their worth

THE organisation of the Church begins with the Priesthood which is available to every righteous man in the Church. Men must prove themselves worthy however to receive and advance in the Priesthood. Worthiness to receive the Priesthood was defined by Jethro, the father of Moses, when he said: "Moreover, thou shall provide out of all the people able men, such as fear God, men of truth, hating covetousness." (Exodus 18:21)

Apostle Paul said: "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure . . . Some men's sins are open beforehand, going before to judgement: and some men they follow after. Likewise also the good works of some are manifest beforehand: and they that are otherwise cannot be hid." (1 Tim 5:21-24-25) Indicating that some candidates for ordination have characters which makes them unfit for ordination, in others it comes out later. The same may be said of worthy candidates; some are plainly fit at first sight, others will be found fit on looking below the surface.

Candidates for the Priesthood in this day are selected under the spirit of revelation, interviewed to help determine their worthiness, presented at a General Priesthood meeting, or a General Session of a Quarterly Conference for approval, the Priesthood conferred and then ordained by authorised holders of the Priesthood under the direction of the Presiding Officers, by the laying on of hands. The following promise is given to those who receive the Melchizedek Priesthood:

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken, and magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and Kinkdom, and the elect of God.

"And also all they who receive this Priesthood receive me, saith the Lord; for he that receiveth my servants receiveth me: and he that receiveth me receiveth my Father and he that receiveth my Father receiveth my Father's kingdom; threfore all that my Father hath shall be given unto him. And this is according to the oath and covenant which belongeth to the Priesthood. Therefore, all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved. But whose breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D. C. 84:33-41)

Brethren recommended for ordination to officers in the Melchizedek Priesthood should:

- Have sincere faith in the restored gospel of Jesus Christ, and in the mission of the Prophet Joseph Smith, and sustain the President of the Church as the living prophet of God, and other general and local authorities in their respective callings.
- Have no affiliation, in sympathy or otherwise, with any apostate groups or individuals who are running counter to the accepted rules and doctrines of the Church.
- Desire to use their talents, means, and abilities in building up the kingdom of God and spreading the gospel in the earth.
- Be morally clean, honest and otherwise fit to receive priesthood ordinations.

- 5. Observe the Word of Wisdom.
- 6. Be willing to strive earnestly to do their duty in the Church, to live in accordance with its rules and doctrines, to pay a full tithing, attend sacrament, priesthood, and other meetings, and to be active is prieshood sacrament, priesthood afiairs. (Melchizedek Priesthood Handbook—page 8)

Brethren must prove themselves worthy before they are ordained. The following suggestions are given to assist in this preparation:

- Learn to truly understand and practice the great principle of love of God and fellow men. Study and apply the principles as taught by Apostle Paul in 1 Cor. 13, in your home and in your daily contacts with your fellow men. Also John 13:34 and John 14:15-21.
- Learn to understand the Gospel and apply these principles in your various principles, ordinances, and organisation of the Church. Read the instruction of Apostle John in John 17:3, also those given by our Latter-day Prophets and leaders.
- Learn the true meaning of faith and that faith without works is dead. Read Apostle James's instruction on faith and works. James 2:14-20 and verse 26. Also from Apostle Paul in Eph. 2:8-10.
- 4. Learn the importance of a sound healthy body and purity of life. Read the D. & C. 89 and learn to obey the daily laws of good health. Understand that proper moral conduct is the very foundation of society. Read 1 Cor. 3:16-17 and Psalms 24:1-5. "But ye clean that bear the vessels of the Lord." [Isa. 52:11]
- 5. Learn the importance of paying a full tithing and experience the joy, happiness, and peace of mind that comes as a result of keeping this commandment. Read Mal. 3:8-10 also D. & C. 119:3-4.
- 6. Learn the importance of temple marriage. That baptism is the gateway into the kingdom of our Father in Heaven and that celestial marriage and being sealed together as a family is the gateway to eternal life. Read 1 Cor. 11:11-12 also D. & C. 132:15-20.

SO YOU'RE THE NEW BRANCH PRESIDENT

Your Clerk is a genius-or should be!

by the South London Ward Bishopric

ONSIDER a business organisation, employing some 200 workers, controlling the activities of possibly an additional 2 to 300 men, women and children. At the head of that organisation would be a Managing Director and a Board of Directors. In addition there would be a Company Secretary—with his own staff of secretaries, an Accountant—with an office of girls working full time on adding machines, etc., and there would be an Office Manager—who would be in charge of all the office staff and responsible for the smooth running of the offices.

Consider the Church of Jesus Christ of Latter-day Saints. In a fully-organised Ward or Branch, there are approximately 175 offices to be filled, with the responsibility of controlling the activities of 2 to 300 men, women and children.

You, Bishop, Branch President, are the Managing Director of that Ward or Branch. Your Branch of Directors consists of your two Counsellors and the heads of each auxiliary—your Relief Society President, the Sunday School Superintendent, Primary President, Young Men's MIA Superintendent, Young Women's MIA President, your High Priests' Group Leader, your Elders' Group Leader. These brethren and sisters constitute your Branch or Ward Council, your Board of Directors.

BUT YOUR COMPANY SECRETARY, YOUR ACCOUNTANT, YOUR OFFICE MANAGER IS NOT THREE MEN, BUT ONE GENIUS OF A MAN CALLED THE BYANCH CLERK.

If your Branch is to run smoothly, the Clerk's office should function with all the efficiency of a good business office.

When you consider the calling of a

Ward or Branch Clerk in this light, then you will understand what sort of man your Clerk should be and what your relationship with him should be like.

This man is the king-pin of your whole organisation, for the Managing Director of a large company cannot be expected to have at his finger-tips every aspect of his company's business... no, he relies on his Company Secretary to keep in touch with each department and to keep him informed through reports and minutes of meetings.

So it is with the Branch President and the Clerk. In his capacity as a "company secretary" he should have regular meetings with the secretaries of each of the Branch auxiliaries (at least monthly) to keep them informed on the current state of the Branch membership (this is vital if these secretaries are to present accurate averages and percentages on their own month-end reports) and to collect from them their reports, which he will need to complete his own Branch Statistics Report.

In his capacity as a "company secretary" he will attend the meetings of the Branch Presidency. At these meetings he will learn of the plans and decisions made by the Presidency, and of Priesthood ordinations and setting apart of new officers and he will be able to correlate all this information and bring it together in his own month end reports, and the quarterly historical report—for he is also the Branch Historian, among other things!

It should be stressed here that because of his attendance at all Branch Presidency meetings, the Branch Clerk is in possession of many secret, personal thoughts about other members of the Branch. At most Presidency meetings, the President and his Counsellors will discuss private matters concerning members of their Branch THE BRANCH CLERK MUST NEVER, EVER LET SLIP TO ANY OTHER BRANCH MEMBER THE PERSONAL OPINIONS EXPRESSED AT THESE

On this score also, the Clerk should remember that he is only a recorder of minutes. He has no voice in the Presidency, and should not express an opinion on any subject discussed, unless asked.

PRIVATE MEETINGS.

(A Branch Clerk's nightmare is an impulsive Branch President, who makes snap decisions and appoints or sets apart people at odd times and in odd places, and doesn't tell the Clerk until much later, when he has forgotten the exact date).

As the "company secretary" the Clerk is also responsible for keeping the minutes of all Priesthood, Sacrament and Branch Teachers' report meetings (and in the case of a Ward Clerk, he has to keep full and accurate minutes of the vital monthly Priesthood executive and Ward Council meetings).

And not only is he responsible for all these minutes, but he is also in charge of seeing that the "minutes" of each member in the Branch are kept accurately up to date on their Branch Membership Record Card.

In any other organisation of comparative size in the business world, there would be somewhere along the main corridor of offices a room for the Company Accountant. This man would more than likely be a qualified Chartered Accountant, and he would have a staff of accountancy-trained men and women.

In your Branch, however, your Branch Clerk doubles as the Branch Accountant, as well. He wont be a fully-trained accountant, he may never before have had any major dealings with the controlling of money but this man is a genius, or should be, and within weeks of being called he will - or should be accurately accounting for every penny gained and every penny spent.

Your Clerk handles all the tithes and offerins. With you-and the Lord -he is the only other person in the Branch who knows which members pay a tithe and which do not.

FOR THIS REASON ALONE HE MUST BE A MAN OF THE VERY HIGHEST INTEGRITY. THE MEMBERS MUST KNOW THAT AT NO TIME WILL THEIR FINANCIAL STATUS WITH CHURCH BE DIVULGED TO ANYONE OTHER THAN THE BRANCH PRESI-DENT, NOT EVEN THE COUNSELLORS IN THE PRESIDENCY HAVE THE RIGHT TO KNOW WHAT THE BRANCH CLERK KNOWS ABOUT THE TITHES AND OFFERINGS OF YOUR BRANCH MEM-BERS. THIS IS A SACRED TRUST HELD ONLY BY YOU AND

CLERK.

This Branch Clerk/Accountant is responsible for keeping an accurate Branch Record of Funds, making out monthly tithing reports, Branch budget and maintenance account reports, building account reports, missionary account reports. Branch cash fast offering reports, etc.

No praise is too great for the man who fulfils all these functions smoothly and efficiently, quetly and unobtrusively. As we have said, many times . . . this man is a genius.

But it doesn't end here, for this Branch Clerk/Accountant is also the Office Manager.

Listed as first in his duties in the Branch President's Handbook is the Branch Clerk's duty to "supervise . . . the secretarial work of all the auxiliary organisations and Aaronic Priesthood Quorums in the Branch."

The relationship between the Branch Clerk and the auxiliary secretaries should be similar to that between the Branch President and his two counsellors. Secretaries are important people in any Branch; their responsibility is great, for from the records

they keep each member of your Branch will be judged at the Final Judgement. The accuracy of those reports is the responsibility of your Branch Clerk, He is the head of that secretarial team. He should train new secretaries: and the ideal situation is to have auxiliary secretaries who, through their association with the Branch Clerk, are ready and capable of working in his office if necessary. When a new Branch Clerk or Assistant Branch Clerk is needed. he should be able to be recruited from the ranks of auxiliary secretaries.

If this atmosphere exists in your Ward or Branch, then we can guarantee that you as the Bishop or Branch President will have more time, more hair. less anxiety, and will enjoy the blessings of administrative perfection.

Just one closing thought. In the Handbook, there is listed 14 "duties" of the Branch Clerk. In addition to all that we have mentioned in this article. No. 14 reads:

And "perform such other duties as the Branch Presidency may require" of him

Genius! There's no doubt about it, the man's a genius!

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SOMEONE has wisely said

"That which I hear I may soon forget.
That which I both hear and see I may remember.

That which I hear, see and do, I will never forget."

This truism lies at the heart of every teaching activity.

Fundamentally, our Relief Society is a teaching organisation. As with all other Church activities, the basic objective of Relief Society work is to change lives for the better. The ultimate purposes of every lesson we teach-theology, visiting teaching, work meeting, literature and social science. are to help the sisters of the Church to develop their talents, lay the foundation for more purposeful and happy lives, increase their testimonies of the gospel and prepare them for exaltation and eternal life. These objectives can only be achieved, in the way our Father in Heaven expects us to achieve them, if we make our teaching as effective as possible.

Making Our Teaching Effective

As emphasised above teaching is effective only to the extent it changes lives and changes them for the better. In order to accomplish this, those we teach must be brought actively and purposefully into the learning process. This can only be done if our teaching involves our sisters in the lessons. If these lessons are to change lives they must be taught as to involve the sister not only in hearing the lessons but also in visualising them. In so far as it is possible, teaching should motivate actual participation and application of the truths taught. Visual aids are probably the best teaching tools to accomplish these objectives.

What Are Visual Aids

A visual aid is any device or means using vision as a chief medium to aid instruction. It is any object or material used by the teacher to help the student not only just to hear the lesson, but also to see its possible application and to visualise her own participation in it. Just as a surgeon needs his scalpel, the artist his paint brush, the carpenter his hammer and saw, so the successful teacher needs and should use visual aids. Visual aids, if properly selected and rightly used, are neces-

RELIEF SOCIETY by Christine H.Robinson



sary tools in successful teaching. How Visual Aids Can Help Your Teaching

Visual aids, when properly used, have many advantages—

- They make learning more permanent. When we appeal to the eye as well as to the ear we increase our rememberance of the material by an estimated 50 to 60 per cent.
- They speed up learning. They save words and they save time. Studies have proven that a visual aid can cut training time as much as 50 per cent.
- They make learning more enjoyable. If we enjoy a lesson we are more likely to remember it and to want to make its truths a part of our lives.
- 4. They serve as a substitute for real experiences and help class members to recall experiences. In order for us really to learn we must build upon our own experiences or upon the performances of another person. Well-chosen visual aids can help us recall our own experiences. They help us to think ourselves into the lesson being taught.
- 5. They focus attention and stimulate interest. Although we do not have discipline problems with mature Relief Suciety sisters, still al! of us have home situations, outside interests and much may occupy and distract our attention. Appro-

- priate visual aids can capture attention, stimulate interest and help to keep thoughts centred on the lesson being presented.
- They add emphasis. Visual aids emphasise those ideas in the lesson which should be remembered and applied to our sister's lives.
- They compliment, enrich and clarify. Visual aids can make a lesson live and bring realism into the classroom. Often a simple map or pictures will clarify a lesson and simplify the truth being taught.

Jesus Used Visuals

As in all aspects of gospel teaching. Jesus, the master teacher, set the pattern for us to follow. He knew the value of appealing to the eye as well as to the ear and the importance of motivating action. In teaching the principle of faith he said: "Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." (Matt. 6:28-28) At another time the Saviour said, ". . . bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him. Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him." (Mark 12:15-17)

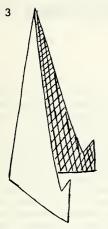
The saviour had the remarkable ability and insight into human nature to select common and familiar things to dramatise his lessons. By tying his teachings into things with which his hearers were familiar, he made his lessons clear, understandable and imprinted them indelibly on his listener's minds.

Visual Aids in Relief Society Teaching

The visual aids most often used advantageously in presenting Relief Society lessons are—chalk boards, charts, pictures, maps and graphs.

Chalk boards or charts are particularly important tools in presenting Theology Lessons and Visiting Teaching Messages. These aids are the simplest and most versatile to use. The chalk board or chart might be used to feature the objective of the lesson and to call it emphatically to the attention

of the class. The key points of the lesson might then be listed and the truths which need to be emphasised underlined, or written with coloured chalk. Names of individuals being studied might be listed.



The flip chart, here illustrated, consists of several large sturdy pieces of paper fastened together with small metal rings or pieces of yarn or ribbon. Such a chart is an invaluable aid in keeping before the class the key points of the lesson. Having important thoughts before the class aids in class participation and helps the sisters remember the lesson. The flip chart also can be used effectively as a review or summary.

Pictures in certain editions of the "Book of Mormon" can be used effectively with the "Book of Mormon" lessons being featured this sumer.

Well-chosen pictures also can be used successfully to help visualise the work meeting, literature, and social science lessons. Such pictures may be found in church periodicals.

Maps and graphs can do much to clarify lessons where geography, dates and other important facts which need to be emphasised.

By using such visual aids the truth presented in these lessons can be committed more permanently to memory and can help class members relive pleasant and inspirational experiences. How to Display Visual Aids

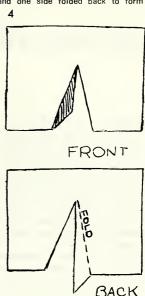
Someone has said, "A good display device of visual aids should be like

good English: it should be the means by which we convey ideas to others without itself becoming conspicuous." This emphasises that we should avoid elaborate means of display which become the centre of attraction and interfere with rather than promote the ideas we are stressing. We should use display objects that are easily assembled, easy to carry, and that are inexpensive. Our display aids should stand firm and adequately support the visuals we are showing. If our charts. maps, or pictures are continually falling or even looking as if they are in danger of falling they will prove serious competition for the attention of the class

Pictured here are three display aids. These cost very little in time or money to make. This simple easel (3) can be made large or small according to the size of the table on which it is to stand. This type of easel is made by folding a stiff piece of cardboard down the centre. One side is cut on a long slant so as to make a right triangle. A small notch may be cut in the long slanting side to provide a place on which to rest the picture or other, material to be displayed. When this easel is opened wide it provides a firm support for many kinds of visuals.



A wire coat hanger (1) can be bent to stand firm as a support for visual aids. This type of support is particularly satisfactory if two or more pictures or visuals are to be used at one time. The simplest aid and one of the most practical is made from a large piece of cardboard cut through the centre and one side folded back to form a



stand. (4) This stand can be made large or small. It can be left plain or covered with wincyette.

Summary

As emphasised, well-chosen visual aids add sparkle to lessons and make them live in the minds of class members. They promote class participation and encourage application of lesson objectives to the lives of those being taught.

Visual aids are powerful teaching tools. They help to convey lessons and make them more understandable. They make learning more permanent consequently they should be accurate in the ideas they convey. They should forward the objective of the lesson and not be so dramatic in themselves as to detract from the truths being taught.

Visual aids are very easy to use. Every good teacher should employ them.

Let us always remember—"That which I hear I may soon forget. That which I both hear and see I may remember, that which I hear, see, and do, I will never forget".

'My soul delighteth in the song of the h

MUSIC is an important and fundamental part of the Sunday School service. Good music helps to establish an atmosphere of reverence, influences the attitude of all in attendance and sets the tone for the entire Sunday School programme. This is why it is so essential that the hymns to be sung and the music to be played in the Sunday School service should be selected and conducted with the greatest of care.

The Lord has told us that we should praise him "with singing, with music and with a prayer of praise and thanksgiving." He also declared that his, "soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Congregational Songs

Congregational singing is a unifying source of strength in the Church. It brings joy and comfort to the hearts of those who participate and helps to spread a spirit of love and understanding. From its very beginning, the Church has emphasised the blessings of a congregational singing. In a commandment given through the Prophet Joseph Smith, in July 1830, a selection of sacred hymns was composed and the first hymnal was published sometime thereafter. In England, the first hymnal was compiled by Brigham Young, Parley P. Pratt and John Taylor and published, without music, in 1840. Subsequent editions of the book have been printed up to the present.

The Church, also, has continuously been blessed with inspired musicians who have composed beautiful hymns. "Many of their songs were sung in times of joy and sorrow, cheering the Saints in their pioneer journeys, and

strengthening them in their trials and tribulations. They became characteristic of missionaries of the Church who travel far and wide, were a source of faith and consolation, encouragement and strength. Today as they are sung they add ferver to our meetings and provide inspiration for all who sing them or hear them sung."

Sunday School Hymn Practice

The Sunday School, as the teaching organisation of the Church, also is responsible for helping all members to learn hymns and to sing them more beautifully and effectively. This is why the Sunday School features a short song practice in the worship service. This song practice, when properly employed, can be a source of musical strength to all of the members of the Church and can help them to have a better understanding of the purposes and messages contained in Church hymns.

In our practice hymns, we should, of course, follow the instructions given to us by the General Board and contained in the "Instructor," The "Instructor" also presents a brief description of the practice hymn along with some background on the author and composer. A short summary of this explanation and background prior to the presentation of the hymn for practice will help members obtain a better appreciation of the hymn which they will be singing. This introduction should be brief and to the point. For example, the practice hymn for July is. "Jesus of Nazareth, Saviour and King." The author and composer is Hugh W. Dougall, A brief statement of Brother Dougall's background together with a few facts from the article in the "Instructor" should be helpful to all in attendance. Nevertheless, it is wise for

the chorister to talk only briefly. In no way should the chorister draw attention to himself and attention away from the hymn itself.

The message of the hymn is actually more important than the music. Of course, we want our Sunday School people and all members of the Church to sing harmoniously and beautifully. However, if a hymn is to be a prayer to our Father in Heaven, we must fully understand the message and make sure that the singing of the hymn features the message. Consequently, it may be wise for the choristers to give a brief description of the message and put emphasis on those aspects of it which should be specially noted.

Any discussion about the music itself should avoid technical musical terms. Most of the audience will not understand these terms. Moreover, such a description may detract from an understanding of the message being presented.

Selecting Hymns

The LDS hymn book presents hymns in four general classifications. These are for congregation, choir, men's voices and women's voices. The index is also divided into two sections. The first is the index of the first line which is also always the title of the hymn. Consequently, hymns can be found easily by remembering the first line. The second index, the topical index, is by subject matter. For example, all of the sacrament hymns are listed under the word, "sacrament". In selecting hymns, it is most important that they be selected for the purpose involved. Always, let us make sure that we sing sacrament hymns prior to the blessing and distribution of the sacrament. Also, in selecting hymns it is wise for general congregational singing to select those with which a majority of the congregation will be familiar. This, of course, does not apply to the practice hymn in Sunday School. It is during this practice that we learn new hymns and become familiar with them. Nevertheless, in the regular congregational singing it is important for the chorister to avoid experimentation. People enjoy singing those hymns with which they are generally familiar.

The Sunday School chorister is an important member of the Sunday School organisation, Choristers should be selected with care and should assume their positions only after careful instruction and if possible, specific training. Most of the stakes and missions have inaugurated choral training programmes. The Sunday School superintendent will find it advantageous to select his chorister in advance and provide the opportunity for the chorister to have some training before assuming the responsibility of the job. If this is impossible, surely someone in the ward or branch who has had a musical background or training might take a sufficient amount of time with the new chorister to make sure that he or she has a general understanding of what the chorister is expected to do.

The Church has prepared some excellent instructions on how to lead singing. Inquiry from the superintendent or the branch president or ward bishop should produce this material and make it available to the chorister. In the small hymn book prepared for missionaries, this material is included as a part of the preface material. It demonstrates various types of musical beats and outlines instructions to the chorister.

HOW TO LEAD THE SINGING

The conducting of singing has be-

come an art in which many problems are involved; problems which may be solved by a study of those things which a conductor does in leading people in an expression of their emotions through the medium of their music.

The question is asked, "What does the conductor do?" And the answer is:

- The chorister starts us singing by the use of a preliminary movement which is part of what is called the "beat pattern."
- He holds the congregation and the accompanist together through the media of the "beat pattern."
- He sets and maintains a tempo—the speed with which the hymn should be sung.
- He indicates the interpretation in accordance with the suggestions of the composer.
- He enthuses others to want to sing.
- He tells us when the singing is to stop.

(From the preface of the LDS Hymn Book prepared for missionaries)

The chorister actually leads the music. The chorister rather than the organist determines when the congregation is to begin to sing and when it is to stop. To achieve full coordination with the organist, it is an excellent plan for the two to practice together before the hymns are sung by the congregation.

Music, being as important as it is, the organist should be selected with extreme care. If the organist hits wrong notes or is careless in the way the hymn is played, the congregation may find it almost impossible to sing harmonously and unified. It is entirely possible that in some of our smaller branches qualified musicians may not be available to serve as planists or organists. If such is the case, tapes are available through the stakes and the missions which can be played for hymn accompaniment. These tapes are prepared so that with a bit of practice, a chorister can synchronize his leading with the music and thus provide good accompaniment.

If an organist is available who has inadequate training and skill to play all hymns well, this organist might still be used provided he or she practices specific hymns well in advance of the services. With a bit of practice even an amateur musician can learn certain hymns and be qualified to play them accurately.

Sacrament Gem Music

Organ or piano music to accompany the sacrament gems, both in senior and junior Sunday Schools, is printed in the "Instructor" This music should be played as instructed. It is designed to set the proper reverential attitude for the administration of the sacrament.

To summarise. Music is an essential and fundamental part of the Sunday School service. The Sunday School actually trains the congregation to sing hymns with harmony and effect.

Sunday School music can do much to set a proper atmosphere for the cultural service and for the class work which follows. Special attention must be placed upon the selection of hymns and the selection and training of chori sters and organists. Certainly, good music does "praise the Lord" and "the song of the righteous is a prayer unto the Lord."

LDS YOUTH TO BE TAUGHT THE PROPER WAY TO DANCE. LDS TO HAVE THE LARGEST CORPS OF DANCE TEACHERS IN THE WORLD. VANGUARDS AND BEEHIVES NOW HAVE A RHYTHM LESSON. M-MEN & GLEANERS TO SWING. YOUNG MARRIEDS TO BOSSA NOVA. READ ALL ABOUT IT!

EOPLE need a variety of interest. Something they can enjoy on their own. . . . things to do with family, friends, Church, and community.

Dancing is the time that can tie man and wife closer together-the time to develop the gifts our maker placed within us. Some people have never learned how to enjoy themselves. They think that dancing is rather unimportant, if not actually silly. Perhaps they think dancing is a waste of time, energy and money, and positively sinful. "It may be all right, "they say, "for children or old people to dance and have fun, but I have important work to do that takes all my time and energy." Such people may know how to earn a living, but they may not know how to live the life they earn. Work is important! Work is vital to everyone. But work should never be regarded as the only important or interesting thing in life. People need a combination of work and play if their lives are to be full, free, healthy, and happy. Mormonism has its roots in hard work, but it flowers when dance time comes around.

Dancing is an activity as ancient as man himself. From the dawn of history to the modern day, the dance has been used as a medium of expression. Social dancing combines two great drives of youth-rhythm and social attractions. The force of these two powerful drives is often overlooked by adults. Young people dance for the romance and the adventure of seeing new faces and making new friends. In many churches the dance is considered evil. Dancing has a place in the programme of the Church of Jesus Christ of Latter-day Saints because we believe it to be a normal expression of a fundamental instinct. It offers great possibilities of a wholesome social contact, and of the development of gracious manners and poise. All who are interested in dancing should be



Come dancing

THE WONDERFUL WORLD OF MIA by President and Sister Ray H Barton

aware of these possibilities and their attainment.

It is the opportunity and responsibility of the MIA to offer our young people the finest dancing parties to be found anywhere. These dances, of course, should be conducted according to church standards. Let us make our dances at Mutual so attractive that all f the young people will want to participate in this fine experience.

SOCIAL MATERIAL

The MIA dance handbook is our most valuable and necessary source of information. It is divided into six separate sections; each dealing with a certain phase of the MIA dance programme. KNOW AND USE YOUR HAND-BOOK. The sections are as follows:

- CALENDAR—general instructions, dance a dance.
- MIA DANCE PROGRAMME—objectives, organisation, policies, age group participation and special dance helps.
- GLOSSARY contains general dance terms, positions, abbreviations, basic dance techniques pertaining to ball room folk, rounds, mixers, and square dances.
- BALL ROOM DANCING—contains basic ball room fundamentals, steps origin, rhythm and practice routines.
- FOLK, ROUND, MIXER AND SOUARE DANCES — International folk dances including popular folk dances of many countries are here included.
- EXHIBITION AND FESTIVAL DAN-CES—contains special information regarding exhibition routines not included in previous sections for floor shows and festival work.
- SATURDAY NIGHT DANCE AND DANCE PARTIES—contains specific help and instruction on how to conduct successful Saturday night dance parties.

What is the official position of the church with regard to the dance? Let us hear from President David O. McKay in an official statement:

"Our people deserve—yes, merit, this opportunity to mingle in dance under the most favourable conditions and under the influence of righteousness. Here our young men and women may find their mates for life in the

attitude and environment which characterises our church dances. They should exchange dancing partners often so that they get the most value from this splendid opportunity of learning and understanding the testimonies of all their friends and associates.

"By holding our standards high in personal conduct, dress, dance positions, social graces, and performance of fundamental dance techniques, we learn to respect and appreciate each other while enjoying this outstanding social activity."

As a challenge to the officers to maintain proper dress standards, may we quote the following by President Mark E. Petersen from his book, "Our Moral Challenge."

"Girls, when you expose your bodies whether on the dance floor, or elsewhere, you do yourself a great injustice, and you likewise do your boyfriends an injury.

"It would be very illuminating if you girls could sit behind the curtain sometimes when church cfficials have private interviews with boys, and when these boys really express themselves, man to man, about how they feel concerning modesty in dress. Some of them have said that their moral downfall began with a girl's immodest dress. They were tempted, on the dance floor, just by what they could see, by what was not properly covered, their imaginations led them on."

RULES TO CONDUCT SUCCESSFUL DANCES IN MIA:

- 1. Have a dance director.
- Have a short floor show and intermission, this can provide wonderful training and experience for our young people. Be sure that it is dignified and has high standards of excellence and taste.
- Maintain standards in dress, dance positions, etc.
- Open and close all dances, dance practices and dance training with prayer.
- 5. Maintain a clean hall before, during and after.
- See that the ballroom is properly lighted. Careful planning ahead of time can avoid embarassment. Indirect lighting is satisfactory when properly controlled.
- 7. There must be no drinking, smok-

- ing or swearing on the grounds of church property or in the building. No-one should behave in a boisterous manner. Remember that you are in the church of your Father in Heaven.
- Indicate to orchestra the type of music that you would expect played in order that dignity may be maintained
- 9. When using recorders or records, select the records before-hand in order that they will meet the standards. Generally, it is better to have orchestra music without vocals. Dance records must be selected with tactful supervision, keeping in mind that the real problem associated with their use is the selection of the proper tempo, rhythm, lyrics. Certain beats and wild rhythms invite problems.
- MIA executives or dance directors should be in charge of all dances acting under the direction of the branch or district officers.

HINTS FOR SELECTING DANCE RECORDS

- 1. A good steady, rhythm beat.
- 2. Pleasing full orchestration.
- Use care in selecting records with vocals. Many times, they are the cause of immodest self expression and are not conductive to good dancing.

HINTS FOR THE CLOSE OF THE DANCE:

- It is customary to have the last dance with one's partner.
- Before leaving, the guests should seek the host for a goodbye and an expression of appreciation.
- Church dances should always close with prayer following the last dance.
- When we ask the blessing and protection of our Heavenly Father in returning to our homes, we are responsible to take all precautions.
- 5. Young men and women who want to have a good reputation should get home at reasonable hours. The adults who are responsible for you have a right to know when you will be back.
- Set a proper example at all times in personal conduct and adherence to church standards.

Two new manuals ready for launching

THE PRIMARY PAGE by Leone W. Doxey

No ur supersonic world of today we constantly hear of news in the skies. There is news in the skies for Primary children, news with greater meaning than all the space ships and satellites that men launch in the skies. Two new lesson books are ready for launching in the Primary programme, books that teach the gospel of Jesus Christ, the true way of life "the power of God unto salvation to every one that believeth."

One book is for five-year-old children, the Star lesson book; and the other is for seven-year-old children, the Right Way Pilot lesson book. These books are to be put in the Primary programme in September 1966.

The overall purpose of the Star lesson book is to help the children to know that our Heavenly Father is immortal and that He is exalted above every being. Emphasis is given to the love our Heavenly Father has had for His children, and that we should cultivate love for Him, for our family, friends and people around us. The book is divided into four units:

- 1. We Have a Heavenly Father
- 2. Our Heavenly Father Loves Us
- 3. We Love Our Heavenly Father
- 4. We Show Our Love For Others

Each lesson in the Star book develops one gospel truth, and all the songs, stories and activities help develop that truth. There are teaching aids to clarify and add interest to the lessons, a teacher's kit with 44 figures

in colour, and a picture set with 34 beautiful coloured pictures.

The Star lesson book is written to satisfy the basic needs of children. A child hungers for the satisfaction that someone is interested in him and cares about what he does. He needs to feel loved and wanted. In the greeting at the beginning of each lesson, suggestions are given so teachers can help children to know of their love for them. Instructions are given for the teacher to show her love at other times and in other ways besides in the greeting.

In order to feel good about other people, to love and respect them, a child needs to feel good about himself. He needs to feel secure. Stories give the child a general feeling that his position in the world is secure and that he is needed in Primary. A child is taught that he once lived with our Heavenly Father and that he is an important part of our Heavenly Father's plan. The songs help the child to feel secure, songs such as "I Am a Child of God" and "My Heavenly Father Loves Me."

of a child, the feeling that he is growing and developing. Every child needs to feel that there is something he can do well. The Star lesson book provides help in meeting this need with lessons on the level of his understanding and with suggestions for his participation in class. When a child takes part, he feels that he is growing and achieving. He participates through prayer, singing, rest exercises, dramatisation and

Achievement is another basic need

games, through discussion, asking and answering questions.

After a child is shown that he is loved, is made to feel secure and knows that he is achieving, he still needs recognition. He hungers for praise. Commenting on a child's achievement, no matter how simple, helps him to feel important and able to meet situations life brings. Praise gives a child greater incentive to do hetter

Every child can be sincerely praised for something he does. Suggestions are given for the teacher to praise each child for his efforts, to compliment him on the way he says the prayer, on the way he sings, or his behaviour. When he has earned the praise and receives it, he will treasure the knowledge that his teacher likes and approves of him.

As the teacher reads the suggestions and does her best to satisfy the emotional hungers of each child, she will help each one to grow in spirituality. The child will like his teacher, Primary, and he will be in an ideal frame of mind to learn. The teacher then can teach the gospel of Jesus Christ more effectively.

The Right Way Pilot lesson book replaces the Co-Pilot lesson. In Primaries where there are mixed-age groups the lesson books are rotated, so names should not be used which infer a difference in rank. When children are called Top-Pilots the first year they think they have had a demotion when they are called Co-Pilots the second year. CTR Pilots, Top-Pilots and Right

Way Pilots can all be rotated without the children feeling that one name outranks the other.

The purpose of the Right Way Pilot lesson book is to prepare children for baptism and membership in the Church of Jesus Christ of Latter-day Saints by teaching them the first principles and ordinances of the gospel.

An instrument panel is an interesting teaching aid. It has dials and compartments. There is a compass at the top of the panel called the Gospel of Jesus Christ. Throughout the lessons the children will have opportunities to turn the Right Way compass to a particular principle and ordinance of the gospel that is being discussed.

Children learn that faith without works is dead. They will be taught that if they have faith they will do what our Heavenly Father and Jesus want them to do; that they must do something to show faith. They should pay their tithing, keep the Word of Wisdom, keep the Sabbath Day holy, be honest, truthful, and follow the teachings of Jesus.

For example, as they turn the compass to Repentance, they will learn that they should feel sorry for wrongs and errors, ask forgiveness, and try not to make the same mistake again. As they turn the compass to Baptism, they will learn that it is an ordinance necessary for entrance into our Heavenly Father's kingdom, that their sins are forgiven, and that at the time of baptism they should make a promise and covenant to follow Jesus, to always remember Him and keep His commandments. They will learn that they can renew these covenants as they partake of the sacrament in sacrament meeting. This will make the sacrament more meaningful in their lives.

The compass shows that the fourth principle and ordinance of the gospel is the gift of the Holy Ghost. The children are taught that the Holy Ghost is a Personage of Spirit, and He has the power to guide and direct them. Children need to be taught how the Holy Ghost will guide them. Usually His guidance and influence is in a quiet natural way in our thoughts and feelings, as we read in the Doctrine and Covenants 8:2 "... I will tell you in

your mind and in your heart, by the Holy Ghost. . ."

Children learn through the things they see and hear and do. Words and word strips are an important part of Right Way Pilot lessons. Children this age are learning to read so this is a thrilling new skill for them.

In the teacher's kit there are many items to arouse the interest of the children, such as maps, a picture story with words, and work sheets on which children fill in missing words.

There are riddles and puzzles to emphasise the purpose of the lesson. Question and answer games are used as reviews. The words "missionary" and "investigator" are printed on the board. The children are the missionaries and the teacher is the investigator. If the children answer the investigator's question properly they put a mark under "missionary", but if they are not able to answer correctly, the "investigator" receives the mark.

Children need to know that there are limits to what they are allowed to do in class. When children help to formulate their own class rules they are more enthusiastic about them and more eager to obey them. Because the children are pilots, the class rules are to be made in pilot language. For instance, the children are helped to choose a rule to sit quietly. The first thing a pilot does when he climbs into the cockpit is to sit down and fasten his seat belt. A pilot always puts on earphones to tune in and listen to the control tower. A pilot signals to the control tower for permission for take off. Planes fly in formation, close together, so a pilot has to have complete control of himself and his plane so he will not touch or disturb the other planes. The code rules for class rules might be:

 Fasten Seat Belts...
 Sit quietly

 Tune In
 Listen

 Signal
 Raise your hand

 Control
 Control yourself

 —do not disturb others

Each lesson has one or two stories that enhance the purpose of the lesson. There are Bible and Book of Mormon stories, child experience stories and problem solving stories. In the Right Way picture set are 23 beautiful

coloured pictures. There are 5 flannel board cut outs, some in colour and some in silhouettes, in the teacher's kit. There is a pad of activity sheets for each child, called his Right Way Flight Plan.

In the foreword of the book is a message of inspiration, words of President Hugh B. Brown, "Each man is the pilot of his own life, charged with the responsibility of the flight across the valley of life and over the hills of eternity. Keep this in mind as you ponder the thought that the Creator is your Father—heed His warnings, for His purpose is to help you make a happy landing. for this purpose He has made know the laws of life."

The Standard

The standard of reverence for 1966-67 is: "Jesus said, 'Come follow me.'"

Included in the standard kit is a picture of the Saviour. There are word strips, pictures and figures which are to be used at different times. There is sufficient plastic in the kit to cover a cardboard to make a chart 44x28 inches. The plastic covering should protect the chart and keep it attractive all year.

The large standard chart with the beautiful picture of Jesus on it is to be used every week in the presentation of the standard.

The standard music for the year is the song "Come, Follow Me," No. 60 in "The Children Sing:"

"Come, follow me", the Saviour said, Then let us in his footsteps tread, For thus alone can we be one

With God's own loved, begotten Son. As the children sing these words each week, the message should become deeply engraved upon their minds and become part of their daily thinking. This should result in an effect for good in their lives.

The children may ask, "How can we follow Jesus? We cannot walk in His footsteps. He is not here in person."

There is a way to follow Jesus, and the way will be pointed out to the children each week during the three minute standard presentation. They will learn that step by step they can grow more and more like Him, if only they will always remember Him and try to do what He would want them to do as they make decisions.

New books

CONVERSION STORY

FAR too few of the books on our shelves these days are of a personal nature. Much of our reading concerns the pure and perfect, unadulterated doctrines of the Church—what the Church teaches, what the Church has to say about this or that, what the Church practices in this case or that instance. Although we can never learn enough about what the Church teaches, we have too few opportunities of reading of the effects of this pure and perfect doctrine upon the lives of weak and imperfect people.

And so, like a breath of fresh air from out of the scorching welter of doctrinal expositions, comes a reprinted edition of a little book first published privately in 1941 by Dr. John A. Widtsoe, a member of the Council of the Twelve for 31 years up to his death in 1952.

My happy anticipation of something unusual was justified, for "In the Gospel Net" (Bookcraft, 16s. 3d.) proved to be one of the most delightful and inspiring conversion stories that I have read in the Church.

This is no conversion of a Paul, or a Brigham Young, or a John Taylor, but the slow dawning of the truth in the heart of a Norwegian fishing village girl. Dr. Widtsoe writes, of course, about his mother, Anna Karine Gaarden Widtsoe, wife of a schoolteacher who died young, seamstress, dress-maker, emigrant, pioneer, missionary at 50, and the mother of two sons—one of whom was to reach the upper circles of the Church authorities.

When Anna was young in Norway, Mormonism was a dirty word and Mormons were wicked and dangerous people. To accept their teachings and become baptised into the Mormon Church was to be cut off for life from your neighbours, your friends and from all of your relatives. It took a courage and faith that few of us today would exhibit (as the majority of our present-day missionaries will testify).

The shoemaker began the conversion.

He left Mormon tracts inside the shoes that he repaired for Mrs. Widtsoe. But it took two years of mental struggle before Anna turned her back on all the friends and family that she loved and asked for baptism.

Dr. Widtsoe writes: "... the new convert took a trip to the island (where she was born), to find peace among her own people. To her amazement, her dear ones there, who had heard of her scandalous behaviour, would have nothing to do with her. Their hearts and houses were closed against her. Those whom she had fed and clothed and nursed preferred not to speak to her."

Heart-warming—and at times heart-rending—"In the Gospel Net" did much to strengthen my faith in the teachings of the Church, for Sister Widtsoe's simple courage in the face of adversity showed so forcibly what the pure and perfect doctrines of the Church CAN DO with the weak and imperfect people.

STUDENT'S AID

ART of the joy of being a member of the Church of Jesus Christ is the fact that it gives you a zest for studying and learning the Gospel. The Apostle Matthew Cowley once said that he had to spend so much time trying to understand the simple truths of the Gospel that he didn't have time to go into the so-called mysteries. And this should be true of every one of us. for there is so little time and so much to be found and to be understood in the four Standard Works of the Church, that any member settling down to studying them will find himself involved in a lifetime of learning.

There are short cuts to learning, of course, and we have the writing of great men of the past to fall back on when we reach a point that confuses us. For this reason I found it interesting to study the "Commentary on the Pearl of Great Price" (Deseret Book Company, 36s.) produced by Elders George Reynolds and Janne M. Sjodahl.

These two students of the gospel have done much to help other students reach an understanding of what they read. Already their seven-volume "Commentary on the Book of Mormon" is a masterly aid to all Book of Mormon scholars. Now they have turned their attention to the "little books at the back of the Doctrine and Covenants." In their usual style, they comment and enlarge upon each sentence, sometimes a word, or paragraph, calling upon the writings and interpretations of the prophets to assist them.

What I found even more interesting, however, than the commentary itself was the introduction to the commentary. Spread over 74 pages, this introduction doesn't bother with the well-known history of the Pearl of Great Price scrolls, but approaches the Book of Moses and Book of Abraham from the question, "Is continuous revelation necessary?" The manner in which they answer it, and the scriptural evidence which they bring to bear on the question, I found exciting to read.

Equally as interesting were two other papers published with the commentary—"Are we of Israel or the Seed of Abraham?" and "The Symbolism of the Great Pyramids" . . . but this latter went into some of those mysteries that we don't have time to study!

THE LORD'S SUPPER

HAT do you think about when you partake of the Sacrament on a Sunday evening? Have you ever realised that there is so much tied up with the simple action of eating the bread and drinking the water, that if we were to think about it seriously we would all be a little more reverent and a great deal more awestruck by the significance of what we were doing?

Alan P. Johnson, an active member decided to write a book about it. "The Sacrament of the Lord's Supper" (Deserte Book Company, 19s.) goes into all aspects of the Sacrament .

Letters

AN anyone help us in our difficulties over tithing? In President McKay's article, "The Divine Law of Tithing," page 154 in the May issue of the "Star," the President writes:

"It is a just means as well, for every person gives proportionally as much as another."

Well, I can't see that. A man earning £20 a week gives £2 in tithing, leaving him £18 to live on, while a man earning £10 gives £1, leaving £9. Both men have wives and families dependent on them. I maintain that the lower wage-earner gives a higher proportion of his income. The £9 man wants the same for his wife and family as the £18 man, yet has less to do it with.

Don't you think we all need a basic amount of money to live on? This basic amount would cover husband, wife, children and other dependents. The number of people involved should control the amount received. This is recognised by the Income Tax authorities and the National Assistance Boards. We are not all equal. The Church recognises this, because in the very next article in the same issue of the "Star" Elder Mark E. Petersen writes:

"Two men working side by side doing the same work receive bishop's orders for different amounts of food, clothing and fuel, etc., where one is single and the other head of a large family. The needs of each control " Should it not be the same with tithing?

Could you also tell me whether people on Sickness Benefit, Old Age Pension, Unemployment Benefit or National Assistance pay tithing. Goodness knows, those rates are the bare bones as it is.

I do agree in principle with the Law of Tithing, but I think some of these particulars need clearing up. I've had various answers from various people. We belong to a small branch with missionary elders, and these lads just don't have the worldly experience to answer adequately. My experience is that people with money just don't understand the problems of the poor.

I believe this Church is true how wonderfully it has enriched my life. I do enjoy the "Star" each month.

NAME AND ADDRESS SUPPLIED.

Editor's note: One point needs to be stressed before we go into any of the detailed questions asked in this letter we are here discussing a DIVINE law, given to man as a COMMAND-MENT from God. The Lord is both JUST and WISE. In his wisdom he has commanded that each man give proportionally the same-one tenth of his earned income. And so proportionally, the man earning £20 pays exactly the same as the man earning £10. Paraphrasing Dr. James E. Talmage, the Lord, in effect, says to you, "I give you everything, your food, your clothing, your shelter-or the ability to acquire these things-but remember, they are mine and I require from you a payment for these things. Now I don't want this payment in advance—as any mortal landlord would demand-but I want payment when you have received. I also know that some years are lean and some good, and so I wont require the same amount from you each year come what may, but when you earn more you give me more and when you earn less you give me less. And if you have nothing coming in, you give me nothing." Now what could be fairer than that. If you were to take out an insurance policy giving you the same eternal benefits that you can receive from paying tithing, you would be expected to keep up the premiums even if you were out of work. If you didn't your policy would lapse and you would lose all that you had previously paid. But the Lord says to you. . . . "If you have nothing coming in, you give me nothing, and in return my bishops will feed you and clothe you and help you to find work."

On this question of the £10 man with a family needing as much as a £20 man with a family. We agree. But the Law of Tithing is not just a payment scheme, it is also a BUDGET

plan. No matter how much you earn, a tenth less in your income means that you have to budget very carefully the remaining nine-tenths. You become thrifty and money-wise; you spend only where you need to spend; you save where you can save: and as you do so the Lord increases your opportunities of improving yourself-and the income that you earn. There are thousands in the Church today who can bear testimony to the fact that the payment of tithing and the careful budgeting of their money was directly responsible for their getting better employment and a higher wage. The Lord returns far more than he receives.

(Incidentally, President Petersens's remarks were in reference to Church Welfare. You would not expect a single man to receive the same amount of help from Welfare as a man with a wife and family to support).

The Law of Tithing, as given in the 119th Section of the Doctrine and Covenants, states that the saints shall "pay one-tenth of all their interest annually." If you are out of work, then you are not gaining any interest or earning any income, therefore you are not expected to pay tithing. If you are drawing Sickness Benefit, the Old Age Pension, Unemployment Benefit or National Assistance, you are not expected to pay tithing, since you have already paid a tithe on the gross income from which you contributed to all of these national funds.

WE would like to thank you for the fine work you are doing in the publication of the "Millennial Star." My family and I look forward to seeing each month the beautiful front covers, which to us always seem to be in a class on their own.

The coverage on the "new books" is first class and the members of the Bolton Branch are very grateful for this, as the information has been most helpful.

V. HARRISON, BOLTON BRANCH.



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Relief Society



Summer Lessons 1966

SEPTEMBER

Visiting Teaching

Judging others

Message 4: "It is better that a man should be judged of God than of man..."

Objective: To show that we should refrain from judging each other.

IT seems to be a very common trait in human beings to pass judgment upon our fellow men. Being human and subject to the weaknesses and prejudices of human nature, our opinions are likely to be biased, we are prone to make mistakes. Being able to view conditions and problems only with limited vision, seeing only what appears on the surface, we have no right to assume the role of judge of our fellow men. Our judgment may be faulty because our wisdom and knowledge are faulty. Only God can pass unerring judgment because he can read the human heart, he knows the motives of individuals, and can see all sides of a situation. Someone has said, "We judge others by their actions, ourselves by our intentions."

There is an old adage which reads: "People in glass houses should not throw stones." In a sense, we all live in glass houses, for no one of us is free from sin in some degree. Because this is true, we have not the right to throw disparaging stones at others. Dr. Alsaker said, "We should be lenient in our judgment because often the mistakes of others would have been ours had we had the opportunity to make them."

"How lenient our own faults we view, And conscience's voice adeply smother; Yet, oh, how harshly we review The selfsame failings in another.

Anon

It is true that in our present social structure, those who have broken the law must be dealt with in the courts, and men must be judged of men, because that is the only way open to us. Moreover the Lord himself has designated certain offices in his Church which carry the power of judgeship; but in our daily contacts with each other, let us withhold judgment of our fellow men.

When our life's deeds are weighed, one will surely be there who has known our innermost thoughts and desires, one will pass judgment who is a perfect Judge.

Theology

Divided.

Love of people

Lesson 4: Lehi's Family Becomes

Objective: To help us understand the great love the people had for Nephi and to know that we, too, can gain the love of people if we serve them with our love and friendship.

Reference: The Book of Mormon, II Nephi Chapter 5—Jacob 4.

Visual Aids: Blackboard; pictures of Latter-day Saint temples and of encient temples.

NTIL the death of Lehi, his sons and their families lived almost like one large family. They worked and hunted and journeyed together. Sometimes there was arguing and quarreling and dissatisfaction among them, but they did stay together under the leadership of Lehi.

Scarcely was Lehi buried, however, than Laman and Lemuel began to grumble and complain about Nephi. He was their younger brother and they were jealous of him. Whenever Nephi tried to persuade them to do right they became angry. They refused to follow his leadership and advice. "We will not have him to be our ruler," they said, "for it belongs to us, who are the elder brethren, to rule over this people." Laman and Lemuel quickly forgot the advice of their father Lehi and the commandments of the Lord. Their hearts became hard. The words of the . Lord concerning them were being fulfilled. The thing their father Lehi had feared would happen to them was happening, Because of their wickedness the spirit of the Lord was withdrawn and they were left without his guidance. The same thing happens to us today. Whenever we fail to obey the commands of God and the leadership of his appointed leaders, the spirit of the Lord ceases to be with us to quide us in the ways of righteousness, and our hearts become hard.

Before many days had passed Laman and Lemuel became so wicked that they planned to kill Nephi. Before they could carry out their cruel plans, however, the Lord told Nephi to take all who would follow him and flee into the wilderness. Thus Lehi's family was divided and became henceforth two peoples. Nephi, and his brothers Sam, Joseph and Jacob, with their families, and Zoram and his family, and all others who believed in the warnings and revelations of God and followed the leadership of Nephi, became known as Nephites, Laman and Lemuel with their families, and all others who rebelled against Nephi, were known as Lamanites

In previous lessons we have discussed the words of the Lord wherein he said, "Inasmuch as ve shall keep my commandments ve shall prosper in the land; but inasmuch as ye will not keep my commandments ye shall be cut off from my presence." Nephi and many of his followers did keep the commandments of the Lord and he was pleased with them. His spirit was with them each day to guide and direct them. Even when they were forced to leave their homes and all their possessions and flee into the vast wilderness, they did not murmur but went willingly and without hatred toward their brethren, the Lamanites.

Nature of the Lamanites

The Lamanites, on the other hand, did not keep the Lord's commandments, so he withdrew his spirit from them. Now, even though they had the homes, farms, orchards, and many of the flocks and herds and cattle that they had belonged to the Nephites, they were cruel and hateful. The Lord was unhappy with them.

He tried to help them but they would not listen, so he punished them as he had said he would.

Now let us see what became of the people who obeyed the commandments of the Lord and followed Nephi into the wilderness. They took their tents and whatever else was possible and fled as the Lord commanded them to do. Let us make a list on the blackboard of things they would surely need to take.

The Book of Mormon tells us that after many days of travel Nephi and his people stopped and pitched their tents. They were an industrious people and under the leadership of Nephi they built their homes, planted their seeds,

and began to raise their crops and many flocks and herds. Some of the men went into the hills for gold, silver, iron, and copper. From these minerals they made tools, ornaments, and swords patterned after the sword of Laban. The trees in the forests they used to make their buildings. They named their city Nephi after their beloved leader. They were careful to keep the commandments of God and his spirit was with them to help them in all their righteous activities.

Nephi and his people built a temple after the style of the temple of Solomon in far away Jerusalem. It was not so beautiful as the temple of Solomon, but the workmanship was very fine and the people were proud of it. (Show pictures of temples ancient and modern. The Mesa, Arizona, and the Canadian temples probably look more like the temples of Solomon and the Nephite temple.)

Nephi was growing old now. He had led the Nephites for many years. He had kept records of their activities on metal plates. He had been careful with the records for they were very precious and must be preserved for their descendants. One day Nephi called his brother Jacob and gave all the precious records containing the sacred writings to him. He told him that he, Nephi, would soon die and Jacob was to record those things that were sacred on the plates, such as great revelations and prophecies. Nephi then appointed a man to be a king and ruler over his people in his place.

The people mourned when Nephi died. He had been a great prophet, leader, and coloniser, and had inspired them to keep God's commandments. They had multiplied and become a happy, prosperous people under his

guidance. They would miss his inspired influence. Because of their great love for Nephi, and their desire always to remember his name, they decided to give the name of "Nephi" to whoever should be their king from then on.

Jacob was a younger brother of Nephi All his life he had loved Nephi and followed his example. He had grown up to be a good man who loved and obeyed the Lord and was desirous to serve his fellow men. He, and also his brother Joseph, were consecrated by Nephi as priests and teachers to the people.

It grieved Jacob to find that some of the Nephites were becoming proud and worldly, giving more thought to gaining wealth and wearing expensive cloths than to serving the Lord. Jacob pleaded with the people to stay close to the Lord, and live righteously. He reminded them of all the blessings the Lord had given them. Jacob taught the people about the atonement of Jesus Christ and of the resurrection.

All his life Jacob served the people well as their spiritual leader and kept the records as Nephi had commanded him to do. When he grew old he passed the records on to his son Enos.

Applications

(Allow plenty of time to discuss the application of this lesson in the lives of the sisters present.)

We have a prophet and many other leaders in the Church today who are also righteous, faithful, and wise. They are desirous of serving us and of helping us to know and obey God's commandments. We respect them for their service and devotion to the Church. We love them for their exemplary lives and for their goodness to us.

We want these leaders to love and respect us. We want all our friends

and associates to respect and love us.

What can we do to gain their love and respect? Draw from class and list on the blackboard such things as: (1) live the principles of the gospel; (2) be examples of what we believe; (3) treat everyone with kindness and respect; (4) be friendly to everyone; (5) be obedient to our leaders, both religious and civic; (6) be of service whenever possible in Church organisations, to our friends and neighbours, and in the community.

Literature

Witnesses

Lesson 4: Witnesses

Objective: To understand what a witness is and why witnesses are important.

Visual Aid: Map of the United States.

AVE you ever stopped to think how it is that you come to believe certain things which you have not yourself actually experienced in some way?

Of course, what we experience we accept as true. There is nothing else that we can do about it. Experience is the only way in which we can really know anything. That is, we see or hear or feel or taste or smell something, and we may then truly say that we know it, instead of merely that we believe it. A great deal of what we accept in our lives comes to us in this way.

But there are many things that we accept on the testimony of others. That is the way we put it. Someone tells us that a certain thing happened to him, and we accept that as true—unless, of course, we have reason to

believe it to be unlikely or untrue. For someone else may have an experience which we have never had, and we are not safe in saying that he either did or did not have that experience. It will surprise you if you try to find out the number of things in your life which you accept on the mere say-so of other people.

You may remember having read in Matthew (18:16) the advice of Jesus to persons who offered each other: "if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established."

Here, then, is the Book of Mormon. It did not write itself. Someone wrote it. Who was that someone?

Joseph Smith says that he did not write it—that is, that he did not make it up out of his head. He tells us, as we have seen, that he translated it by means of the Urim and Thummin from some gold plates given him by a heavenly messenger, who was a resurrected person.

Now, there are many people today who find it hard to believe such things. Hence, they ask that we give them some evidence that these things are true.

Well, we have just such evidence. We have eight men who say that they saw the gold plates, that they handled them, and that they examined the engravings on the leaves. And we have three men who declare that they were shown the plates by an angel and that they heard the voice of God "bearing testimony" that the translation was correct.

Do you know that we do not have a single witness to any event in the Bible—outside the one who tells it? Paul had a vision of Jesus after the

resurrection. There were others with him at the time, but these have left us nothing by way of testimony. What would we not give now for a bit of confirmation of Paul's statements! Yet, the whole Christian world today accepts without question his account of the great vision.

Suppose you turn now to the flyleaf of the Book of Mormon and read aloud the testimony of the Eight Witnesses.

The names of these eight men are: Christian Whitmer, Jacob Whitmer, Peter Whitmer, Jr., John Whitmer, Hiram Page, Joseph Smith, Sr., Hyrum Smith, and Samuel H. Smith. Three of them, as you will see, belong to the Smith family and four to the Whitmer family. Page was a son-in-law of Peter Whitmer, Sr. The reason why others were not chosen as witnesses is that there were no others. But the fact of the relationship of the witnesses is nothing against their testimony.

You will notice that the testimony of these eight men is to a matter-of-fact showing of the gold plates. They were shown the plates by Joseph Smith. Jr. They "hefted" the plates, which had "the appearance of gold." This is a careful statement, as you will see. The men were anxious to tell the facts only as they saw things. Then, too, they handled with their hands "as many of the leaves as the said Smith has translated." That is a careful statement, also. This scene took place in the wood. There was nothing miraculous about this showing of the gold plates. It was as if a group of men were passing around amoung them any other object which they had never seen before.

Turn now to the testimony of the Three Witnesses, and read it aloud. These three men tell us (a) that they saw an angel, (b) that they saw the golden plates, (c) that they looked at the engravings on the plates, and (d) that they heard the voice of God declaring that the book had been translated by the gift and power of God. This was a miraculous scene, a vision.

The question now is, What about the testimony of these eleven men in confirmation of Joseph Smith's story? How does it measure up to the test of a witness?

Let us look for a moment at the character and the possible motives of these men.

Oliver Cowdery was a school teacher. Later he studied law and was a district attorney in the State of Michigan. He was, therefore, rather well educated. David Whitmer was a farmer, first in New York and then in Missouri. All his life he was respected by those who knew him. Martin Harris was a well-to-do farmer in Palmyra, and, until he became a witness, was highly regarded by his neighbours. The Smiths and the Whitmers among these witnesses were also farmers. Hiram Page was an herb doctor, Except in their connection with Mormonism nothing has ever been said against the character of any of them.

Some people, as you may know, are inclined to be imaginative. That was not so of these men. Always they were sober, industrious, Christian. There is, therefore, no reason to believe that they were making up this testimony to the existence of the gold plates. Besides, they had no motive to do so. They had nothing to gain. Indeed, they had much to lose—and did lose. For they were reviled, scorned, and persecuted because of their testimony.

Although some of the eleven left the Church, not one of them ever hinted

a denial of his testimony. If they had entered upon an agreement with the Prophet to say what they did, they would most certainly have broken that agreement when they became offended with him. To the very last day of their lives they persisted in saying that they were not deceived or deceiving when they spoke of the plates or the angel or the engravings.

One thing more: In this case everyone may know for himself whether these men were telling the truth or not. They may know "by the power of the Holy Ghost." Moroni says that in the Book of Mormon itself (Moroni 10:4, 5) Read it.

Questions for Discussion

- Tell the main items in the testimony of the eight witnesses. In the testimony of the three witnesses.
- 2. Give as many details as you can about these eleven witnesses. What had they to gain by telling an untruth? By telling the truth? Why, then, should they be believed?
- 3. How may anyone know the truth of these testimonies?

Social Science

Home night

Lesson 4: Family Co-operation

Objective: To plan and carry out activities to strengthen family ties.

Suggested Song: "Put your shoulder to the wheel"

THE Church has for many years suggested that the family be gathered together periodically and have

a Family Home Evening. An important part of that programme should be a family council where any family problems can be discussed. If there are financial difficulties that the children need to know about, this will be a good time to tell them. Sometimes children do not understand why they cannot have all the things they see neighbour children have. Or maybe there is need for older children to get a part-time job to help the family income. Any problems that affect the family can be discussed at the Family Home Evenings.

Goals of a Home Evening

Some of the things to be accomplished by this Family Home Evening or family council would be to:

- Give to children, as well as parents, a feeling of family responsibility and togetherness.
- Give to children the reasons for parents' decisions that they may not have understood.
- Prepare children to face problems, to discuss them, and to come to proper decisions.
- Teach family ideals, the family obligations, the unity and co-operation necessary for the success of the family unit.

A Typical Family Home Evening

This is a typical plan for a Home Evening as carried out by a family of nine, father, mother and seven children. They found that the day when they could best get together was Sunday in the evening, after they had been to all their Church meetings, Priesthood, Sunday School and Sacrament meetings. The children took turns writing out the programme that was to be followed.

When the family was all quietly

seated, the father read from the programme the name of the song that had been selected. Then he named the family member who had previously volunteered to say the prayer. Next the family sang another song and then the father and mother gave a lesson from the Family Home Evening manual.

The child who had prepared the programme had found out from each child what he would like to do for this programme. One sang a song; another played a tune on the harmonica or any other instrument: a third child recited a poem; one told a story; and another gave a verse of scripture or recited one of the Articles of Faith. When each child had had some small part. the father inquired if there was any family problem that should be discussed together. Afterwards they used questions about the Church as a quiz. Father gave some short words of advice. Mother served very simple refreshments that the family especially liked.

This sort of programme—family activity—held regularly is looked forward to by the children and gives a real sense of co-operation. They take turns preparing the programme, and sometimes the father may ask mother to conduct, or ask one of the children.

Other Types of Family Hours

Family outings also are enjoyed as Family Hours. One of the best family activities is, of course, going to Church services every Sunday all together. If there is an especially beautiful sunset, moonrise, or cloud formation, the family can be called to enjoy it together. Any time a child has a part to take in school or Church activity, the whole family shows interest and is there to hear it, if possible.

Parents should be sure that happy family traditions are passed on. These are usually special stories or family songs that parents will want to teach to their children. Watch for every opportunity to do things together as a family.

Most of us may say "There is never enough money to go around or to buy all the things we need so why plan?" If this is the situation there is all the more reason to plan carefully.

The first step in planning is to make an estimate of your possible income. About what will the father earn? Will any of the children be able to earn some? When all these have been taken into consideration and added up, we know about what we will have to spend.

The next procedure is to determine, as best we can from past experience, what our real needs will be. As members of the Church we know that our first obligation is to our Heavenly Father who gives us everything. Ten per cent. of our net income will go for tithing. This may seem difficult, but we should remember that if we have faith to obey this commandment, our Heavenly Father will bless us and help us to make wise use of the ninety per cent. left in our hands.

Children Need Training

Children should be included, as seems wise to the parents, in planning the family resources. Invite them to share in the planning both as a privilege and as a responsibility. Children will be more understanding about things they can and cannot have when they learn that wise spending of money calls for careful planning before the money is earned as well as before it is spent.

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The Prophet writes...

ON GOD

TESTIFY to you that God our Heavenly Father lives, that he communicates with his servants, that he has established in this dispensation of the world his great work, the only plan of salvation whereby mankind may be saved, the only means by which peace may be established in the world. Peace can come only when men will acknowledge God as their Creator, as their Father, and when they will obey the principles of the gospel of Jesus Christ, when they will have in their souls individual righteousness, a desire to reverence God, a desire to serve their fellow men, a desire to bless the other man instead of bringing-at the expense of the other man-some benefit to themselves.

The lines are being more sharply drawn, every day of our lives, as never before; and we can look over the world and know for a surety the distinction between the peace of the gospel of Jesus Christ and the conflict and envy so manifest in daily strife.

We must preach repentance, as the Prophet Joseph through inspiration declares in so many of his revelations, and preach, too, the restoration of the gospel of Jesus Christ.

I know that the Lord communicates with his servants. I have not doubted this as a fact since I was a boy and heard the testimony of my father regarding the revelation that came to him of the divinity of the mission of the Prophet Joseph. I feel impressed to relate that circumstance and add his testimony to the one I am now giving.

He accepted a call to a mission about 1880. When he began preaching in his native land and bore testimony of the restoration of the gospel of Jesus Christ, he noticed that the people turned away from him. They were bitter in their hearts against anything Mormon, and the name of Joseph Smith seemed to arouse antagonism in their hearts. One day he concluded



that the best way to get to these people would be to preach just the simple principles, the atonement of the Lord Jesus Christ, the first principles of the gospel, and not bear testimony of the restoration of the gospel. It first came simply, as a passing thought, but yet it influenced his future work. In a month or so he became oppressed with a gloomy, downcast feeling, and he could not enter into the spirit of his work. He did not really know what was the matter, but his mind became obstructed: his spirit became cloqued: he was oppressed and hampered; and that feeling of depression continued until it weighed him down with such heaviness that he went to the Lord and said, "Unless I can get this feeling removed, I shall have to go home. I cannot continue my work with this feeling."

It continued for some time after that, then, one morning, before daylight, following a sleepless night, he decided to retire to a cave, near the ocean, where he knew he would be shut off from the world entirely, and there pour out his soul to God and ask why he was oppressed with this feeling, what he had done, and what he could do to throw it off and continue his work. He started out in the dark towards the cave, and he became so eager to get to it that he started to run and was hailed by an officer who wanted to know what was the matter, as he was leaving the town. He gave some noncommittal, but satisfying reply and was permitted to go on. Something seemed to drive him; he had to get relief.

He entered that place and said: "Oh, Father, what can I do to have this feeling removed? I must have it lifted or I cannot continue in this work;" and he heard a voice, as distinct as the tone I am now uttering, say: "Testify that Joseph Smith is a Prophet of God."

Remembering, then, what he tacitly had decided six weeks or more before, and becoming overwhelmed with the thought, the whole thing came to him in a realisation that he was there for a special mission, and that he had not given that special mission the attention which it deserved. Then he cried in his heart, "Lord, it is enough," and went out from the cave.

As a boy, I sat and heard that testimony from one whom I treasured and honoured as you know I treasured no other man in the world, and that assurance was instilled in my youthful soul.

The inspiration and testimony of God has come since, and today I testify to you that God lives, and that he is guiding this Church, that he has inspired those at the head, and that he will continue to inspire them and lead them through this turnoil and unrest in the world, caused by unrighteousness, wickedness, and lack of faith in God.

Brethren and sisters, let us thank our Heavenly Father today for the testimony that the Lord Jesus Christ has placed in our souls.



Millennial

STATE

TO STAT

Front Cover: The rolling hills of Sussex, taken from a beauty spot close to the London Temple at Lingfield in Surrey.

Only the converted

CONTENTS/August 1966

237 The Prophet writes. . . .

240 "That lad will do a great work for the Lord."

243 MIA June Conference.

244 News from the Stakes and Missions.

249 God is not dead.
by Elder Spencer W. Kimball, of
the Council of the Twelve
Apostles.

261 Melchizedek Priesthood.

262 So you're the new Branch President.

264 Relief Society.

266 Sunday School.

268 The Wonderful World of MIA.

270 The Primary Page.

272 Letters.

Front Cover: The rolling hills of Sussex, taken from a beauty spot close to the London Temple at Lingfield in Surrey. HEN thou art converted, strengthen thy brethren." With these words to Peter, the Lord gave the golden key to effectiveness in teaching the Gospei. In one short phrase He also presented the basic fundamental in the process of persuasion.

Unless one is himself convinced, he cannot convince others. Doubt, uncertainty, hesitation produce nothing but skepticism. En-

thusiastic confidence produces belief and acceptance.

Personal conviction lies at the heart of all aspects of the power to influence and persuade. It was conviction and testimony which gave Joshua the power to carry on in the footsteps of Moses. Ihe spirit of the Lord, bearing testimony, changed Saul into another man and gave David the power which made him a great leader in Israel. It was this sure knowledge and conviction which enabled Jesus to teach, "as one having authority, and not as the scribes."

Gospel testimony is the sure knowledge that God lives and that Jesus is the Christ. For Latter-day Saints, it also includes a knowledge that Joseph Smith was a prophet of God and that through him the Gospel has been restored. Testimony is the foundation of conviction and enthusiasm. Testimony constitutes the basic channel through which persuasive communication is established. This is why the Lord told Peter that if he was to strengthen his brethren, he must first be converted himself. This is why in the Dispensation of the Fullness of times, we are admonished to spread the Gospel and to teach with testimony.

How does one build a testimony? Testimony comes through faith, repentance, baptism through the Gift of the Holy Ghost bestowed by one having authority and by living the Gospel. It comes through knowledge and through the communication of the Spirit. Both are essential. One may possess vast stores of knowledge but unless he lives worthily and receives the Gift of the Holy Ghost, he will not gain a Gospel testimony. On the other hand, unless one continues to grow in knowledge, his testimony will dwindle in unbelief. The Lord has told us that man is saved or progresses no faster than he gains knowledge. A combination of knowledge, spirit, and application of Gospel principles build testimony and testimony builds power that binds truth securely to the individual and lays the foundation for personal growth and development.

Only when we are converted can we strengthen our brethren.

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THAT LAD WILL DO A GREAT WORK FOR THE LORD

by Derek Dixon

OUR son was born when winter lay about the land, but in our home it was Spring.

We loved him intensely. We already had three girls, and the addition of a son added glory to an already glorious kingdom. We had never known such happiness, and as we watched him grow we foresaw for him a wonderful place in our Father's kingdom. He would be at least an Apostle and work mighty works of faith and lead souls by the thousand to salvation. He would teach and preside and write and magnify the Priesthood as it had never been magnified since the days of Melchizedek. He would, indeed, have a glorious destiny.

And then, one February evening, I came home from work to find the house in darkness. I let myself in and went into the living room. My wife was sitting in the dark room by a dying fire holding our son in her arms. The three girls were squatting in a circle at her feet. They were weeping with their mother.

Between her tears, my wife told me why she wept.

Down crashed all our hopes, all our fine ambitions for our son; all our dreams lay shattered in a moment.

The doctor had visited our home during the afternoon, and quite calmly had told my wife that our son was mentally handicapped a Mongol a child who would never

I joined her in her weeping.

be as other children.

The months that followed were dark months. We prayed and pleaded with our Father, trying with futile, selfish prayers to penetrate what seemed a brazen sky. To no effect. Each morning, when we woke, our son was still the same. No miracle had overtaken him. He was . . . what he was!

Our faith seemed purposeless. Our work in the Church seemed fruitless. We felt cursed beyond Job.

Then, one day, our Branch President called at our home in the spirit of fasting and prayer. He blessed my wife and prayed with us. As he was about to leave, he turned and looked at our son. Richard, and said:

"That lad will do a great work for the Lord." We doubted it.

Soon afterwards, during Stake Conference, an ancient High Priest, a white-haired patriarch of a man who had heard the voice of the Lord on several occasions, came to stay at our home, and he knelt with us in family prayer. As he rose from his knees, he looked intently at Richard and said, "That lad will do a great work for the Lord."

We looked again at our son, and the seed of faith planted once more within us began to grow.

Still a question remained. What would the great work be? A moving of mountains? A parting of the seas? A work of faith in saving souls? We did not know; we could only guess. But still we were troubled in our minds from time to time. How could a damaged intelligence in a stunted body ever do a great work for the Lord?

Perhaps some miraculous cure would take place. Perhaps scientists would discover some new wonder drug that would heal such weaknesses as he had. We searched the world in hope. My wife made an intensive study of genetics that involved her in corresponding with Americans, Russians and Englishmen. We searched out ways of training children such as Richard.

As we scarched, so he grew.

It was said of Jesus Christ that he could adapt himself to the capacity of the smallest child. This lesson we had to learn

As we began to communicate with our son, he showed us new aspects of the beauties of the earth. He would sit on the garden path for hours gazing up at the washing on the line blowing in the wind.

One day ! squatted down beside him, out of curiosity.

A vision of worlds passed before the eyes of Enoch, but it could not have seemed to him more glorious than the sight that met my eyes as I sat beside my son looking up at the washing blowing in the wind. It was indescribably beautiful. And it was the first of many lessons learned from Richard.

His energy was abundant, and he had a persistent determination to escape. We had to be always watching, always thinking ahead. We had to develop patience to the uttermost. Whether he was sabotaging the drains, or spinning saucepan lids on the kitchen floor, he was always there with us, and somehow we had to learn to live with him.

Sometimes the thread of patience would snap and we would be shouting again; but our strength was growing.

There were dark winter months when we would sit with him for hours as he choked with bronchitis, each of us fearing that his next breath would be the last, yet praying fervently that the Lord would heal him. We began to be very humble.

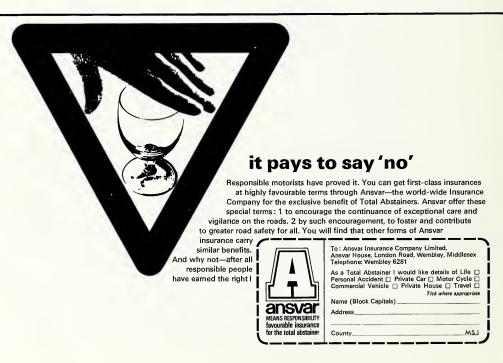
We soon found out just how many children there are like Richard. We began to see ourselves, not as people on an island tried and tested as no-one had ever before been tried; but rather as the children of God amongst the children of God, having with them a common bond of tribulation, seeing in them the same yearnings and desires as we found in ourselves.

Where we had been critical we began to have compassion; where we had turned away impatiently we began to listen; where we had hardened our eyes we began to shed tears; and where our hearts had been like stone we began to pray and reach out helping hands.

Our son is now four. How long he will live we don't know. What lies before him we don't know. What great work he will do we don't know. . . .

But I had a thought the other day, an idea that started and grew until it filled my mind.

What if, I thought, we have looked beyond the mark? What if, when worlds roll cold and man be resurrected and all the everlasting work of God be done as it pertains to this earth and the judgement day be past and little children such as my son be whole in the kingdom of God, what if then we see things as they really are and we find that WE are his great work for the Lord?



MIA June Conference

THREE full days of conference sessions, roadshows, festivals, testimony meetings, departmental work and dinners climaxed the MIA year for the young people of the Church in America as they flocked into Salt Lake City for the MIA June Conference, which was held in the Tabernacle and at nearby University of Utah.

President Hugh B. Brown and President N. Eldon Tanner were among the General Authorities who attended and spoke at the Conference, and President Tanner reported that President David O. McKay was watching all the proceedings on television.

At the opening session of the Conference, the 1966-67 MIA thme was dramatically presented. The theme is found in the Doctrine and Covenants, Section 130, verses 20 and 21....

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicted.

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

The dramatisation of the theme emphasised the importance of obedience to law—both temporal and spiritual. The scene was set in a courtroom where the judge explains that everything is governed by law, and that even God himself operates through law.

Elaborating on this thought, Elder Harold B. Lee, of the Council of the Twelve, who spoke at the Friday morning session, told the young audience that a person must obey God's laws and do everything in his own power to bring about the blessings he desires before God will step in and bestow them.

Elder Lee chose the words of a song from "The Sound of Music" to enlarge the meaning of the MIA theme.

"A bell is no bell till you ring it; a song is no song till you sing it." Expand that theme and you begin to see the meaning of your new MIA thme," he said. "A friend is no friend till you defend him; tithing is not a principle of truth until you pay tithing; the Word of Wisdom is only a truth when you live it."

President Hugh B. Brown, of the First Presidency, bore a fervent testimony at the Sunday morning session, when he said that "God is not dead. He is your father and my father, there is something of him in all of us.

"God will not allow his work to be overthrown," President Brown declared. "I have a personal witness that he lives."

He then urged the MIA leaders to "feed the flock of God which is among you not by constraint, but willingly." And, quoting from I Peter, he said, "Be sober: Be vigilent, because your adversary, the Devil, as a roaring lion, looketh about, seeking whom he may devour."

Elder Mark E. Petersen, of the Council of the Twelve and President of the British Isles Mission, took as his talk theme the problem of juvenile delinquency. He said that the MIA programme fitted perfectly into the three categories generally considered as necessary to combat juvenile delinquency.

Scholars suggested that the three steps were:

- 1. A return to God movement centred in an aggressive outgoing church;
 - 2. Educating parents and children

alike in the fundamentals of how to live together as a family; and

3. An uplifting, character-building programme for the youth.

"The MIA programme fits perfectly into all three categories," Elder Petersen said. He added that since the Church was now no longer an isolated institution but is world-wide, "cannot 2½ million people popularise decency by a united effort." The Church is strong enough, he said, to make a style of its own and to popularise it ... "a style in harmony with Christian ideals."

At one session of the Conference the six members of the General Super-intendency and General Presidency of the YM and YWMIA appeared on the stand all dressed in the stripped denims, red bandanas and straw hats of farmers. Their theme? They likened the youth of the Church to "the seeds of the harvest," and told the assembled stake and ward leaders that they were "the sowers, the cultivators and the overseers" to bring about a good and bountiful harvest.

Sister Florence Jacobsen, the YWMIA General President, touched on the matter of dress in her talk, and said that church members of different nationalities should conform to the dress standards of the Church

"Sometimes they say, 'But they don't dress that way in my country.' When they become members of the Church," Sister Jacobson emphasized this no longer applies."

Also among the speakers were Elder Ezra Taft Benson, and Elder Delbert L. Stapley, of the Council of the Twelve, and Elder Stirling W. Sill, an assistant to the Twelve.



Above: Nineteen Priesthood holders from the Edinburgh Branch who recently held a Priesthood camp at Glencoe in the Scottish Highlands. The camp ran from Friday to Monday, and was such a success that a further camp was planned for later in the year.

NEWS FROM THE STAKES & MISSIONS

MBE for High Councilman

A MEMBER of the London Stake High Council was listed among those to be honoured by Her Majesty the Queen on her birthday in June.

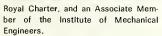
Elder George V. Mosdell, of the South London Ward, has been awarded the M.B.E. He was recommended by the Prime Minister for services to the Government in his capacity as Mechanical and Electrical Chief Draughtsman and Apprentice Master in the Ministry of Public Buildings and Works.

At 55 years of age, Elder Mosdell has now completed more than 36 years as a public servant. He is a qualified Chartered Engineer, under the Council of Engineering Institution's recent



Elder George V. Mosdell, M.B.E.





Elder Mosdell and his family joined the Church nine years ago, after hearing the Gospel preached in Romford, Essex. He was baptised in the old

Ravenslea Chapel. He was a District President in the British Mission before moving into the London Stake. He now serves as a Stake High Councilman,

and Genealogical Advisor, MIA teacher and High Priests' Group Leader in the South London Ward.

He testifies that his recent years in the Church, and its principles and doctrines have helped him considerably in his work; it has helped him develop

his capabilities, mentally, physically and spiritually, and has given him the desire to work with the youth both in the Church and outside.

It is expected that Elder Mosdell will receive his award from the hands of the Queen at Buckingham Palace some time later this year.

Family film of the year

THE first annual "Family Movie of the Year" award was presented to Twentieth Century Fox for "The Sound of Music" at a recent banquet at Brigham Young University where those associated with the film were

Joining with "The Improvement Era" in the day long festivities were the "Deseret News," KSL Radio and Television, and Brigham Young University. Representing Hollywood at the award ceremonies were Harry K. Sokolov, executive assistant to Richard D. Zanuck, production chief of the studio, and Charmain Carr. Miss Carr played the role of the oldest Von Trapp child, in "The Sound of Music".

Speaking on behalf of Twentieth Century Fox, Mr. Sokolov said, "I want to tell you how honoured I am to accept this award. We have received many awards for "The Sound of Music". We



Above centre: The Irish Mission's float, which took part in the Lord Mayor's Day parade in Belfast. The theme of the day was "Appreciation and Cooperation." The Irish Mission's float depicted the endless values and opportunities presented by the MIA.

Above right: Sister Elsie Emery and her husband cutting the cake at their farewell party in Northampton.





have received letters from all over the world about the picture, but I humbly say the award we receive tonight gives us more gratification and happiness than any other."

In presenting the award on behalf of "The Improvement Era" and the other co sponsoring agencies, President N. Eldon Tanner, second counselor in the First Presidency said, "We want you and the world to know that we are anxious to support wholesome motion pictures and good entertainment. We hope the movie industry will know that we support that which is good."

The Hollywood visitors spent the entire day on the BYU campus, taking part in a student assembly and a panel discussion. But the highlight of the activities was the presentation of the two foot silver plated trophy to Mr. Sokolov at an evening banquet which was attended by many General Authorities and several hundred civic, church, communications media, and entertainment industry leaders.

The award, to be presented anually, has been established to stress the positive approach in the Church's recently announced drive against pornography and obscenity.



Top left: Girls from the British South and the South-West British Missions at their recent Campcrafter meet at Downend in Bristol. A number of them qualified as campcrafters for one, two or three years. The course was conducted by Sister Helen Barton, assisted by Sister Bernice West.

Centre and bottom pictures: Scene taken at the Irish Mission Gold and Green Ball, when the theme was "The Good Ship Destiny".

MiaMaid evening in Belfast

'WITHIN the bounds the Lord has set," was the theme of a Mia-Maids Standards Evening held by the Irish Mission in the Holywood Road Chapel, Belfast. MiaMaids and their mothers were the guests, and the main speaker was Sister Jean Jaussi, who was accompanied by her husband, Mission President Rolland L. Jaussi.

The Symbolism of the Rose was presented by Sister Maud Workman, after which Sister Janet Houston sang, "More Holiness Give me." Sister Gladys Kitchen then paid tribute to her MiaMaid daughter, and in turn her daughter spoke in honour of her mother. Sister Anne Moffett, sang a solo entitled, "The Temple by the River."

Sister Jean Jaussi spoke on the theme of the evening, and quoting from articles by President Mark E. Petersen, none of the girls were left in any doubt as to what the standards of the Church are—and, more important, how to live them.

Refreshments were served by the MiaMaids.

This was found to be a most profitable evening, and each person who attended left with the conviction in their hearts that we are a "peculiar people" only because we choose to live "within the bounds the Lord has set."

Liverpool May Fayre

SISTERS of the Liverpool District Relief Society held their "May Fayre" on Whit Saturday in the recently-completed Liverpool Chapel.

A feature of the Fayre was a Fashion Parade of clothes made by the sisters in the district. This proved to be a very successful venture with a large number of entries. Prizes were awarded to the winners in the various sections of the parade. The judges were Sister I. Bates, wife of the Manchester Stake President, and Sister D. Snelson, wife of Whitefield Ward Bishop. Sister Alma Perry, of Southport, acted as compere.

To complete the day, the young men and women of the Liverpool District MIA put on a social evening.

Senior Aaronic School

PRESIDENT Wilford H. Payne, president of the North British Mission, writes enthusiastically of a recently completed Senior Aaronic School held in the Lake District.

He says, "The Lake District is widely scattered, the cities are small and by the same token many of the groups are small. Yet this group has shown what can be done when there is a fine spirit of co-operation and a deep desire to learn more of the Gospel teachings. This is the first school of its kind that has gone through to completion and has carried a group with it through the entire programme."

The school was held in the Morecambe-Lancaster Branch under the direction of President Frederick Jackson, with the Lake District President, Ransom Hatch, as the instructor. Seven members completed the twelve-week course.

A farewell party was held by the Northampton saints to say "goodbye" to Sister Elsie Emery, who is emigrating with her husband to Canada. She has been a faithful and devoted member of the Church for 27 years. President R. Turvey presented her with a leather brief case from the members of the Branch to replace the one she has used for so long in carrying out the many assignments she has been given in the Church.

TOP BRANCH

NCE again we have pleasure in announcing the award of a complete set of President Joseph Fielding Smith's work "Doctrines of Salvation" (3 volumes) to the Branch in Great Britain which has increased its single copy sales of the "Millenial Star" by the largest percentage over a three-month period.

For the three months of April, May and June, the award goes to the Cambridge Branch, in the British Mission, whose agent, Brother Johan Bahlmann, has increased his monthly order by 53%.

GENEALOGY

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The great, tremendous, wonderful North British Youth Convention is being held at Pontin's (Middleton Towers) Holiday Camp, Morecambe, Lancs. If you areunder 125 years of age, you will have a great time at the Convention.

For booking details write to: Bertram Merrell, 26, Vale Road, Timperley, Altrincham, Cheshire.



Judges and winners of the Liverpool District "May Fayre" fashion parade. Seated: Sister D. Snelson, Sister W. Stevens and Sister I. Bates. Standing, left to right, Sister Alma Perry, Sister Mavis Chalmers (Southport), Sister Ruth Roberts and daughter Leslie (Liverpool), Sister Norma Edwards and daughter Debbie (Crosby), Sister Rose Bloxage (Liverpool), Sister Jean Wilcox (Crosby) and Judith Chalmers (Southport).



The members of the Lake District Senior Aaronic School with members of the district at the graduation party

MY GRANDFATHER used to come home from church on a Sunday morning—he was a devout Christian and an earnest Baptist—and wag his finger at me and say, "My boy, the world is sick; it's dying, and it refuses to call in the Physician."

I am grateful that he died before this present day, when throughout this "sick" world there are groups of so-called "thinkers" who use the intelligence God gave them to claim, not that the world is sick, but that the Physician is dead.

"God is dead." they shout.

What they mean by this statement, I've never fully discovered, except to learn that to them the God of our fathers, the "Thou shalt not" God of the Old Testament is "dead." No longer, do they feel, does man have to rely on God; "man" has grown up now, they claim; he's old enough to make his own decisions, to decide whether it is right or wrong to kill, commit adultery, steal or bear false witness. For this group of people, the God who created them, who is their father. is out of date.

I was surprised to read in a university magazine recently a violent attack on God by a young man who claimed to understand the nature of God. To this student God was a sadist, who took cruel pleasure in punishing Adam and Eve after they had dared to disobey his commandment, who indulged in the "utmost cruelty to prove a point in an argument with Satan, with man, as usual, the innocent victim (read the Book of Job)." In all of this, writes this young man, only the Serpent, only Satan "emerges with honour unblemished." Indeed, the world is sick, but the Physician. thank God, is not dead. He has seen the suffering of the patient and is knocking at the door, waiting for the world to let him in.

This month, instead of the usual articles in our series, "The Church and You," we are printing the text of a talk given to the students of the Brigham Young University by Elder Spencer W. Kimball, a member of the Council of the Twetve Apostles of the Church of Jesus Christ of Latter-day Saints.

His subject:

GOD IS NOT DEAD

by Elder Spencer W. Kimball

N recent months, magazines and newspapers have devoted much space to the philosophies and theories of theologians who seem to be staggering blindly for something they inwardly crave but seem unable to find. This spiritual, wandering reminds us of a verse of C. H. Owen who speaks of physical blindness:

To wake each morn, yet still be night Ne'er see what gleam of light, Stealing through to greet the sight Perpetual fate of the blind—Lifting the latch and entering the street With fumbling hands, and stumbling

feet,
Tapping the way with incessant beat
Pitiful plight of the blind.
Eyelids fettered and never free—
To enjoy the beauteous things we see,
May we beseech those powers that be
"Please, God, restore their sight."

Sgt. C. H. Owen, SWK A1-68

And there seems to be a similar spiritual blindness among many who may be sincere but who in the spiritual, tap their way with incessant beat with fumbling hands and stumbling feet.

Noel Coward has a young man saying that he is running away because, 'the past depresses me; the present bores me, and the future scares me to death'

This feeling is responsible for the restlessness that erupts in demonstrations, crimes that defy explanation, delinquency, rioting, strife and social unrest and immorality.

The boredom of the present seeks relief and yet all casting off of restraint, all yielding to impulses of immature people are so unsatisfying and leave such a vacuum that the future has its fears

Recently, in a western city, a three-day seminar was held. The theme was "Theology in Ferment." Original papers by nationally known theologians produced free-wheeling, panel discussions. It is said that this symposium sponsored by the religious studies department was a significant attempt by modern religious thinkers to place contemporary theology into clearer perspective.

Are they trying to create another Nicene Creed? Why did not the Nicene Creed settle once and for all the existence, nature and personality of God? Can any group of men, no matter how brilliant they be, find God by their own efforts? Why cannot men with such brilliance and training come to a unity and find a God that will satisfy all? Why try at all when the state, as the Russian girl said, furnished everything and makes a God unnecessary?

There is pathos in the present struggle of heralded theologians, shuffling their feet in the dark with sweat and toil, in their quest for something to satisfy their inborn needs of a God to worship, to admire, to love, to lean upon in perilous times, it is sad to see them groping their way through the darkness only to find nothing at the end of their trail.

A great upheaval is under way and ancient doctrines are under assault as never before. Denominational lines are crumbling. Traditional secularism has apparently a weakening hold on the people. There is a sweeping overhaul in ritual, in some of the major churches.

There are changes in policy and doctrine and belief to fit the desires and demands of men. Everywhere the drive is on to update the Church as inspired by technology and urbanisation, (both in liturgy and church government with Catholicism moving toward Protestantism and Protestantism moving toward Catholicism.) The world churches are on the march.

(There seems to be no unanimity of belief or feeling.) Even many of their supposed spiritual leaders deny God, (and others that there was one but He is dead.) They generally give Him no specific form or attributes. Confusion reigns.

One Oxford theologian speaking of the mystery of existence argues, "We are now sheltered from all of the great crises of life. Birth is a kind of discontinuity between the prenatal and the postnatal clinics, while death just takes somebody out of the community. . ."

Another "thinker" says, "Man has lost touch with the transcendent dimension in the transiert from a rural agricultural society to an urbanised, technological world." (Time, April 8, 1966, page 85)

They speak of "a culture that rejects the transcendent, the beyond . . ."

"That Christianity must go on escaping from its too strictly anthropo-

morphic past, and still needs to learn that talk of God is largely symbolic." (Time, April 8, 1966, page 87); that "such God-related issues as personal salvation in the after life and immortality will need considerable re-study." It seems that among many people, there is not only "no room for him in the inn" but "no room for him in the universe."

These philosophers and theologians say, "Today science has reduced man to a heap of atoms and consigned heaven to mythology and made the philosophic quest for some meaning to death even more imperative." (Yet contemporary answers seem no more satisfying than when Pascal faced the problem three hundred years ago." (Reference unknown)

Another: "Though the hope of immortality persists, the traditional Christian view of death as a transformation into a fuller life remains at best a minority opinion." And, "Fear of death is no longer so much the fear of judgment, as fear of the infringement taking place upon our right of life. It is at a static end-point."

Bonhoeffer, 1945, contended:

". . . that the world was coming to the point of being able to get along without religion, and therefore would need a 'religionless Christianity.'"

(USN&WR 56:4-1-8-66.)

And, as we read these godless concepts, we wonder if it was to such to whom Christ was saying.

"Let the dead bury the dead."

Tillich speaks of courage "... in the face of the dread possibilities of non-being, of life's uncertainties and ambiguities. God for him is no superman in the sky but the ground of being, the ultimate concern."

"Sin is estrangement from union with God," "Man's estrangement from God accounts for his anxiety and his attempt to find easement in idolatries such as status, sex, nationalism, communism, or even the Church."

Cox insists, "We must now construct some form of theology in which we get along without a doctrine of God"

It is said, "No serious theologian today would attempt to describe the qualities of God as the medieval scholastic did with such assurance. (Gone, too, is any attempt to prove God by reason alone. For one thing, every



proof seems to have a plausible refutation. . . .")

John Updike begins his poem, "Seven Stanzas at Easter," "Make no mistake: If He rose at all, it was as His body; if the cells' dissolution did not reverse the molecules reknit, the amino acids rekindle, the Church will fail."

Barth warns that "any search for God that starts with human experience is a vain quest that will discover only an idol, not the true God."

"Some theologians say Biblical terminology has ceased to be a part of the world's vocabulary and is in danger of becoming a special jargon as incomprehensive to some as the equations of physicists. To bridge this communications gap they have tried

to reinterpret the concept of God into contemporary, philosophical terms!

In the view of some theologians, "... God is changing with the universe. Instead of thinking of God as the immutable, prime mover of the universe," argues Ogden, "it makes more sense to describe Him as 'the ultimate effect' (and as the 'eminently relative One' whose openness to change contingently on the actions of others is literally boundless). In brief, the world is creating God as much as He is creating it." (Time, April 8, 1966, page 86).

One self-styled thinker says, "Perhaps ... you must forget everything traditional that you have ever learned about God, perhaps even that word itself." (Reference USNWR 56, April 18, 1966).

One author says while there is increased affluence, there is probably more bitterness, loneliness, and mental illness and uncertainty and emptiness showing "how pathetically inadequate people's spiritual resources are." He mentions a suicide club with volunteers alert twenty-four hours a day on rotation to help the critically despondent ones. It is said that out of the newly opened theological windows "more has gone out than has come in."

"Bleak-hearted priests are discouraged," an English Rector says, "and fewer and fewer young men prepare for the Priesthood service.

In a South American city where it is reported there is a shortage of 40.000 priests, a great banner was hung across the main street urging: GIVE YOUR SONS TO THE MINISTRY, it being a fact that numerous churches can find no pastor.

The above author closes his treatise with the line: "In Britain the side-away from organised religion has gone too far to be saved by reforms." (Harper's Magazine, March, 1966).

Complaints had been raised that, "God has been shut up in a box of a Church which is open only for an hour or two on Sunday." It was said, "that a certain programme of house-to-house visiting had not brought one single person to church."

With this Rector's special emphasis on christening, he found that "only one lot of parents of the hundreds of babies christened are now church members."

He says that when church members do call on the priests, they ask such questions as these: "Can you fix an abortion for my daughter?" "Have you got any pull with the National Assistance Board?" "I have been caught shop-lifting. Can you keep my name out of the local papers?"

This seems to typify the loss being sustained in true devotion and spiritually in the world of the so-called Christian church of today and all this in light of the constant phenomenal growth, increase in spirituality, of the true Restored Church of Jesus Christ.

Sixty-two per cent. of Americans feel the churches are losing their influence.

"An estimated 70,000 Jewish and Protestant congregations are without full-time clergymen, who seem to have anxiety about the nature and even the existence of God." (U.S. News and World Report, page 55, 4-18-66).

And many are relaxing on sex and other moral issues and other long established standards

In Germany, reports indicate a decline in religious devotion, churches and cathedrals emptying.

In Latin America, there is reported low attendance at mass and other meetings, mostly women attending. Few are enter the priesthood in a time when "growing numbers of Catholic intellectuals and young seminarians find themselves caught up in a rising tide of religious questioning. The Catholic Church is reported to be changing at an almost revolutionary pace.

One Episcopal dean seemed to be expressing the feeling of many clergymen when he said, "I am confused as to what God is but so is the rest of America." (Time, 4-8-66, page 83).

And another said, "I look out at the faces of my people and I am not sure what meaning these words, gestures and rituals have for them." {Time 4-8-66, page 83}.

One says, "God is dead literally. He died in the physical Christ . . . The dead God was resurrected in an empty form by Christianity. When this form of Christianity collapsed, then the reality of the death of God became manifest." (USNWR 56, 4-18-66).

Another going beyond the stopping place of many others seeks to "demythologise" the concept of a personal God. He said, "We are not simply say-

ing that modern man is incapable of believing in God, or even that we exist in a time in which God has chosen to be silent."

"God has chosen to be silent," they say, ". . . God has disappeared from history . . . He is truly absent, not simply hidden from view, and therefore he is truly dead." These views seem to be getting much consideration in theological seminaries and colleges. (USNWR 56, 4-18-66)

One says, "... That Christian atheists are waking the churches to the brutal reality that ... the existence of a personal God ... is now subject to profound attack. What is in question is God himself.

"The traditional so-called Christian churches seem to be fighting a stiff defensive battle against the growing anti-God religion trends." (Time, April 8-1966)

Millions of their people are Easter communicants with the baptism, confirmation and ordination figures showing sensational decline. In places in England, confirmations declined by one third in the past three years.

In an article by Rector Stacey, "... even though there is 'lip service to Christian ethics', and formal prayers are said in Parliament; its royal monarch is crowned by the clergy. Its dead are prayed over, its marriages solemnised and its children baptised by the priests. It is said that the nominal members still like having a priest around to lend a sense of respectability.

Like a parachute, he seems to have little use but his presence gives some reassurance. Intellectual circles are impressive and the popularity of church membership in England is definitely on the wane.

In a fashionable Chicago suburb, a study was made and of 1,600 parishioners who were asked what they really exepected from religion, seventy-two per cent. of 529 said they were either somewhat confused or doubtful about their Christian faith; Thirty-four per cent. of the adults indicated they went to church only to set a good example for their children. (Cover Pictures, Inc.)

The mystification of the simple truths of Christ's message appall us, but how else could arrogant minds find satisfaction?

OBITUARY: God, Creator of the universe, principal deity of the world's Jews, ultimate reality of Christians, and most eminent of all Divinities, died late yesterday during major surgery, undertaken to correct a massive diminishing influence.

(Atlanta newspaper.)

One celebrated theologian said, "We are proceeding toward a time of no religion at all." (Time, April 8, 1966)

TIME, April 8, 1966 was concerned with "the visible growing concern among theologians about God and the secularised world. It was given impetus by the emergence of the "God is dead" group of theologians, and the stir they created."

Assertion of some of the thinkers are these: "That the churches must accept the fact of God's death and get along without Him." "God does not and never did exist." "Striving, self-centred man had killed God and that settled that."

In an Atlanta, Georgia, newspaper appeared this statement. "God, Creator of the universe, principal Diety of the world's Jews, ultimate reality of Christians, and most eminent of all Divinities, died late yesterday during major surgery, undertaken to correct a massive diminishing influence." (Time, 4-8-66, page 82)

These arrogant men, it is stated, "believe that God is indeed absolutely dead, but proposed to carry on and write a theology without theos, without God."

Another said, "Ours is the first attempt in recorded history to build a culture upon the premise that "God is dead." (Time, 4-8-66,Page 82)

One philosopher of one of our leading universities writes, "I do not understand God, nor the way in which he works. If occasionally I raise my heart in prayer, it is to no God I can see, or hear, or feel. It is to a God in as cold and obscure a night as any non-believer has known."

Another scientist says, "God, if anything is hydrogen and carbon or thermonuclear fission."

"God is a ghost floating in space." And another, "God is an infantile fantasy. . ." And another seminary leader says "God is all that I cannot understand."

Since time Immemorial, man has sought for a God. It is difficult to erase from the heart of man this inborn yearning, this thirst, this hunger. He may worship gods of wood and stone or animals or sun, but man needs and must have a Diety. In ancient Babylon, there were said to be at least 700 dieties.

Mars Hill, one of the most famous sites in the New Testament, lies just below the Athenian Acropolis with its Parthenon. On this rock in the heart of Greece's capital city, the Apostle Paul proclaimed Jesus and the Resurrection.

All of this 1966 frustration and confusion concerning God takes us back to a cold pre-dawn January morning when we sat on the great rounded rock hill under the Acropolis and other temple ruins in Athens.

And as we sat on this nearly bare rock waiting for the dawn, we seemed to see on this Athenian Hyde Park the Apostle Paul prominently on the highest point discoursing to the bright minds surrounding him, about their many gods.

'Ye men of Athens, I perceive that in all things ye are to superstitious. "For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore, ye ignorantly worship, him declare I unto you.

"God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

"Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

"For as much then as the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." All of this seems to bear out the importance of the quote of Amos:

"... saith the Lord God ... I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord:

"And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the work of the Lord, and shall not find it.

"In that day shall the fair virgins and the young men faint for thirst." (Amos 8:11-13)

Is this not that day when man-made institutions, man's philosophies leave young folks with unsatisfied, growing spiritual hungers and choking thirsts which induce faintness.

Perhaps we may have little success in leading the celebrated "thinkers" back to harbours of safety and shores of peace but maybe we can warn the young man and unspoiled girl of the disquieting heresies of these self-styled creators.

Is there any question but that this generation's relaxation on narcotics, sex, pornography, rebellions, marches, sensuality and much sin and crime is due to the loss of God in their faith religious concepts and slipping of moral and knowledge?

The denial of God theories, upsetting standards, are they not death dealing? So long as God was their leader and life was eternal and responsibility remained and true freedom lasted rather than irresponsible looseness and relaxation, there was a semblance of

The present struggle in theological meanderings by the self-styled learned trying to find God in a laboratory of their own making takes us back to the days of the ferment of the long ago.

order and faith.

So many mental giants struggled so long with such incomprehensibles and came forth with a confusion which has carried over to our day, causing brilliant men (to doubt and) to try with their puny powers to unravel, always getting it more and more tangled.

These heralded "thinkers" are far at sea, like those described by the Prophet Mormon, who, having destroyed their God and having made Jesus a common man, they are:

". . . without Christ and God in the world; and they are driven about as

chaff before the wind . . . and they had Christ for their shepherd, yea, they were led even by God the Father.

"But now, behold, they are led about by Satan, even as chaff is driven before the wind, or as a vessel is tossed about upon the waves, without sail or anchor, or without anything wherewith to steer her; and even as she is, so are they." (Mormon 5:17-18)

It is like a great ship—speedy, strong and safe, in mid ocean.

And here are men with crude rafts without sail or engine or rudder, unwilling to board the great ship, having never met the captain, never known the power, knowing little about the faraway land, its promises, doubting the ability of the ship to stay afloat and reach its destination.

Graduating students, we exist in hope. "... the concept of God is what contributes order and meaning to human existence." It is when men lose their God that they say, "Let us eat, drink and be merry for tomorrow we may die," and proceed to do just that.

"The Jew at the wailing wall in Jerusalem, the Moslem kneeling with his face toward Mecca, the Athenian worshipping at shrines to unknown gods, the Christian at the cross, or the Latter-day Saints in the temple, all attest the fact that man is fundamentally religious and the instinct to worship is a birthright given by his Father in Heaven, a partial memory as it were of a relationship to Him."

Tolstoi says, "Religion is the relation which man fixes between himself and his god and morality is the outward manifestation of this inward relationship." This morality is strengthened according to the degree of personal responsibility to God as taught by that religion.

Someone has said that there are egoists and proud and arrogant men, but there are no real atheists.

Again the questions arise, "Why am 1?" "What should I become and be?" "What is the meaning of my life?" Then we are exploring or encountering the region of experience where language about the ultimate becomes useful and intelliaible.

Certainly, Amos' predicted famine has come and the drought has followed it and the young men and the young women are fainting in spiritual thirst. If all the theologians, the great thinkers, the philosophers and the so-called Christian atheists in their intensive and continuous search were coming to a unity of faith or doctrine, then the world would sit up and take notice, but when their ideas run from mythology to personality, from reality to vagueness, how can one have much respect for their claims.

The Lord said.

"Surely, I will never forget any of their works."

(Amos 8:7)

Not only the scientific atheists, but the Christian antagonists seem to be deeply at sea for want of a harbour, wandering around aimlessly but without direction or compass. They are lost in a wide ocean on rafts without engine, sail or oar.

Paul, the Apostle, gave them the answer. He found among the Ephesians men "... like children tossed to and fro and carried about with every wind of doctrine by the slight of men and cunning craftiness whereby they lie in wait to deceive: ..."

(Ephesians 4:14) and he prescribed the cure. He would put men at the wheel who had communication with the true captain. He would have an organisation with apostles, prophets, evangelists, an organisation with power to perfect the Saints and develop the ministry and to edify the people, and bringing a unity of the faith and a knowledge of the Son of God, and perfection of men until they should reach the stature of Christ.

In the early centuries of the Christian Era, the apostasy came not through persecution, but by relinquishment of faith caused by the super-imposing of a man-made structure upon and over the divine programme. Many men with no pretense nor claim to revelation, speaking without divine authority or revelation, depending only upon their own brilliant minds, but representing as they claim the congregations of the Christians and in long conference and erudite councils, sought the creation process to make a God which all could accept.

It is stated that "prestige of the Greek thinkers was such that their main conclusions were not questioned."

The brilliant minds with their philosophies knowing much about the Chris-

tian traditions and the pagan philosophies would combine all elements to please everybody. They replaced the simple ways and programme of the Christ with spectacular rituals, colourful display, impressive pageantry and limitless pomposity and called it Christianity. At last, the phophecy had been literally fulfilled wherein Isaiah said:

"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isaiah 24:5)

They had replaced the glorious divine plan of exaltation of Christ with an elaborate, colourful man-made system. They seemed to have little idea of totally dethroning the Christ, nor terminating the life of God, as in our own day, but they put together an incomprehensive God idea.

They thus reached the point of muddled mysticism called "the mystery of mysteries" with contradictions that Gods are separate yet combined, substance yet without substance, anthropomorphic yet only spirit, the Son begotten, yet unbegotten.

It took them years to develop this incomprehensive mysticism and after many centuries the Christians are still mystified, and this has led in no small measure to the "Death of God" theorists for as one modern thinker said: "It is easier to think of a dead God than one who is mystified, disembodied inactivated, powerless, unimpressive." "It is easier for me to think of a world without a Creator than a Creator loaded with all the contradictions of the world."

No wonder Paul says,

"The wisdom of the world is foolishness with God."

Apparently, the "thinkers" spent years in their spiritual conflicts when hours on knees in prayer and contemplation could bring them a true knowledge. They could trade their helpless rafts for ships with power, speed, security.

Apparently, these exercise in spiritual gymnastics of the styled "thinkers" were indulged in by men of old in many generations.

Arrogant, egotistical man with his limitations in thought, experience, knowledge, trying to deal independently with the existence and life of their Creator, with the being of their Lord.
These mere created ones dethroning,
disembodying their Maker!

This from impudent, vain men:

"Shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." (Isaiah 10:15)

And Nephi exclaimed:

"O the wise, and the learned, and the rich, that are puffed up in the pride of their hearts, and all those who preach false doctrines . . . wo, wo, wo be unto them, saith the Lord God Almighty. . ." (2 Nephi 28:15)

And Paul found arrogant Romans who worshipped their own minds rather than Him who gave them their brains, saving:

"For the wrath of God is revealed from heaven against (all ungodliness and righteousness of) men, who hold the truth in righteousness . . .

"... Because that, when they knew God, they glorified him not as God ... but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen"

(Romans 1:18, 21, 22, 25)

And the Saviour asks:

"Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

"Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:17, 19)

"As for man, his days are as grass; as a flower of the field . . ."
(Psalms 103:15)

"Man is like to vanity: his days are as a shadow that passeth away." (Psalms 144:4)

"For they loved the praise of men more than the praise of God." (John 12:43)

He chose Peter and the other Apostles for their humility, responsiveness and child-like faith and devotion.

"... But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are almighty . . .

("That no flesh should glory in his presence.") (I Cor. 1:27, 29)

Paul was not an untrained man, he was piable the teachable and this seemed to be his theme:

"Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

"For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (I Cor. 3:18-19)

And

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Col. 2:8)

"... Jesus ... said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." (Matt. 11:25)

(". . . they loved the praise of men more than the praise of God.")

Why will men spend their time, energies and life on a drifting self-made raft in the great ocean of uncertainties, storms, (waves,) thirst, sunstroke, etc. especially when there is available a great powerful ocean liner equipped, safe and sure.

Why will these belabored souls clumsily stagger in the dark with shuffling feet, and reaching hands for something they yearn for but do not recognise nor grasp?

Are they who question the reality of God and His programme a little like the proverbial ostrich which feels when plunging his head in the sand, "Danger is eliminated?"

How can we be too critical of those who proclaim the death of God when we look at the numerous churches of men all claiming to be the Christian Church.

How could men fail to be confused and frustrated when there have been such mountains of uncertainty, contradictions, vacuums and barrenness?

"Wo unto the wise in their own eyes and prudent in their own sight!"
(2 Nephi 15:21)

"These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever" . . . in their "great

swelling words of vanity. . . ."
(II Peter 2:17, 18)

"The weak things of the world shall come forth and break down the mighty and strong ones. . . .

"But that every man might speak in the name of God the Lord, even the Savior of the world; . . ." (D & C 1:19, 20)

Christ reproached the Pharisees:

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you." (John 8:37)

Someone said we live in a day in which God, if there be a God, chooses to be silent. The Church of Jesus Christ of Latter-day Saints proclaims to the world that the Father and the Son are not silent. They are vocal and reveal themselves with an eagerness to maintain communication with men (and work all of which narrows down to a one dual objective as is said:)

"FOR THIS IS MY WORK AND MY GLORY TO BRING TO PASS THE IMMORTALITY AND ETERNAL LIFE OF MAN."

One theologian indicated it was impossible for man to find God or know God. This is like saying: "I have never climbed Mt. Ararat—no one can climb Ararat; or, I have never bathed in the clear warm waters of the Adriatic—there is no Adriatic Sea: or, I have

never seen the wild life in Kreuger Park—there is no Kreuger Park; or, I have always had health—therefore, the pain which people claim, must be a figment of their imaginations. I have never astronauted into space, therefore, no one can speed through space.

How different then is it to say I have never heard nor seen God—therefore, no man has ever seen nor heard God nor walked with Him. How presumptuous and arrogant for any man to say God is unapproachable, unknowable, unseeable, unhearable because that one himself has not prepared himself for the experience.

Who would say, I have never been among the shepherds in the backside of the desert, nor climbed Horeb, nor have I seen an unconsumed burning bush. Consequently, there is no desert, there was no burning bush. I have not ascended Mt. Sinai, therefore, there were no tables of stone, there were no Ten Commandments, there was no Moses.

This near universal yearning for a divinity so strong that men cannot repress it seems to be as deeply inborn as the instincts of other creatures.

God does live. In his funeral sermon for King Follett, our modern prophet said:

"God Himself was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens-

"If you were to see Him today, you would see Him, like a man in form, like yourselves in all the person, image, and very form as a man for Adam was created in the very fashion, image and likeness of God; and received instruction from and walked, talked and conversed with Him as one man talks and communes with another."

(King Follett Funeral, p. 2-506, Joseph Smith.)

"... you must begin with the first and go on until you learn all the principles of exaltation. But it will be a great while after you have passed through the veil before you will have learned them. It is not all to be comprehended in this world; it will be a great work to learn our salvation and exaltation, even beyond the grave." (lbid. p. 2-507)

"There is no eternal life without knowing God." (John 17:3)

Perhaps this is why men hunger for it, struggle for it, thirst for it.

"There are but very few beings in the world who understand rightly the character of God."

(King Follett Funeral, p. 1, Joseph Smith)

The Prophet said:

"... to eat, drink and sleep. This is all man knows of God or His existence unless it is given by the inspiration of the Almighty." (Ibid. page 1)

"If men do not comprehend the character of God, they do not comprehend themselves." (Ibid. page 1)

"There can be eternal life on no other principle." (Ibid.)

We are most skeptical of the deliberations and findings of the publicised theologians who are so vocal for the simple reason that two of them seem to have the same conclusion while all the prophets from Adam to President McKay seem to have the same concept.

Would this not argue strongly that the former were the diverse opinions of men based upon human calculations and reasoning while the latter are divine revelation emanating always from the same source, the fountain of knowledge?

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel



of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not and they shall perish.

"But to be learned is good if they hearken unto the counsels of God." (2 Nephi 9:28-29)

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened." (Romans 1:21)

Thomas Aquinas declared: "... We cannot know what God is but rather what he is not."

As servants of the Lord, we proclaim to all the world that any man, every man may know of God, and participate in the great saving and exalting work of God. But that man must know that he cannot make automobiles with a physician's instruments, build Aswan dams with spoons. He cannot conquer the desert with a guitar; nor build Empire State buildings in chemical laboratories; nor can he create a God out of his imaginations.

Our God, our Creator, lives and He must be disgusted at puny man's theological conclusions. The Lord offers to every soul the correct and satisfying answer: saying:

"IF YOU DO THE WILL OF THE FATHER, YE SHALL KNOW. . . "

He says:

"Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20)

His prophet wrote:

"And by the power of the Holy Ghost, ye may know the truth of all things." (King Follett, Funeral p. 505, Joseph Smith)

It is not only a privilege to know God, it is a necessity if man wishes to gain highest blessings.

"It is the first principle of the Gospel to know for a certainty the character of God. . ." (Ibid. p. 506)

The Lord has promised to make Himself and these mysteries known to all flesh on condition that they reach and search in humility and teachableness.

In modern days, He says:

"Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love Him, and purify themselves before him;

"To whom He grants this privilege of seeing and knowing for themselves. . ." D & C 76:116-117)

And from Ether, we learn that no witness or sureness of the spiritual things come:

". . . until after the trial of your faith." (Ether 12:6)

Christ promised a testimony:

"And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand."

(Luke 8:10)

Matthew and the Christ assure us:
"... That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them."
(Matt. 13:17)

And also this:

"Behold . . . for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them." (D & C 42:65)

And Alma expounded:

". . . It is given unto many to know the mysteries of God. . .

"And they that will harden their hearts, to them is given the lesser portion of the word until they know nothing concerning his mysteries. . ." (Alma 12:9, 11)

And the further promise is given by the Lord:

"And the day cometh that you shall hear my voice and see Me, and know that I am." (D & C 50:45)

"Seek not for riches but for wisdom, and behold, the mysteries of God shall be unfolded unto you, and then shall you be made rich. Behold, he that hath eternal life is rich." (D & C 6:7)

"And if thou wilt inquire, thou shalt know mysteries which are great and marvelous; . . . thou mayest find out mysteries, that thou mayest bring many to the knowledge of the truth, yea, con vince them of the error of their ways." (D & C 6:4, 11)

A promise comes again:

"To some it is given by the Holy Ghost to know that Jesus Christ is the Son of God, and that he was crucified for the sins of the world. (D & C 46:13) "And again, verily I say unto you, O inhabitants of the earth: I the Lord am willing to make these things known unto all flest;" (D & C 1:34)

"God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now:

"Which our forefathers have awaited with anxious expectation to be revealed in the last times. . ."

(D & C 121:26-27)

Those who say the heavens are closed and that if there be a God he is silent, hear this:

"All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and to whomsoever the Son will reveal him." (Mat. 11:27)

And the Lord said:

Trifle not with sacred things.

(D & C 16:12)

One who pays the price may know

of a surety for himself:
"And in that day that they shall exercise faith in me, saith the Lord ... then will I manifest unto them... the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth." (Ether 4:7)

Hear further the voice of the Lord: "Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God." (D & C 45:52)

May we repeat, that spiritual sureness is not obtained through abstract calculations.

The Lord revealed to Oliver Cowdery the way some revelations are given:

"Yea, behold, I will tell you in your mind and in your heart, by the Holy Ghost, which shall come upon you and which shall dwell in your heart.

"Now, behold, this is the spirit of revelation; behold, this is the spirit by which Moses brought the children of Israel through the Red Sea on dry ground." (D & C 8:2-3)

"Verily, verily, I say unto you, if you desire a further witness, cast your mind upon the night that you cried unto me in your heart, that you might

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son."

(1 John 2:22.)

know concerning the truth of these things.

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D & C 6:22-23)

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." (Matt. 21:22)

"For God speaketh once, yea twice, yet man perceiveth it not." (Job 33:14)

"And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received. . ."

(D & C 84:54)

"And he that will contend against the word of the Lord, let him be accursed; and he that shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh." (Ether 4:8)

"Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost."

(I Corinthians 12:3)

"But ye have an unction from the Holy One, and ye know all things.

"Who is a liar but he that denieth that Jesus is the Christ? He is anti-Christ, that denieth the Father and the Son.

"Whosoever denieth the Son, the same hath not the Father: (but) he that acknowledgeth the Son hath the Father also."

(I John 2:20, 22, 23)

". . . and they that have laughed shall see their folly.

"And calamity shall cover the mocker, and the scorner shall be consumed . . ." (D & C 45:49, 50)

"Take heed, brethren lest there be in any of you an evil heart of unbelief, in departing from the living God." (Hebrews 3:12)

"For it had been better for them not to have known the way of righteous-

ness, than, after they have known it, to turn from the holy commandment delivered unto them." (II Peter 2:21)

The guessing games of the wouldbe-creators of God would end and they would stand in awe and embarrassment if they only knew positively that MAN DOES KNOW GOD and all men may.

Let us examine a few witnesses: Our beloved father Adam prayed:

"Blessed by the name of God . . . in this life I shall have joy and again in the flesh I shall see God."

(Moses 5:10)

The great patriarch, Abraham, declared:

"Thus I, Abraham, talked with the Lord face to face, as one man talketh with one another and he told me of the works which he had made and he said unto me, My son My son, behold I will show you all these."

(Abraham 3:11)

And then of the great prophet of the exodus, we read:

"And he saw God face to face and he talked with him, and the glory of God was upon Moses, therefore Moses could endure his presence."

(Moses 1:2)

And, he said:

". . . and his glory was upon me, and I beheld his face, for I was transfigured before him." (Moses 1:11)

The great Enoch from Mt. Simeon declared:

"... and as I stood upon the mount, I beheld the heavens open, and I was clothed upon with glory. And I saw the Lord and he stood before my face, and he talked with me even as a man talketh one with another, face to face, and he saith unto me: Look and I will shew unto thee the world for the space of many generations. ." (Moses 7:3-4)

Our beloved Moroni said:

"And then shall ye know that I have seen Jesus, and that he hath talked with me face to face, and that he told me in plain humility, even as a man telleth another in mine own language, concerning these things;" (Ether 12:39)

And now in the meridian of time, the saints had their sure witness and we mention only some of the apostles:

The great Peter spoke for his council:

"This Jesus hath God raised up, whereof we all are witnesses."
(Acts 2:32)

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36)

"And (ye) killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses." (Acts 3:15)

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole." (Acts 4:10)

Referring to heavenly manifestations he and John had witnessed, Peter again said: (Acts 4:19-20)

".. Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

And here are eyewitnesses:

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

"For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

"And this voice which came from heaven we heard, when we were with him in the holy mount. (II Peter 1:16-13)

And this was the same Peter of whom Jesus asked:

"But whom say ye that I am? And Peter said: . . . Thou are the Christ. The Son of the living God." (Matt. 16:16)

It was Andrew who located:

"... his brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ." (John 1:41)

And it was the Lord who being abandoned by his friends asked:

". . . Will ye also go away?"

And Simon Peter asked:

"Lord to whom shall we go? Thou hast the words of eternal life."

"And we believe and are sure that Thou art that Christ, the Son of the Living God." (John 6:67-69)

These testimonies are from His apostles as He commanded them, "Ye shall testify of me":

"And ye also shall bear witness, because ye have been with me from the beginning." (John 15:27)

The other disciples said to doubting Thomas:

"... We have seen the Lord." (John 20:25)

And John said:

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ." (I John 1:3)

Others of the Apostles bore solemn witness also:

"And with great power gave the apostles witness of the resurrection of the Lord Jesus: . . :" (Acts 4:33)

And again,

"And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts 5:32)

And Paul declared:

"... I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

(II Timothy 1:12)

"And straightaway he preached Christ in the synagogues, that he is the Son of God."

"But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." (Acts 9:20, 22)

And Paul was again "pressed in the spirit and testified to the Jews that Jesus was the Christ." (Acts 18:5)

John the Baptist had proclaimed:
". . Behold, the Lamb of God,
which taketh away the sin of the

world." (John 1:29)

Hear the testimony of the Christ Himself. To Nicodemus. He said:

". . . Art thou a master of Israel, and knowest not these things?

"Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness." (John 3:10:11)

And again,

"Ye worship ye know not what: we know what we worship: . . ."

(John 4:22)

Alma's assurance inspires us:

"Behold, I say unto you they are made known unto me by the Holy Spirit of God. Behold, I have fasted and prayed many days that I might know these things of myself. And now, I do know of myself that they are true; for the Lord God hath made them manifest unto me by this Holy Spirit; and this is the spirit of revelation which is in me." (Alma 5:46)

And further:

". . . I know of myself that whatsoever I shall say unto you, concerning that which is to come, is true; and I say unto you, that I know that Jesus Christ shall come, yea, the Son, the Only Begotten of the Father. . . ." (Alma 5:48)

"And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God." (Mark 15:39)

And.

"Nathanael" said to "him, Rabbi, thou art the Son of God; thou art the King of Israel." (John 1:49)

And even the devils were

". . . crying out, and saying, Thou art Christ the Son of God. And he rebuking them suffered them not to speak: for they knew that he was Christ." (Luke 4:41)

And the Lord Jesus Christ speaks to many through the centuries and bears testimony of Himself and His purposes: (Doctrine and Covenants 135)

"Behold, I am Jesus Christ, the Son of God. I came unto mine own and mine own received me not." (D & C 10:57)

And He told Oliver Cowdery:

"... Cast your mind upon the night that you cried unto me in your heart, that you might know concerning the truth of these things.

"Did I not speak peace to your mind concerning the matter? What greater witness can you have than from God?" (D & C 6:22, 23)

The Lord promised His Apostles:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:8)

Christ said.

"And what he hath seen and heard, that he testifieth; and no man receiveth his testimony." (John 3:32)

. "And Jesus stood before the governor: and the governor asked him, saying Art thou the King of the Jews?

"And Jesus said unto him, Thou sayest." (Matthew 27:11)

"...the high priest asked him, ... Art thou the Christ, the Son of the Blessed?

"And Jesus said, I am: . . ."
(Mark 14:61-62)

"And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest it."

(Mark 15:2)

Christ declares Himself:

"Hearken and listen to the voice of him who is from all eternity to all eternity, the Great I AM, even Jesus Christ.

"The light and the life of the world; a light which shineth in darkness and the darkness comprehendeth it not;" (D & C 39:1-2)

"And Jesus answered them, saying, the hour is come, that the Son of man should be glorified." (John 12:23)

"Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again." (John 12:28)

And at least four times do we hear the Father, God, testifying His Son the Redeemer at the Jordan baptism, the Mt. of Transfiguration, to the Nephites and in the grove to Joseph Smith:

"... saying, This is my belowed Son, in whom I am well pleased."

Then we have the witness of Joseph and Sidney:

"By the power of the Spirit our eyes were opened and our understandings were enlightened, so as to see and understand the things of God—

"Of whom we bear record; and the record which we bear is the fulness of the gospel of Jesus Christ, who is the Son, whom we saw and with whom we conversed in the heavenly vision.

"And we beheld the glory of the Son, on the right hand of the Father, and received of his fulness;

"And saw the holy angels, and them who are sanctified before his throne, worshipping God, and the Lamb, who worship him forever and ever.

"And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father. ."

(D & C 76:12, 14, 20-23)

Then we have the Proclamation of the Twelve Apostles on the death of Joseph and Hyrum in 1845:

"To all the Kings of the World, To the President of the United States of America:

"To the Governors of the several States, and to the Rulers and people of all nations.

Greetings:

"Know ye that the Kingdom of God has come, as has been predicted by ancient prophets, and prayed for in all ages: even that kingdom which shall fill the whole earth, and shall stand forever.

"The great Eloheim and Jehovah,

have been pleased once more to speak from the heavens, and also to commune with man upon the earth, by means of open visions, and by ministrations of Holy Messengers.

"... in order to prepare the way for the coming of the Son of Man.

"And we now bear witness that His coming is near at hand:

"Therefore we . . . command you all to repent and humble yourselves as little children before the majesty of the Holy One; . . .

"We testify that the foregoing doctrine is the doctrine or gospel of Jesus Christ in its fulness; and that it is the only true, everlasting, and unchangeable gospel;

"And we further testify that the Jews among all nations are hereby commanded, in the name of the Messiah to prepare to return to Jerusalem in Palestine, and to rebuild that city and temple unto the Lord."

"We would now make a solemn appeal to our rulers, and other fellow citizens . . .

"We say, then, in life or in death, in bonds or free, that the great God has spoken in this age. — And we know it.

"He has given us the Holy Priesthood and apostleship, and the keys of the kingdom of God. . .

"He has revealed the origin and the records of the aboriginal tribes of America, and their future destiny. . . . And we know it.

"He has revealed the fulness of the gospel with its gifts, blessings, and ordinances.—And we know it.

"He has said, that the time is at hand for the Jews to be gathered to Jerusalem—And we know it.

"Now, fellow-citizens, if this knowledge, or the publishing of it, is treason or crime, we refuse not to die.

"But be ye sure of this, that whether we live or die, the words of the testimony of this proclamation which we now send unto you, shall all be fulfilled."

"And he that will contend against the word of the Lord, let him be accursed; and he shall deny these things, let him be accursed; for unto them will I show no greater things, saith Jesus Christ; for I am he who speaketh." (Ether 4:8)

In the name of Jesus Christ. Amen.



In a recent "Look" magazine, there were two of three pages of letters from readers answering the question, "Is God Dead?" and one of them summed the whole subject up as neatly as anyone could. . . .

"The God created by man is dead," the author wrote, "but the God that created man is very much alive."

This, I believe, is where the fault lies. Man, with his finite mind and for all his great knowledge and understanding, for all the advance that he has made technologically, scientifically ... this man can no longer believe in the mystifying God that man himself created.

I heard recently a lovely sister say as she stood to sing "I am a Child of God" at the baptism of a young child . . . "I think this is really a song for children, but. . . ." Christ taught, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," and "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."

Children have no doubts that there is a God. It is as much a part of their inborn nature as walking, laughing, singing. But as that child grows, he puts off childish things, no longer speaks or thinks as a child, and his natural childish faith is exchanged for a reasoning mind that denies that which he once knew—as a child—to be true.

This child-like faith is beautifully expressed in another of the letters printed in the "Look" magazine. . .

GOD IS NOT DEAD

I SPOKE TO HIM THIS MORNING.

HELP FOR THE NEEDY

SO YOU'RE THE NEW BRANCH PRESIDENT by the South London Ward Bishopric

YOUNG mother went to see her Branch President just recently. She had a son aged two, and no husband to support her. She had had to go back out to work, leaving her child in a day nursery, and her parents charged her rent for the two rooms that she used in their house.

This was the story that she sobbed out to him. But this was only the background to the worry that was nagging at her mind and making her so depressed and so unhappy.

"I just can't afford to pay my tithing, President," she cried. "I only earn £9 10s. a week and if I am to pay my father rent for my rooms and pay for my baby to go into the day nursery while I work and then pay my fare to and from work and still have enough to buy food and clothing for us two, then I just can't afford to pay tithing."

And this wasn't all that was worrying her.

"If I don't pay my tithing, I don't want to come to Church any more. I couldn't face my brothers and sisters. I couldn't do my work in the ward with this on my mind."

The President felt humbled. Each one of us, he thought, has had the experience of not having enough money coming in each week to make ends meet. And what is the usual reaction. "Oh, I'll forget about my tithing this week. The Lord wont miss it. And I need the money."

But this sweet young mother taught him a lesson. She felt unworthy of carrying on with her work in the Church because she was not paying a full tithe; she felt that she couldn't ask the Lord for help with her problems if she wasn't fulfilling her part of the covenant she made at her hantism

What could he do for a sister with this sort of problem?

There is so much that the Church can do for the member who falls on hard times, or is put out of work—either through sickness or redundancy or through strikes—that it is difficult to know just where to begin.

Perhaps the best thing we can do to start with is to explain what means the Church has for helping people, and then, if we may, perhaps we could tell of a few instances where help has been given.

There are two basic ways in which a Branch President or Bishop can help to one of his members. The first is through the Fast Offering Fund, and the second is through the Church Welfare programme . . . and before you begin to shout that the Welfare programme doesn't work in this country, let us state here and now categorically that the Welfare programme can be just as effectively used in Great Britain as it can at the centre of the Church in the Salt Lake valley.

The Fast Offering Fund is the money paid into the Branch Fast Offering account by the members of the Branch on the first Sunday of the month. This money should be the equivalent cost of the two meals fasted on that day, and if each member of the Branch honourably and honestly fulfilled his obligations in paying into this fund

there would be plenty of money available for helping those in the Branch who were in need.

This, after all, is what the Fund is for to help the poor and needy of the Branch. We always feel that it is worth pointing out to those who never contribute or give only a couple of coppers as their equivalent cost of two meals, that some day they may be in need of help. How would they then feel if only a very small proportion of the proper amount is donated.

The Fast Offering Fund is the Branch President's IMMEDIATE HELP FUND. He is allowed to pay this money into the Branch account—keeping a proper check on how much Fast offering is paid in, of course—and it remains in that account for one month, during which time he is able to draw on it for the care of those in need. At the end of the month, after all necessary bills have been paid and all the needy have received some help, the balance left in the account should be sent on to the Mission Home, or Stake President

IT IS FROM THIS FAST OFFERING FUND ONLY THAT THE BRANCH PRESIDENT IS ABLE TO GIVE IMMEDIATE HELP TO ANY OF HIS MEMBERS WHO IS IN NEED. NEVER, AT ANY TIME AND IN ANY CIRCUMSTANCES, MUST THE PRESIDENT DRAW ON OTHER BRANCH ACCOUNTS TO HELP THE NEEDY OF HIS BRANCH.

If the need of a member cannot be met from the Branch Fast Offering Fund, then the President should immediately contact his District President and Mission President with a request for more money. In the case of a Ward Bishop, he should immediately apply to the Stake President for money to be drawn from the Stake Fast Offering Fund.

We cannot stress too forcibly the importance of this fund, and we feel that every member of your Branch should be made fully aware of his or her obligation in this respect, for every Branch has those who are in need from time to time and what joy the members will feel when they know that they have been able to help one of their own brothers or sisters to find their feet again or get over a sticky patch in their lives. We feel so strongly on this point that we suggest to each one of you that you make it a personal assignment to either speak on this subject at a Branch Sacrament meeting. or to call into your office groups of members and speak to them privately on this subject.

This, then, is the first line of help which you can give to your members. What now of the Welfare programme?

Outside the stakes of the Church in the United States, the Welfare programme of the Church can be run on only a very limited scale. In this country, for instance, we do not have the farms or factories at which our members can go to work until they have found other permanent employment.

BUT, NEVERTHELESS, EVEN WITHIN THIS LIMITED SCALE WE CAN RUN AN EFFECTIVE WELFARE PROGRAMME AND DO FAR MORE TO HELP OUR MEMBERS THAN WE TEND TO DO THROUGH THE LIMITATIONS OF OUR FAST OFFERING FUND.

Welfare in any Branch should mean far more than just paying a member's bills and clearing his debts while he is out of work. Welfare is far more than charity.

Every Branch should have an active Welfare Committee, meeting regularly every week or each month—depending upon its needs—to uiscuss the welfare problems of the members.

The Welfare Committee consists of the Branch Presidency, the Elders' Group Leader (and the High Priests' and Seventies' Group Leaders, if you have them in your Ward), the general secretaries of the Aaronic Priesthood Adult and Youth, and the Relief Society President.

These eight executives should have their fingers on the pulse of the Branch through the Priesthood Home Teaching and the Relief Society's Visiting Teaching. If these two areas of work are being covered properly, then there should not be one person in the Branch who is in need and who is not known about.

At the meeting of the Welfare Committee, the needs of each of these people are discussed. Perhaps all that is needed to help is a regular visit to a lonely old aged pensioner, or perhaps there is need for someone to be picked up and brought to Church by car each Sunday, or perhaps the Priesthood is needed for administration or blessing, or perhaps a father is out of work and his family need food and money and clothing. All these problems are discussed and settled at the Welfare Committee, and action-either through the Home Teacher, or through the Relief Society sisters, or from the Fast Offering Fund-is taken at once.

Now, how does this work in practice? Let's go back to that young sister who sought help from her Branch President recently.

She was unable to pay her tithing and still have enough money left to feed and clothe herself and her young son and pay all the bills that kept coming in each week.

The first step taken by the President was to meet her in her own flat and work out on paper vhat her immediate needs were and what her resources were. When this had been done and all her own resources had been used to meet some of her debts, then he had a clearer picture of how he could help her financially.

Money was drawn from the Fast Offering Fund—and in this instance he did not have to call on the Mission for further financial help—and this money was used to clear the sister of her bills with the milkman, the baker, the gas board and the electricity company, etc.

With these debts out of the way, he was then able to assess the weekly situation. It was obvious that she could not live on £9 10s. a week and keep

herself and her young son healthy and decently clothed.

At the weekly meeting of the Welfare Committee he approached the Relief Society President and asked her if the sisters could either make or provide good clean second-hand clothing for the young boy. There was also a sister in the Branch who worked at an employment agency, and she was approached by the Relief Society President and asked if she could find better and more lucrative employment for this young mother.

In the meantime, the manager of the firm in which this girl worked was a close friend of one of the Priesthood holders, and through the Elders' Group Leader the Priesident was able to approach him privately and seek a wage increase for the needy sister.

Through these three practical means he was able to restore the confidence of a young mother who felt broken and disheartened, he was able to show her that we are all our "brother's keeper"... and most important he was able to lift her spiritually by providing her with immediate practical help.

Of course, it didn't end there. She learned one vitally important lesson . . . that the Lord does indeed help those who will obey his commandments. By paying her tithing she had made herself worthy of the Lord's assistance.

She also learned to budget her money more carefully, and she realised that if she was now to become fully independent then she must repay what the Church had loaned her.

Take the case of a father who was out of work because his union had called a strike, and he was trying to keep his family alive on a strike pay of a couple of pounds or so. All his own resources had long been used up; his small stock of food was gone and he was in desperate need of help.

What did the Branch Presidency do in this case?

The most important need was to restore this man's self-respect. It was galling for him to find himself in debt with local tradesmen, and out of credit with the milkman and baker. The first form of help was an immediate cash settlement of all of these bills. The father was allowed to take the money and pay these himself (this was im-

portant to this proud man), although the Church practice is for the Branch Presidency to clear these debts by cheque over their own signature.

And then the Branch President made an excellent move. He involved the whole Branch in a mammoth assistance programme. Through his Relief Society President and his Home Teachers he invited every family in the Branch to contribute each week one item of food—a tin of food—a tin of stew, or a tin of peas, or a bag of apples, or a pound of potatoes, or a packet of

butter or margerine. All of this food went into the Branch President's storehouse, and from this storehouse the Presidency were able to keep this family in food for the whole of the time that that father was out of work due to the strike.

When it was all over and the father was reinstated, we feel the Branch President made his next excellent move . . . he invited the mother and father to take over the control of the Branch storehouse and build it up for future use. With their experience of

the help that could come from such a storehouse, they did a fine job.

Take the case of an elderly lady who was unable to get to Church every Sunday because her eyesight was going and she felt unsafe travelling on the buses. When it was quietly suggested to her that perhaps someone could come out to her house each Sunday and bring her to Church, she flared up and declared that she was not in need of "charity".

How can you deal with this sort of problem?

Again, you can use your Welfare Committee. This time you can seek the help of the Elders' Group Leader. Didn't one of the Elders pass nearby to the sister's house on his way to Church each Sunday? Wouldn't it be possible for this Elder to be given the Church project of bringing this sister to Church each week, but not by offering her "charity" but by asking her for help? The Elder needed "help" in completing one of his Church proiects, and this sister was just the person who could help him complete it. Would she, please give him the privilege of taking her to Sunday School or Sacrament meeting each Sunday, so that he would be able to report back to his Group Leader that he was fulfilling his Church assignment and completing a Church project.

Was this "charity"? Not in the mind of this dear sister. She felt that she was helping a young Elder in his work in the Church (and, in fact, she was). She felt it a privilege to do this and come to Church with him each Sunday.

As we said earlier, welfare is more than "charity". Welfare is making people feel responsible; it is making the members of your Branch united in their love for one another; it is building up the spiritual foundations of someone who has been kicked by the outside world; it is assisting the young girl who is overwhelmed and confused by her problems and outside troubles; it is restoring the pride of a father who has taken a fall.

No matter what you may think, the Welfare programme has a place in the Church in Great Britain . . . and if used properly, it can bring both physical and spiritual blessings to every member of your Branch.

MELCHIZEDEK PRIESTHOOD

Have no fear

RECENTLY I found in a book of the seventeenth century, written by a Sir Walter Moyle, who may or may not be one of my progenitors, this statement.

"I think our success and salvation depend largely on how well we can eliminate idle moments from our lives and dedicate ourselves to hard work, which is impossible without effort and concentration."

I have had the feeling for a long time that we are unduly influenced by fear. I think for the most part the Priesthood of the Church believe themselves to be courageous. I am sure that we have not entirely overcome fear. I am very much impressed with the statements that Elder John A. Widtsoe, of the Council of the Twelve, made at an annual general conference in April 1942:

"Fear which 'shall come upon every man,' is the natural consequence of a sense of weakness, also of sin. Fear is a chief weapon of Satan in making mankind unhappy. He who fears loses strength for the combat of life, for the fight against evil."

"Therefore, the power of evil seeks to engender fear in human hearts. In this day of sorrow, fear walks with humanity. It directs, measurably, the course of every battle. It remains as a gnawing poison in the heart of victors as of the vanquished."

"As leaders in Israel, we must seek

to dispel fear from among our people. A timid, fearing people cannot do their work well The Latter-day Saints have a divinely assigned world mission so great that they cannot afford to dissipate their strength in fear."

"The Lord has repeatedly warned his people against fear. Many a blessing is witheld because of our fears. He has expressly declared that men cannot stop his work on earth, therefore, they who are engaged in the Lord's latter-day cause, and who fear, really trust man more than God, and thereby are robbed of their power to serve."

"The key to the conquest of fear has been given through the Prophet Joseph Smith." Brother Widtsoe continues: "If ye are prepared ye shall fear not." (D. & C. 38:30). That is the message from the Doctrine and Covenants, and Brother Widtsoe says in conclusion.

"That divine message needs repeating today in every stake and ward. Are we prepared to surrender to God's commandments?.... If we can honestly answer yes, we can bid fear depart. And the degree of fear in our hearts may well be measured by our preparation by righteous living, such as should characterise Latter-day Saints."

God bless us to eliminate fear and to meet every challenge which the Priesthood of God places upon us, I pray humbly.

Great care in selection

RELIEF SOCIETY by Christine H. Robinson

'HE fact has been emphasised that no organisation is any stronger than its leaders. This is surely true in Stake and Mission Relief Society work, where leaders play such an important part in the success of the organisation. The calling to serve in any position in our Father's Kingdom is a responsibility of far reaching consequence. Such a calling affects profoundly the lives of those who are called, as well as those who are being served. Consequently, great care should be exercised in the procedure of selection, appointment, and placement of officers and teachers in Relief Society.

PLANNING YOUR ORGANISATION

To make sure your organisation functions properly now, during the late summer months, is the time to meet as a presidency and plan the organisation structure which will carry your organisation throughout the coming Relief Society year.

In studying the lesson previews in the June issue of the Relief Society Magazine you have discovered that the titles for the lessons beginning with October 1966 have been slightly altered. Theology is now being called "Spiritual Living"; Work Meeting "Home Making"; Social Science "Social Relations"; and Literature has become "Cultural Refinemen."

As you study through these previews you should think carefully about teaching requirements, so that the best available teachers for the specific subjects might be recommended for appointment. This should include both class leaders and visiting teachers. The

selection of your teachers must not be haphazard. No presidency should wait until the need is urgent and then meet someone at church or under some other casual circumstance and ask her to teach a class or to be a visiting teacher. Sometimes we ask sisters to fill a position without giving them adequate information about all the position requires. We expect them to be capable and qualified without any help on our part. 'You should know your sisters and know their capabilities. You should know the requirements of the assignments which you are asking them to fill. Be wise. Study the needs of your organisation and make every effort to get the best possible teachers for the important work of influencing and changing people's lives in conformity with the gospel principles.

Once you have a clear understanding of your needed personnel for teaching assignments, you should immediately communicate this information to the Bishop or the Branch President, Tell him as specifically as possible what the requirements will be, outlining in sufficient detail in writing, if possible, the nature of the assignment, if you have specific women in mind suggest these names to him. This gives him the opportunity as early as possible to assist in the selection of capable sisters to fill the needs of the society and to give his official approval to those sisters you would like to have serve.

SEEK DIVINE GUIDANCE

The Relief Society is our Father in

Heaven's organisation for the guidance, assistance, and enlightenment of his daughters here upon the earth. As such, its leaders are entitled to the divine inspiration of the Holy Ghost. You should seek help through humble prayer, ask, expecting without doubt that the Lord will help you and you will be blessed with the guidance of the Holy Spirit.

QUALITIES FOR RELIEF SOCIETY LEADERS

To help you in your selection of leaders, the following are some qualifications which Relief Society leaders should possess:

- 1. Women should be selected who will honour the priesthood. Relief Society was organised under the priesthood and after a pattern of it. Although this auxiliary operates independently in its own sphere as all auxiliaries which function under the direction of the priesthood, the Relief Society organisation should work closely with the priesthood, and the priesthood should work closely with it.
- The conduct of women selected should conform to the standards, teachings and practices of the church. Example is the best teacher. It is recommended that those selected to teach theology and visiting teachers message should be members of the church in good standing, who have a knowledge of the gospel and a firm testimony of its truthfulness. Those teaching other subjects in the Relief Society programme should

be women of high character who, although not necessarily members of the church will teach in conformity with church standards and maintain church ideals.

- 3. Also, those selected "should be willing to give devoted service to the society, should have a desire to magnify their callings and to cultivate those capabilities which will enable them to perform successfully the duties assigned to them." (Relief Society Hand book Page 16)
- Relief Society officers and teachers should impart respect and add dignity to their callings.
- Relief Society leaders should be loyal to the Society, have respect for each other and should sustain through word and action those who preside over them.

SOME SPECIFIC ABILITIES

Successful Relief Society leaders, in addition to the qualities mentioned, should possess specific leadership abilities. They should:

- Have the humility to accept guidance.
- Be able to work in harmony with fellow workers.
- Be friendly and have a sincere love for fellow sisters.
- Be able to make decisions with the direction of the spirit.
- Be able to delegate work.
- Deal kindly with an understanding heart.
- Be generous in expressing appreciation for things well done.
- 8. Be able to keep council.
- Radiate cheerfullness and have a positive attitude.

DESIRABLE QUALITIES FOR CAPABLE CLASS LEADERS

Teachers of Relief Society lessons should possess the following qualities:

- 1. Be dependable.
- Attend all assigned meetings regularly.
- 3. Be on time and come fully pre-
- 4. Know the lesson objectives.
- Realise the importance of her position on the team.
- 6. Be loyal to fellow workers.
- 7. Be full of love and enthusiasm.
- Make prayerful preparation for her work.

SPECIAL QUALITIES FOR VISITING TEACHERS

Those who visit in the homes of church members should have special qualities which should be developed. They should:

- 1. Live worthy of their calling.
- Take sunshine into the homes they visit.
- Exhibit tact and kindness at all times.
- Leave all their own troubles at home.
- Speak no ill—seek to inspire and spiritually build those they visit.

PROCEDURE IN MAKING APPOINTMENTS

As outlined in the Relief Society Handbook the proper procedure in making appointments is as follows:

"First, the president is called by the presiding Priesthood authority. She then proposes to him names of women to serve as counsellors. After counsellors are approved and called to office, the Relief Society presidency selects the secretary-treasurer, other officers, and class leaders (and visiting teachers), submitting the names of these sisters to the presiding Priesthood authority for approval and after the names have been approved, the sisters should be individually interviewed by the president (or presidency) and the duties and obligations of the positions to which they are called should be fully explained to them." (Relief Society Handbook, page 15).

Every sister selected for a position in Relief Society should have the priviledge and blessings of being called in a dignified way. This means that she should be interviewed in private. The president (or presidency) should meet the new teacher or leader in a private room in the chapel or in her own home where a clear and friendly explanation of the requirements of the assignment can be fully and understandingly presented. She should be told not only her duties and responsibilities, but also the blessings which come from faithfulness should be promised and described. This is the time also to make sure the new teacher or leader understands that her calling is not a permanent position. The church is run and operated by its members. Change is necessary and one may be called at various times to fill different positions of service and responsibility.

This is the process which provides experience and personal growth.

Sometimes when otherwise humble people are called into leadership positions in the church they tend to become proud and over-bearing. On this matter the Lord has appropriately warned us in the 121 section of the Doctrine and Covenants. Here, in one of the important basic standards of human relationships, he tells us why many are called but few are chosen. The reason is that we set our hearts too much upon wordly things and upon the honours of men. Sometimes we attempt "to gratify our blind and vain ambitions, or to exercise control or dominion or compulsion upon the souls of the children of men." Under these circumstances "the heavens withdraw themselves, the spirit of the Lord is grieved and withdrawn." When this happens the leader looses both her authority and the respect of those with whom she is associated.

In her administration, the Relief Society President should work cooperatively and lovingly with her counsellors. Although she presides, she should consult with her counsellors and seek their guidance. "All matters pertaining to the general conduct of the affairs of the Society should receive the careful consideration of all three members of the presidency." (Relief Society Handbook, page 20).

All three members of the presidency should be fully acquainted with all aspects of the society's organisation procedures and finances. In other words the presidency should be a team working unitedly and cooperatively together. The counsellors should give full loyalty to the presidency give full and earnest support to each other.

In working with others in Relief Society, approval, encouragement, and appreciation should be shown whenever deserved and when it is appropriate. A spirit of friendliness, kindness, and consideration should prevail. In the words of the prophet Joseph Smith, "Let the weight of your kindness and affection be felt. Let kindness, charity, and love crown your works."

SUNDAY SCHOOL by President O. Preston Robinson

Your Library

THE Church of Jesus Christ of Latter-day Saints is a great advocate of education. Members have been consistently taught that "man is saved no faster than he gains knowledge" and, "The Glory of God is Intelligence."

in the plan of eternal progression and as we move along the road to immortality and eternal life, the Lord in his wisdom has encouraged all of us to study the Gospel, absorb its divine principles and apply them to our lives. Someone has wisely said that one cannot fill a bucket from an empty well. If an individual is effectively to influence the lives of others, he must have knowledge and understanding. In this great Church a big premium is put on study and knowledge.

As has been emphasised repeatedly in these "Millennial Star" articles, the Sunday School is the Church's teaching organisation. The Sunday School has the great objective to teach the principles of the Gospel to all members of the Church and to all investigators who come into the Sunday School service. Teachers must be prepared. They must be well informed and to be well informed they must have access to

good books through which they can enlarge their knowledge and understanding. So that these books and other teaching materials may be available, Church leaders have instructed that the Sunday Schools in all of the wards and branches throughout the Church should establish and maintain libraries. These libraries should contain the basic books and teaching materials that are needed in order for teachers in the Sunday Schools, in the other auxiliaries, and priesthood activities to perform their teaching responsibilities with effect and inspiration.

Establishing the Library

In those branches or wards where library facilities are not available, immediate steps should be taken to establish them. If the ward or branch meets in a rented hall this fact may suggest an excuse for not establishing a library. This is no excuse. Every ward or branch should have a library and it is the Sunday School's responsibility to make sure that one is established and maintained. Even though at the beginning only a few books and teaching materials may be available and on file. still it is important that a beginning be made. Under such circumstances, it may be necessary to provide a small cabinet or drawer or other receptical into which the books and teaching materials might be stored for use throughout the week. If other branch meetings are held in homes or separate halls or if for some reason the materials cannot be stored in the main hall, it might even be necessary to arrange to transport the "library" back and forth between the meeting places. Even under such rare or difficult conditions it is important that library facilities be available.

Although the library should be supervised by the Sunday School, obviously it comes under the direction of the branch president or bishop. He should assume the responsibility of motivating its establishment and make sure that it is operated properly. Proper operation consists in making sure that books or materials borrowed are always signed "out" and "in" so that complete control may be maintained. The Librarian

Proper control and supervision of the library requires that one person be given specific responsibilities for it.

Due to the fact that we have been instructed that this responsibility belongs to the Sunday School, a Sunday School teacher or some other member of the Sunday School staff should be given this responsibility. In every ward or branch someone can be found who has a special personal interest in books and in reading materials. By designating that this individual is the ward or branch librarian, dignity is given to the position and the person so selected will be motivated to take good care of the library, to make its facilities available to all who might enjoy them and to keep alert to library needs. This will include obtaining the necessary physical facilities for the proper maintenance of the library as well as keeping an "alert eye" for reading materials which can be added to the library.

In small branches, the library budget may be extremely limited. Under these circumstances, a conscientious librarian will contact friends and members of the branch who might through their generosity contribute books and other reading materials for the library. The alert librarian should be keenly interested in all published materials in newspapers and periodicals, which might be helpfu! in teaching the Gospel. Through the enthusiasm demonstrated by the librarian, members and friends throughout the branch can also be motivated to be "library conscious." In this way a practical and useful library can be established in a relatively short time.

Contents of the Library

As the library grows, it should contain all basic books on the Gospel. plus all available teaching aids provided by the various priesthood groups and auxiliaries. In the beginning, it might be necessary to start the library with a limited number of texts including the "Standard Works," "Jesus the Christ" and "The Articles of Faith" by James E. Talmage; "What of the Mormons" by Gordon B. Hinckley; "Gospel Ideals" by President David O. McKay; "A Marvelous Work and a Wonder" by LeGrande Richards: "Essentials in Church History" by President Joseph Fielding Smith; and "Meet the Mormons" by Doyle Green. From this small beginning, other hooks should be added along with various types of teaching materials. These

teaching materials should be those provided by the various auxiliaries including the auxiliary magazines — "The Relief Society Magazine," "The Children's Friend," the "improvement Era," the "Instructor," and, of course, the "Millennial Star." Also, as a part of the teaching materials, the library should begin building a supply of church films and tapes. Recommendations in respect to these, as well as additional books and other teaching materials may be obtained from mission and stake presidents and from Deseret Enterprises, Itd.

Develop the Library Co-operatively

Once a library has been established in the ward or branch, it should be developed co-operatively. This means that all of the auxiliaries and priesthood groups should co-operate in watching out for materials and other publications which might be useful to their various teachers. Newspaper articles. magazine articles, special publications and other types of printed materials which could be used for illustrative purposes in teaching various phases of the Gospel can be obtained if various members of the branch and ward are alert to library needs. Although the library will be operated under the supervision of the Sunday School, it is for the entire use of the branch or ward. Consequently, all involved should participate in developing it.

The library can be an indispensable aid in teaching the Gospel. Every ward and branch should develop its own and make sure that it is run with efficiency and helpfulness. It should be located conveniently where all who might use it can take advantage of its resources In regular chapels throughout the stakes and missions, a special room should be provided, or a portion of the kitchen should be allocated to library use. When no one is in attendance, the library should be locked so that books and materials will not disappear. If the proper control is exercised, this vital teaching aid can do much to help to enlarge gospel knowledge and appreciation of supplementary material.

To grow in the Gospel, we must continually study, "and teach one another words of wisdom; yea, seek out of the best books words of wisdom; seek learning, even by study and also by faith."

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PHYSICAL FITNESS

THE WONDERFUL WORLD OF MIA by President and Sister Ray H. Barton

"And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their naval and marrow to their bones; AND SHALL RUN AND NOT BE WEARY, AND SHALL WALK AND NOT FAINT."
(D. & C. 89:18, 20)

THE blessing of belonging to a church which administers to the whole man-physical and spiritualcannot be under-estimated. In a day when health problems are rampant due to over eating, or improper eating with the creation of hardening of the arteries, obesity, and many problems incident thereto, the MIA stands ready to keep our physical selves in maximum condition in order that our spirits may operate the best within. The programmes are paced for age, and geared for ability. They can be enjoyed as individual efforts, or with a group. The fact that the world's largest organised basketball league, and the third largest softball league are sponsored by the Church of Jesus Christ of Latter-day Saints as part of the Mutual Improvement Association activities is not without significance in terms of number of participants and their zeal. Now, with the formation of the Mark E. Petersen Football Cup in the British Isles, this tradition is being carried into this great land, and there's no reason why this couldn't extend to participation on the continent.

As a representation of the variety

available, consider some of the following examples: football, basketball, netball, table tennis, volley ball, badminton, softball, track, archery, mixed games, and folk dancing.

Here in the British Isles, one of the finest opportunities to learn how to

perform these games, and how to teach these games as a coach, is offered in the form of the leadership training courses. These are offered on a week-long basis. The week-long courses occur during the summer months, and this year, are being held

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at Lilleshall Hall near Newport in Shropshire, and also in Inverclyde, near Largs, Scotland. However, any stake or mission can have these courses brought to their own confines by simply applying to Tom Heszeltine, Nottingham, or Brian and Bernice West of Bristol, and the Southwest British Mission. Intertwined and blended in with the coaching and physical education aspects are subject coverages in valuable MIA material for lesson work, all pointing towards encouragement in Temple marriage.

As the numbers of leaders increase who are competent to teach and coach in all phases of the athletic programme, as well as the lesson aspect of the material, we shall see the MIA gradually replacing youth clubs as the youth find that a much fuller life can be found within the confines of the MIA, than merely a youth club itself without its God-inspired, and well-rounded and balanced programme. As officially stated in the MIA athletic handbook, the objectives of the athletic programme of the church are:

- To help participants see the relationship between living the health standards of our church, and enjoying sound, healthy, responsive bodies.
- To recognize the value of team play, to make new acquaintances, to develop self-discipline, and to build a more desirable personality.
- To bring all available young people into MIA activities.
- 4. To increase their knowledge and strengthen their testimony of the divinity of the Gospel of Jesus Christ. The MIA athletic programme is sponsored also with the hope that it will be used as a missionary influence to help teach converts the Gospel, as well as to build testimonies in the lives of those with whom it deals.

In conclusion, let us remember the promise of the Lord, as paraphrased in the 21st verse of the 89th section of the D. & C. to those who live the commandments and health laws, "I, the Lord, give unto them the promise, that the destroying angel shall pass them, as the children of Israel, and not slay them."

Graduation requirements

THE PRIMARY PAGE by Eileen R. Dunyon

T WAS only a two inch strip of green felt, but to the boy who wore it around his neck it signified three years of diligent study of the gospel. He had learned the thirteen Articles of Faith. he had attended sacrament meeting almost every Sunday. He could tell the story of the restoration of the priesthood and could explain in detail the message of the Word of Wisdom. Proudly he wore the pine tree, the hatchet, the wheel, the numbers, and the arrow signifying the work he had done. As he stood by the bishop of his ward and received his Primary graduation certificate and plastic scroll to be added to his bandlo, his heart was filled with joy at a task completed.

But, down in the audience sat two other lads. They had slid over to the end of the row and now appeared not to notice as the bishop congratulated the boy and handed him his graduation certificate. These two boys should have graduated six months before when they had their twelth birthdays, but someone had not been careful enough and the two boys had failed to memorise all of the Articles of Faith. No-one had helped them to understand the necessity of paying tithing in order to graduate. And no-one had helped them with the other Primary graduation requirements. Soon, these two boys would be advanced in the priesthood and go on in the Church to hold positions of honour and dignity, but never would they be able to go back and achieve the satisfaction of being graduated from Primary.

Too often this happens. A boy is allowed to turn twelve with his Primary bandlo uncompleted and without his Primary graduation. Girls, too, often fail to graduate from Primary because noone took the time to check their requirements. Boys graduate throughout the year as their twelfth birthday occurs, but girls graduate in a group at the closing of the Primary year nearest to their twelfth birthday.

During the coming months, Primary girls will be preparing for graduation. Any boy who turns twelve during the summer will also be making similar preparations. Every Trail Builder and Lihoma teacher should keep a record of the achievements of each boy and girl. Then every child's immediate status can be determined at a glance. The teacher knows exactly which requirements have not been met and where she can best help the child.

Often the boy or girl works hard to know perfectly what is expected of him. Then when he is interviewed by the branch president or the bishop, he wants to be queried about his knowledge. Many times the child is disappointed because his interview is so brief and does not demand his knowledge of him. Because it is important that every child graduate from Primary and that each bishop or branch presidents.

dent have a copy of the graduation requirements for his interviews, we are printing them her for your use:

PRIMARY GRADUATION REQUIREMENTS FOR GIRLS

- Age—Be twelve years of age. An eleven year old girl who has not completed Primary should do so before entering M.I.A., if Primary attendance is possible.
- Articles of Faith—Repeat from memory the thirteen Articles of Faith and have an understanding of their meaning. (Articles 1-4 Gaynote year; 5-9 Firelight year; 10-13 Merrihand year.)
- Prayer (Gaynote year)—Open and close a meeting with prayer in a reverent manner, by herself, using prayer language.
- New Testament (Firelight) year)—
 a. Repeat from memory the names
 - of the books of the New Testament.
 - Be able to find any New Testament references.
- Word of Wisdom (Firelight year)—
 a. Know where it is found.
 - b. Know what it is (a revelation, the Lord's law of health).
 - c. Know what foods are good for the body.
 - d. Know what should be taken into the body.
 - e. Know the promise given.
- 6. Priesthood (Merrihand year)—

- a. Know what the priesthood is.
- b. Know the names of the lessor and the higher priesthoods.
- c. Name two ordinances performed by each priesthood.
- d. Know the name of the President of the Church.
- e. Know the name of the President of the Quorum of the Twelve Apostles.
- Explain the meaning of the emblems and awards on her own bandlo. (Merrihand year).

PRIMARY GRADUATION REQUIREMENTS FOR BOYS

- 1. Be twelve years of age.
- Repeat from memory the thirteen Articles of Faith.
- Open and close a meeting with prayer without help from the teacher.
- Tell the story of the restoration of the Aaronic Priesthood.
- Tell what the Word of Wisdom is, where it is found, and what a boy must do to live it.
- Be a tithe payer. (If a non-member, give to some charitable organisation, or to his own church, a portion of his earnings.)
- Know the names of the President of the Church and the president of the Council of the Tweive.
- Attend sacrament meeting at least once a month during his last year of Trailbuilding.



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Letters

In the series of articles, "So you're the new Branch President," the authors wrote a few months ago that it was advisable to hold a Prayer meeting for the people who were to participate in the Sacrament meeting. This information is contrary to that printed in the handbook issued as a guide for District Presidents and Branch Presidents. There it says that the practice of having Prayer meetings prior to the Sacrament meeting should be discouraged.

I would be pleased if you could clarify this point for me.

JOHN F. PERRY SOUTHPORT, LANCS.

Editor's note: The authors write—While we accept Brother Perry's criticism, and note that page 50 of the District and Branch Handbook recommends the discouragement of a "pre-liminary prayer or preparation meeting," we have always felt that this was suggested only so that we could avoid the ritualistic formality of the Church of England type of prayer meeting followed by the processional entry of

choir and vicar. We have always found that this "informal" meeting helped us, as conducting officers, and the speakers gain a mutual feeling of reverence and love. It also gives us the opportunity of getting to know more about visiting speakers and the subjects that they intend to speak on. Incidentally, we note that this instruction is not included in the General Church Handbook of Instruction issued to Branch Presidents and Ward Bishops of Stakes.

JUST a note of sincere thanks for your excellent review of my book, "The Magic of Mormonism" (January 1966, page 2). It was indeed a thrill to read it. You seem to have caught the spirit of what I was trying to accomplish so much better than many other reviewers have done.

Both my wife and I have been extremely happy at the acceptance of the book, and we have been made very happy by the wonderful letters and reports we have received from those who have read it and are using it. Several Stakes in this immediate area have made arrangements so that each

new adult convert receives a copy.

The book came into being as the result of a desire that extends back for many years. On my mission my partner and I baptised nine people—people whom we came to love very dearly. Unfortunately several of these people got lost on the way into the programme. You know most of the reasons. And so I promised that if ever given the chance I would try to prepare a guide to help to keep that from happening. It was a loss of health that gave me the time required (in reality—16 years in all); but seeing the results, I no longer feel that it was a loss.

Thanks again, and may you continue to achieve the success which you so richly deserve and may the Spirit be ever at your side.

EARL STOWELL 15329 VAN NESS AVENUE, GARDENA, CALIFORNIA

P.S. In odd moment, I have been working on another book to be called "The Magic of Prayer," addressed to all people, regardless of belief or creed.



by Florence Talbot

- If a man can send a picture on a television screen:
- If he can climb the starry heights until he can't be seen;
- If he can make words and music go winging through the air,
- Why should mortals wonder if God can hear prayer?
- If God can make the beauties of this earth for our delight:
- If He can stud the heavens with the moon and stars so bright;
- If He can make the blackbird with song to fill the summer air,
- Why should we mortals doubt that God can answer prayer?

NCE I was young and full of grace As Tuesay's child should ever be The heart within me like a bird-Singing as sweetly and as free. Spring was my love-song, summer glowed Only for me and all my beaux: Life was a swinging boat, and I Basked in the sun like a summer rose The years went dancing by and brought A woman's crown, and tender fruit, And now my heart beat throbbingly Over each precious little shoot. It seemed the tempest of the blood Was soothed and stilled forevermore-Creation had anointed me And brought me to a calmer shore.

But soon a black storm broke, and raged, And tore the suffering world apart: War clouds concealed the hope of heaven And hurt the fragile human heart. Then, disillusioned, 'round I soun. In pleasure's arms a willing toy And turned myself from all I loved. Spurning the true and simple joy Dazzled and deafened by the glare Of Pleasure's eves that blinded mine. The throb of drums that spurred desire. The bold deceipts of mocking wine. This body broke and could not rise--I turned my face toward the wall And drained the bitter cup, and prayed That Death may be my friend, my all.

THE TESTIMONY OF TUESDAY'S CHILD

by Vera Martin

Alas for heartbreak, Death was not At my command; he spurned my cry, And Duty nagged me to go forth, And I obeyed her with a sigh.

Forward I groped, with anguished heart-Each day, each year, a heavy cross And only Him they crucified To understand my hurt, my loss. Only my Father called to me. Stretching to me His wounded hand As, stumbling, weeping in the dark My torn feet sought the Promised Land. I could not reach Him though I tried, For ill companions dragged me back-Resentments, Jealousy and Woe. And black Depression, blocked the light. Then Jesus, knowing me thus lost And loving, wanting, even me Sent out His saintly messengers To guide me to His harmony The little bird called Joy returned And nested soft within my heart; The wasted years, my Father gave Again, with blessings sweet to start. The Church of Truth has washed me clean: A family in Christ have I. And lovingly I join with them To praise the glorious Most High.

This is my testimony, all
The story of my life from youth,
And if the stamp of it is sad
The stamp of it is also Truti.
And who would truly walk with God
And learn how pleasant are His ways
Come, humble-hearted, to His Church—
His Church reborn in Latter Days...



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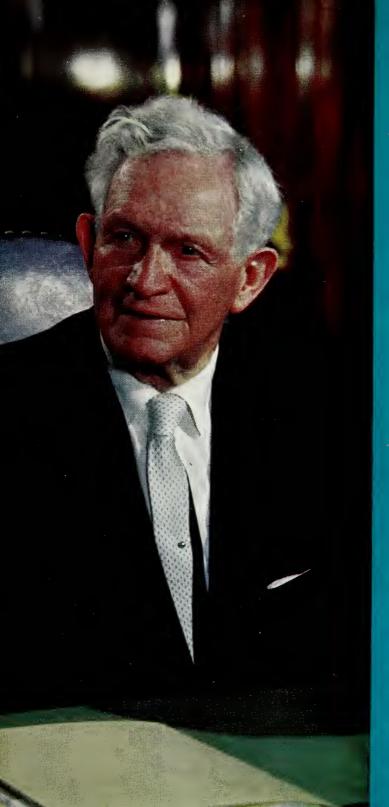
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Your New

Millennial Star

Vol. 128

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CONTENTS

Cover-President David O. McKay

BIRTHDAY TRIBUTE
TO PRESIDENT DAVID O. McKAY
Pages 3 to 9

THE HOME Pages 10 to 12

By President Joseph Fielding Smith

Elder Harold B. Lee

SPECIAL FEATURE Pages 13 to 14

By Elder Marion D. Hanks

WOMAN'S SECTION Pages 15 to 22

By Gwen W. Cannon

YOUTH SECTION Pages 23 to 30
By Gwen W. Cannon

SPECIAL FEATURES Pages 31 to 46
Word of Wisdom
Success Stories
Music Page
Poetry
Genealogy

GENERAL NEWS Pages 48 to 67

By Muriel Cuthbert

WHAT'S YOUR PROBLEM?

Welfare Programme

Pages 68 to 70

WHERE'S HE GOING? Page 71

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"If I were asked ... "

If I were asked to name
The World's greatest need,
I should say unhesitatingly—
Wise Mothers.
And the second,
Exemplary Fathers.
If mother-love were
But half rightly directed, and
If Fatherhood
Were but half what it should be
In example and honour,
Much of the sorrow and wickedness
In the world
Would be overcome!

PRESIDENT DAVID O. McKAY

A Prophet at 93

A NEWSPAPER editor published the following after a meeting with President McKay:

"President David O. McKay, the prophet and leader of the Church of Jesus Christ of Latter-day Saints, really looks like a prophet.

"He looks like he might have stepped out of the Old Testament.

"He is large in stature, vigorous and extremely well preserved. His massive, well-groomed mane of white hair tops a handsome face that shines with strong character. Extremely expressive, it displays inspiration, firmness, understanding, humour, in rapid succession as he talks."

This editor's reaction is typical of those who meet this inspired leader for the first time.

President McKay has, indeed, a noble bearing, not unlike a prophet of old. Yet he possesses a zest for living which animates his attractive countenance, reflecting a love of life and genuine interest.

Those who know our Prophet more intimately find him a man of strong compassion and love; a teacher and prophet of more than usual wisdom, spirituality and divine intuition, a leader of courage, conviction and action, and a man of majesty and dignity, yet possessing a humanness and strong sense of humour.

Culture and refinement are reflected in his every action and word. His speech denotes a familiarity with the finest of the world's literature. A great memory enables him to quote freely from the passages and verses he loves so much.

His nobleness extends to his relationship with his family. As a husband and father he is beloved of his lovely companion and their sons and daughters.

At 93 this modern-day Prophet stands six feet tall, carrying himself always erect; his eyes are piercing, yet friendly and frank; his handshake firm, all belieing his age. Though age has brought halting footsteps he is vitally alert and interested in people and events about him. He works long and hard, spending, with seeming abandon, the physical strength which appears to have an unending source. He is progressive, keeping apace in his overwhelming responsibilities with the ever-changing jet-age world.

HENRY A. SMITH Editor, The Church News

Church Membership has Multiplied 20 times in lifetime of President McKAY

N September 8, President David O. McKay, president and prophet of the Church of Jesus Christ of Latterday Saints, will reach his ninety-third birthday anniversary.

Still directing the detailed and widespread activity of the Church, he is the spiritual leader of the millions who recognise in "Mormonism" the restored Church and gospel of the Lord Jesus Christ.

President McKay's leadership of the Church has been synonymous with growth and progress.

The Church has doubled in size since he became its leader in April, 1951.

At the beginning of that year there were 1.1 million members. Today there are nearly two and one-half million.

This remarkable increase has typified the growth of the Church throughout President McKay's 93 years of life.

In 1873 — the year he was born—there were seven stakes organised in the Church, and they had an estimated membership of 125,000. The stakes were Salt Lake, Weber, Utah, Millard, Beaver, Bear Lake and Juab.

In 1906, when he was named a member of the Council of the Twelve, the Church had increased its membership almost three times, to 334,841, and had multiplied its stakes eight times—there were 55.

That year, also, the Church had 20 organised missions throughout the world.

In 1934, when President McKay was

named a counsellor in the First Presidency, the Church had grown in population to 730,738, had increased in stakes to 110 (with 1,015 wards) and had 31 missions.

Seventeen years later, when he became president, the membership of the Church had increased to slightly more than one million members.

They were organised into 191 stakes, 1,665 wards and 43 missions.

Today the Church membership has 419 stakes, 4,018 wards, and 71 missions.

For many years President McKay has been a leading figure in directing the growth of the Church as he headed up the missionary programmes and proselyting activities. His own personal influence in the lives of many persons, too, has been no small contributing factor.

Stated in terms of percentages, the growth of the Church is perhaps unparalleled by any other Christian denomination.

In the 93 years of President McKay's life the Church has multiplied in size 20 times.

During the time he was a member of the Council of the Twelve, the Church more than doubled in membership.

While he was a counsellor in the First Presidency, the Church nearly doubled again, and since becoming president 12 years ago the Church has once more doubled in size.

President

David O. McKay,
shown in a
well-known
pose at the
pulpit in the
Tabernacle in
Salt Lake City.

From this position he not only addresses the thousands in the Tabernacle itself, but the vast radio and television audiences who tune in on conferences of the Church.



The President speaks of LOVE at HOME

Love, as the body, must have nourishment or it will starve. There is no great thing the man or wcman can do to keep love alive and healthy. But there are many little things given daily, and if possible, hourlya kind word, a courteous act, a smile an endearing term, a sparkle in the eye, an unexpected service. a birthday greeting, a remembering of the wedding anniversarythese and a hundred other seemingly insignificant deeds and expressions are the food upon which love thrives. On the other hand, looking at each other's frailties, exaggerating each other's weaknesses, going about sulkily or moodily, making an indiscreet remark. are little drops of poison that cause love to sicken and possibly die. William George Jordan says: "Love rarely dies a sudden death. It is usually ailing a long time before its decease. "Little ills that could readily be cured in their early stages are permitted to run into more serious conditions. Complications set in. and love, with its vitality exhausted through long suffering, finally dies. "Love's neglected colds often develop into consumption. Prompt treatment with a little unselfish care, tender watchfulness, and cheerful patient nursing, may restore love to perfect health."



A radiant companionship of over 62 years— President David O., and Emma Ray Riggs McKay.

"MAMMA RAY"

(Birthday greetings written by President McKay to his wife, Emma Ray, when she became 77 years of age.)

Three score years plus ten and seven, A sweet darling spirit came from heaven A wee, wigglin' baby, from one home to another, Love, perfect Love, filled the heart of the mother.

A bride at the altar at one score and three, A modest, young Beauty, fair and charming to see. As wife now she went from one home to another Love, perfect Love, filled the heart of her lover.

At two score and three, five boys and two girls Made busy each hour for stories, dresses and curls. More queenly this period than in any other Her children, her life—the one perfect Mother.

A Scottish Answer to a Good Friend

(The following poem was written by President McKay in reply to a request from President Rudger Clawson, former President of the Council of Twelve.)

TO PRESIDENT RUDGER CLAWSON:

"Your letter's before me awaiting reply—
The ane to the 'Scotchman sometimes called McKai.'
I'm sure that you think I've neglekit you sairly
An' I'll no say mysel' that I've treated you fairly.

"I beg ye'll forgive this unseemly delay— Ye ken weel that I've travelled for months far away; Then, besides, ye have been in this auld British land, So ye realise truly hoo much wark there's in hand.

"Ye ask for a rug wi' good pattern an' brown, Wi' a bouncin' good discount for cash paid right down: But do ye no ken hoo the Scots lo'e the penny? A discount! My word! It's gay hard to get any!

"But I found a true friend wi rugs good and new, Whom I telt twas a present—I'm buyin for you.

Said he: 'Here's a tartan, the real, real McKai; Since it's you, I'll gi'e discount.' Said I, 'It's a buy.'

"Sae, noo, beloved brither, accept frae us twa, This Scotch steamer rug. When frosty winds blaw, Just wrap yersel warmly frae feet tae yer thigh, An' gie a kind thought tae yer friends called McKay.

DAVID O. and EMMA RAY

A Million Miles Since His First Visit to Britain

THE Apostle Paul, most famed traveller of ancient Christian missionaries, covered less than 10,000 miles in his recorded journeys for the Church.

When President David O. McKay was born some 1,800 years after Paul's day, the means of travel had improved very little. The horse and other beasts of burden still were the most widely used means of transportation throughout the world.

President McKay became an expert rider and has never lost his love for horses. But in 93 years, his travels have extended vastly beyond Paul's utmost capacity—beyond the limitations of the horse and the sailing vessel to the faster-than-sound jet airplane.

He has visited at least 45 different countries outside the U.S. and has preached in nearly every state in the Union. It is estimated that he has travelled a million miles since he first left Huntsville, Utah, to fulfill his first missionary call to Britain in 1896.

He has walked on every continent except Antarctica, has sailed completely around the world once and has travelled nearly 400,000 miles since he became president of the Church.

His influence alone has been a powerful force for good wherever he has gone, and his words have brought many to repentance.

President McKay undoubtedly is the most widely travelled of any Church leader since the days of the restoration 133 years ago.

But in all his travels, his heart ever turned to Scotland where his ties were closest. His father was a missionary to Scotland in 1881. At the age of 23 President McKay, then a mere youth, followed in his footsteps, and was made president of the Glasgow Conference (district) in March 1898.

He was warmly welcomed by many of the Scots who remembered his father. He enjoys telling of one amiable Scottish lady who cheerfully offered him a cup of tea.

"I do not use it," he explained.

"Do ye no?" she replied. "Well, neither did yer father, I mind weel. I was awful put aboot because I didna' know what to gi'e him."

Today he still travels. Only a short few weeks ago he made an airplane trip to historic Church points in Missouri, where the Saints suffered such hardships of persecution in the early days of the Church.

But the world travels to him as well. Many prominent men in the world have been included among the hundreds of visitors who now come to his door.

Three presidents of the United States have visited him, ambassadors from many lands, leaders of many Churches and large numbers of businessmen. Only recently he was visited by leaders of the Greek Orthodox Church.

One of the visitors he remembers best, and who was truly an inspiration to him, was Dennis Clancy, of Dundee, whose singing the President loves. On his last visit Dennis sang: "Jock McKay" much to the delight of the president.

Home Evening for Family Security

By Elder Harold B. Lee Of the Council of the Twelve

OUR leaders have directed us in an intensive effort to observe the weekly Family Home Evening, Lesson materials with suggested activities have been prepared and are now in the hands of every parent in the Church, One night each week all meetings, socials, or other activities are discontinued. In the home the family, led by the father, engage in a Family Home Night, which consists of scripture reading, singing, and activities suited to the ages of the children. This is the time for a family council and free expressions of all family members. Reports from throughout the Church are most heartening.

From a psychiatrist comes this unusual comment:

"My professional activity," he said, "brings me in contact with many church members who have problems. It was a most refreshing experience to receive the Family Night manual and to see the lesson materials. Most of the problems I see could be corrected if members of the Church could just understand and live the first three lessons in the Family Night manual. Inferiority feelings. trying someone else other than one's self. and failure to believe in repentance create the background for most of the problems I see. The Church Family Night programme is the most effective preventive programme I have seen." (Dr. Carlos Madsen.)

Testimonies coming from young families concerning these programmes as they put them into practice in their



little families continue on and on, as we could tell you of the reawakening which has come to parents as they are led by the family home manual to guide their children through these important years of their lives.

Just as a flood-lighted temple is more beautiful in a severe storm or in a heavy fog, so the gospel of Jesus Christ is more glorious in times of inward storm and of personal sorrow and tormenting conflict. When the density of the fog of doubt and uncertainty and dangers in the way ahead put fear into our hearts, God's eternal light of gospel truth is more beautiful than ever before because of our greater need.

May we remember the history of past generations and their failure to teach their children, lest the "sins of today's children be upon the heads of today's fathers."



JOSEPH FIELDING SMITH

Eternal Marriage

ALL SHOULD PLAN FOR IT

me with a personal problem in relation to his marriage. The husband and the wife are not getting along well together, and a divorce seems to be staring them in the face. They have a number of children, and yet differences arise that seem to be vital to their continued union.

If the parents were both living in full accord with the divine principles of the gospel, such a condition would not arise. There would be peace and harmony in the home.

Throughout the so-called Christian world, divorce is a common thing, but people in other churches do not have the proper understanding in relation to the marriage union. To them marriage is at best a temporary union, and the ceremony performed by a minister or a judge or other official who is legally authorised to marry emphatically and

definitely states that the union shall be until death, and then the marriage comes to an end. Their doctrine concerning marriage is that it is an earthly ordinance or union and that it ends at death. This false doctrine is impressed upon their minds because of the statement of the Lord to the Sadducees who came to him with their problems concerning the woman who had seven husbands. I quote this conversation:

"... Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

"There were therefore seven brethren: and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also; and they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection whose wife of them is she? for seven had her to wife.

"And Jesus answering said unto them, The children of **this** world marry, and are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

"Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham and the God of Isaac, and the God of Jacob.

"For he is not a God of the dead but of the living: for all live unto him." (Luke 20:28-38.)

Let us remember that the first mar-

riage on this earth, that of Adam and Eve, was performed before there was any death in the world; therefore it was intended to be forever. Marriage if performed by divine authority, is to last forever. In the temples of the Lord men and women are married with an everlasting covenant. Children are born to them in this covenant to be theirs forever, and therefore the family union was intended to endure forever.

Paul makes this perfectly clear in his writings to the Corinthian members of the Church when he declared unto them that "Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord."

The prevalent idea in the world that marriage is a covenant for this life only is in contradiction to what is written in the scriptures. Let it be remembered that when Adam was placed in the Garden of Eden there was no death.

"We also read that the Lord declared that it was not good for man to be alone. Therefore, Eve was brought upon the scene to be a "help-meet for him." (See Gen. 2:18.)

Thus we see that marriage and the family organisation were intended to be forever.

It was by a divine commandment, and Adam and Eve were commanded to multiply and fill the earth with their posterity.

In this final dispensation, the Prophet Joseph Smith was taught by revelation that the union between a man and his wife was to endure forever.

Death, while it would intervene, was to be only a temporary separation and the union of husband and wife would continue on through all eternity.

And then the family union would also endure forever, and each generation in the Kingdom of God would be eternally joined to the one that went on before from the end of time back to the beginning. Thus the children of the covenant would eventually be joined together, and the children of God become one grand family. Each generation would be linked to the one which went on before of all those who would receive the gospel and become members of the divine family of God.

If a man and his wife were earnestly and faithfully observing all the ordinances and principles of the gospel. there could not arise any cause for divorce. The joy and happiness pertaining to the marriage relationship would grow sweeter, and husband and wife would become more and more attached to each other as the days go by. Not only would the husband love the wife and the wife the husband, but children born to them would live in an atmosphere of love and harmony. The love of each for the others would not be impaired, and moreover the love of all towards our Eternal Father and his Son Jesus Christ would be more firmly rooted in their souls.

Divorce was never contemplated in the gospel plan, and, where true love exists, disharmony between father and mother and from children to parents will not arise. We are, all of us here in this mortal world, on probation. We were sent here primarily to obtain tabernacles for our eternal spirits; secondly, to be proved by trial, to have tribulation as well as the abundant joy and happiness that can be obtained through a sacred covenant of obedience to the eternal principles of the gospel. Mortality, as Lehi informed his children, is a "probationary state." (2 Nephi 2:21.) It is here where we are to be tried and tested to see if we will, when shut out of the presence of our Eternal Father but still instructed in the way of eternal life, love and revere him and he true to his Beloved Son.



Drink in the Precious Words!

By Marion D. Hanks
Former President of the British Mission

THE envelope was addressed to THE MORMON CHURCH, Salt Lake City, Utah, and the letter inside bore the salutation, "To Whom It May Concern." The message was simple and understandable:

"I am reading with the greatest delight the blessed truths contained in that Book (The Book of Mormon). I never dreamed that the Book of Mormon was like that — in fact, I thought hard things about it and you for I received my information from articles in secular magazines. I am a Baptist by denomination, but how I rejoice to know the truth and drink in the precious words of men like Nephi and Mosiah."

The writer explained that the Book had been acquired in a strange way, and asked for additional copies to share with her friends. (Actually, her lawyer husband had obtained the Book from a Baptist minister while visiting another town on business, as a joke on his wife. knowing her antagonism to the Church, and had slipped it in with several books she had borrowed from

the minister to read while her husband was busy in the law court.)

There is much to inspire in this story, and much that is sobering, also.

How many choice individuals turn away an opportunity to read this sacred Book, thinking, through their misunderstanding or resentments, "hard things" about it and the Church?

How many members of the Church live and die and never know the thrill of rejoicing "in the precious words of men like Nephi and Mosiah?"

There may be some excuse for nonmembers who, like the writer of the letter, get misinformation "from articles in secular magazines," but what excuse has a member of the Church for missing the marvellous blessing of faith and spiritual strength that he could have in learning to know this glorious Book?

A Conversion

Through reading the Book of Mormon. Sister Chatt became converted to the divine inspiration of the Book and to the divine calling of the young prophet through whom it was brought to light and translated. Without missionaries or help of any kind, and without study quides or direction, she read the Book and knew it was the truth. She became a missionary herself, in time, and did (and is still doing) much marvellous good in sharing the Gospel. Being very well acquainted with the Bible, she was particularly sensitive to the spirit of the Book of Mormon. and became successful in teaching the Gospel through these companion volumes of scripture.

How about you? Have you read the Book of Mormon? Do you read it consistently? Are you acquainted with the great spiritual heroes of the Book? Do you thrill to its testimony of Jesus? ... to its strong corroboration of the inspiration of the Bible?

Have you learned to apply the great teachings of the Book of Mormon to your own life and the lives of your family?

Start Reading

In subsequent issues of the Millennial Star, we'd like to help you learn to know the Book of Mormon. The best way in' the world is to do what Sister Chatt did—read the Book for yourself! As you do, we will supply some direction and suggestions that will assist you. In the meantime, start reading—for the first time, if that's the way it is, or again, if you've been the route before. We'll promise you that there are more blessings ahead than you now suppose.

Will you accept a suggestion to start?

A Fruitful Way

Read the Book of Mormon all the way through under pressure, so many pages a day (we suggest two weeks as a reasonable time). Don't stop to visit or ponder or puzzle out the principles or problems. Just aet acquainted with the story and the nature of the Book itself. Make a marginal annotation if you like (write the word "baptism," perhaps, at Second Nephi, Chapter 31, and again Mosiah, Chapter 18) so you will be alerted to the choice instructions available when you return, but don't stop to savour the strength now. Just get acquainted this time through.

President A. Hamer Reiser, former President of the British Mission, suggested in a Star article some time ago, that a second and third reading of the Book under pressure would lay a

foundation of Gospel knowledge and direction for a reader's life that would open wide the doors to faith and spirituality and Church contribution, and I agree heartily. Generations of students and missionaries have demonstrated the validity of the approach.

Mark Your Book

So follow the suggestion: Read through the Book under pressure at least three times. The first time mark with an ordinary black lead pencil the outlines of the story. The second time through mark in red everything pertaining to the Saviour, His mission, ministry, and redeeming sacrifice. The third time mark in blue the doctrines, principles, and particularly the lessons of life that apply to you. (Some readers mark geographical and archæological matters in green, if this approach interests them).

This effort will take six weeks of your reading time, and will pay dividends not like any to be found in any other enterprise that I am acquainted with. Make the effort and reap the blessings.

Mark these words by Dr. John A. Widtsoe:

It is a paradox that men will gladly devote time every day for many years to learn a science or art; yet will expect to win a knowledge of the Gospel, which comprehends all sciences and arts, through perfunctory glances at books or occasional listening to sermons. The Gospel should be studied more intensively than any school or college subject. They who pass opinion on the Gospel without having given it intimate and careful study are not lovers of truth, and their opinions are worthless.

Love and Your Child

By Gwendolyn M. Cannon

M ARY Ann was four years old with dark hair and sad, dark eyes. She didn't run and play as other children of her same age. She seemed unaware of people and events. Some four year olds talk a running stream, but Mary Ann was silent. It was believed that she was mentally retarded and for this reason was taken to a child therapy clinic to determine the cause. After careful observation and testing, it was found that there was no evidence of a physical defect such as brain damage. She was, in fact, rated above the normal intelligence level of children of her same age. What then, caused the deficiency in her total development? Why was she unable to respond to the world around her?

It was discovered that Mary Ann's mother was so emotionally damaged herself, that although she took care of the physical needs of her child, she was unable to give her the love of a normal mother-child relationship. The result of this condition so impoverished Mary Ann's emotions that she could not develop normally in any way. The diagnosis for Mary Ann was stated: Retardation due to lack of parental love and affection.

As the Saviour established the principle of love as the basis for Christianity so researchers in child development have established it as a basic

need for the growth and development of children. It has been said that love to the young child is as important to his total growth, as food is for his nourishment. Strangely enough, love impinges even upon the physical development of the young child.

It has been observed that babies raised in an institution are generally less developed in every way than family babies. They miss the response and encouragement that family babies receive in their attempts to reach for an object, sit up, or communicate. A family is delighted at every evidence of progress in their youngest member. There is pride and joy at every sign of development, be it the first tooth or the first unsteady step. It is this reaction that gives a young child confidence to continue to practise his feats and gives him happinness in his ability to illicit response from those around him. This is nourishment to his feeling of self worth and increases his delight in discovering and learning. With this motivation he is more socially responsive, physically advanced and intellectually more alert than his institutionalised counterpart and the Mary Anns of this world.

Love is the basis for a Christian life and also is the basis for the full development of children.

Relief Society Presentation

Sister Vera Beattie, President of Leeds Stake Relief Society, will soon move to Newchapel where her husband will become the Temple Engineer for the London Temple. She has made a fine contribution to the stake in the five years she has held this office. She leaves with the best wishes and grateful thanks of Leeds Stake.



Tokens of appreciation were presented to Sister Vera Beattie, President of the Leeds State Relief Society.

Left to right, Lillian Garlick, Secretary-treasurer, Clare Clegg, Second Councillor, Sister Beattle and Nora Worth, First Councillor,

A DARLING RECIPE

Sister Jean Beatrix Darling, Trixie to her friends, is the wife of President Joseph W. Darling of the London Stake. This recipe has been enjoyed by many fortunate enough to have been guests of the Darlings. She has made it often for the mid-day meal at stake conference for the visiting authorities. It is always a great success. It originates in Ireland. Trixie's native land.

Soda Bread (minus yeast)

Jean Beatrix Darling

Method:-

Sift together the flour, salt, soda. Mix with the milk to a soft dough. Knead lightly on a floured board into a flat

round cake. Put on a floured baking tray—cut three diagonal cuts across the top and prick with a fork. Bake 30 minutes—Regulo at Mark 7.

OF

Knead lightly and roll into a large round about 1 inch thick and cut down middle and across middle (×) into 4 "parts" and bake on a floured griddle or large frying pan until one side is browned then turn over and cook other side.

OR

Cut into scone shapes and bake on griddle or pan or in oven.

What ever way, this bread is good, especially if the parts are fried with bacon and egg!

If buttermilk is unobtainable use either sour milk and rub in 1 ounce of lard, butter, or margarine into the flour, OR fresh milk and rub in 1 ounce lard butter or margarine into the flour and sift in 1 teaspoonfull of cream of tartar.

Wheaten Bread—use either of above methods substituting wheaten flour for the plain flour.

Fruit Bread—using the basic recipes above add about 4 ounces castor sugar, 4 ounces any fat, and 4 ounces (or more if liked) of mixed fruit, OR just sultanas or currants separately.

Extra good Wheaten bread—and favourite with many. 1 lb. Wheaten flour (Allisons or Rakuesens from herbal and Veg., Store).

4 ounces margarine — 1 teaspoonfull Bicarbonate of soda — 4 ounces brown sugar (dark or light) — 1 teaspoonfull salt — 1 egg — (1 level teaspoonfull Cream of Tartar if sweet milk is used) — Buttermilk OR sweet milk \(^1_4\) pint.

Rub margarine into wheaten flour, add brown sugar, salt, soda mix well, add egg and enough milk to form into a soft dough, and put into a greased baking tin—round or square, or a one pound loaf tin Bake at mark 4 for about 40 minutes. Test with skewer in centre. Bread is baked if skewer comes out clean.

Delicious with butter when hot or cold, or even toasted when it begins to get stale—if it lasts long enough!

How do you cope?

When you have asked friends to your home for a meal, and some food or drink is accidentally spilled at the table by one of the guests, are you able to handle the situation with speed and efficiency and tact? Do you see that the feelings of no one are hurt?

Then—the place involved should be quickly cleaned up with an absorbent cloth. There is no need to remove the

tablecloth (If one is being used), but a large table napkin should be placed over the accident area, and clean cutlery supplied. If the "accident" covers a large area of the table then several napkins can be used or a small tablecloth, and if dinner mats are in use then supply fresh mats, or again, a large napkin.

Now—forget the incident and quickly change the subject,

Teenagers in Tomorrow's World

By Gary B. Hansen

ATTER-DAY Saints living in Britain today should be aware of the tremendous economic and social changes which this nation is currently undergoing. These events, needless to say, are exerting and will continue to exert considerable influence on all facets of our lives, not the least of which will be on our world of work-How we earn our livelihood. During such times of uncertainty and change, we are especially fortunate to have the "Iron Rod" of the GOSPEL of Jesus Christ as an anchor in our lives, and the CHURCH organisation to assist us in our conduct during this life and our preparation for the life to come.

In order that we might better understand the implications of contemporary events on the lives of our children, and so that we might adequately prepare them to meet the challenges which they will enevitably face, we need to ask an obvious but important question: What are the important goals and obiectives in life which we deem as being desirable for Latter-day Saint youth? Once we have established these goals we can then ask ourselves, as Latterday Saint parents, a second question: Are we doing all we can and should be doing to help our children to achieve these goals?

- I would suggest three basic goals or objectives for our youth in Britain:
- To help all our youth become "good Latter-day Saints." This would include:
 - a. the obtaining of a thorough know ledge and understanding of the

- principles of the GOSPEL;
- b. the development of a strong personal testimony;
- c. sufficient motivation to live the GOSPEL in its entirety;
- d. an opportunity to fill an honourable mission for the Church, should the occasion arise;
- e. an opportunity to meet and marry a suitable Latter-day Saint companion in the Temple;
- f. the privilege of rearing a Latterday Saint family guided by the Gospel's influence.
- To develop adequate numbers of effective Church leaders. Our goal should be to help all our young members to develop their leadership and teaching skills to the extent that they will be able to successfully fulfill leadership and teaching assignments in all CHURCH organisations and auxiliaries.
- 3. To help all young CHURCH members to achieve the full measure of their potential. This would include the development of all their talents, skills, and abilities—be they academic, vocational, or creative. By so doing we would hope that they might be able to lead constructive and satisfying lives in their communities, and find suitable employment and expression at or as near to the level of their abilities as is humanly possible.

The third goal is particularly important for young Latter-day Saints growing up in today's world. As you are probably aware, the need for unskilled

and untrained workers in our complex industrial society is rapidly diminishing. The development of new and advanced technologies and techniques has created an insatiable demand for highly-educated and highly-skilled workers. Furthermore, the development of information theory, communications and control since World War II (known as information technology and represented by the capabilities of the present day computer), and cyberneticsmore popularly called automation --which is the application of these techniques to industry and commerce, will bring about as many great economic and social changes in our society during the next few decades as the first Industrial Revolution did in the early 19th Century.

What are some of the implications of these recent developments on the lives of Latter-day Saints? First, we can expect to live longer than our parents did, and our children to live longer than we will. Second, the scientific and technological revolution through which we are living means changes not only in the environment but in the nature of our work: new machines require new skills, and new knowledge demands constant retraining.

a. Employment: The demand is for highly-skilled and well-educated people. The jobs of tomorrow will go to those qualified to fill them. Current employment trends indicate an increase in the demand for professional, technical, clerical, and skilled manual workers, with a decreasing demand for semiskilled, unskilled and agricultural workers. Many people will have to change employment several times during their lifetime. Consequently, a good general educa tion upon which new skills can be built as needed is essential for continuous employment. Mobility

- —the willingness to move to new locations—and adaptability or flexibility (the ability to learn new skills and ideas) will be essential, as well.
- b. Education: As suggested above, higher education and technical training are becoming the foundation for living and working in today's world. To leave school at age fifteen or sixteen without any prospect or programme for further education or industrial training will consign a young person to a lifetime of insecurity and unemployment. Every young person should continue his schooling for as long as possible and as long as he continues and to benefit from it. And in the process he should acquire good study habits and a positive attitude about continuing his education throughout his lifetime on a formal or informal basis.

Third, we have more leisure, not simply after retirement but during our working lives—and, again, we can expect our children to have even more. The prospect of more leisure time—as farfetched as this sounds, especially to Latter-day Saints—may be used in a wasteful or constructive manner, depending on the nature and intelligence of the people involved. Will it be used for uplifting purposes in harmony with the GOSPEL, or for time-wasting undesirable ones?

Fourth, marriage occurs at an earlier age, and a greater number of women have completed the responsibilities of child-bearing and child-rearing by their middle age. Many women will return to full-time employment at such time, if not before.

The impact of these facts on our individual and social lives mean that we can never be done with education in its broadest sense. It also means

that it will be much more difficult to draw any hard and fast line between the various parts of education (primary, secondary, further and adult education); it has to be seen as a whole—a lifetime whole. Training for a particular job or occupation is just the beginning of things, for the need to constantly improve job qualifications and competence is likely to continue through a good deal of our working lives.

As Latter-day Saints we are very fortunate when faced with the prospects outlined above, because the Lord and His latter-day prophets have attached great importance to the obtaining of all kinds of knowledge and skills -not just religious knowledge. The GOSPEL encompasses all truth wherever it may be found. "The glory of God is intelligence, or in other words, light and truth." (D & C 93:36). Thus. we have been instructed by the Lord to seek out knowledge in every sphere by study and prayer, in order that we might be better prepared to build His Kingdom here upon the earth as well as furthering our own eternal progression.

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

Of things both in heaven and in the earth, and under the earth, things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and of

kingdoms—

That ye may be prepared in all things when I shall send you again to magnify the calling whereunto I have called you, and the mission which I have commissioned you. (D & C 88:77-80).

... seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (D & C 88:118).

It is impossible for a man to be saved in ignorance (D & C 131:6).

These scriptural admonitions have been given tangible support by the Church and its leaders from earliest times. The School of the Prophets, conducted by the Phophet Joseph Smith at Kirtland, Ohio, was but a forerunner of the many Church activities in the educational field which have followed down through the years to the present day. And since the time of Joseph Smith, Church members everywhere have been continually admonished and encouraged to acquire knowledge and skills and to develop their talents to the fullest. This policy has been restated for our benefit by the First Presidency in a recent letter to Bishops and Branch Presidents throughout the world:

The Church has long encouraged its members, and especially its youth, either to obtain a college education or to become well trained in some vocation in a trade school. In our fast growing industrial society, this becomes almost a necessity, for unless our young people are well aducated or well trained, they will not be able to obtain proper jobs or positions in the future. The jobs that require no education or training are decreasing from year to year and soon will be practically non-existent.

We therefore strongly suggest that you urge all young people under your supervision to engage in formal study

Book Review

George Eliot (1819-1880)

By Walter Allen (Weidenfeld and Nicolson)

Part I

PERHAPS one of the things to remember about George Eliot is the fact that she had an "analysing mind" rather than a creative one. This stands out in her personifications of characters in her novels. Her people were always terse and graphic. She was the maker of the moral law as no novelist before her had been. The young Victorians were not so full of praise a generation younger than she, which was amazing, since she had been so worshipped at the time of her writing. However, she has now come into her own.

Mary Ann Evans, who was later to become George Eliot, was born November 22, 1819 at Arbury Farm in the parish of Chilvers Colton in the northeast of Warwickshire. The countryside was flat and dull where agriculture and industry had existed side by side for 500 years. At this time, four years after the Napoleonic Wars, the countryside was still in a state of turmoil and fear, those who had, being in the overwhelming minority, dreading that those who had not, would begin a revolution.

Rober: Evans, her father was the dominating figure of her life and in all probability made her the woman she became. Marion, as she was sometimes called, drove through the countryside as a little girl "standing between her fathers knees," viewing the landscape

through his eyes. He appears in several of her novels, i.e., **Adam Bede**, in the story of this name and Caleb Garth in **Middlemarch**.

He was a self-made man, and as of so many of this type, married above his station in life. Marion's mother. his second wife, came of veomen stock much like Mrs. Tulliver in Mill on the Floss. As a matter of fact, Maggie Tulliver of the same novel, seems to be a portrayal of Marion at this early age. She was a plan, high tempered, extremely intelligent child who adored her brother, Isaac, and until she was eight or nine played with him when not in school or indulging in her voracious pleasure of reading. This stimulation of continual study was shown when she later wrote, "We cannot help being modified by the ideas which pass through our minds."

Marion's father realised that his daughter must have the best schooling available. This he provided first at Nuneaton where she studied under a Miss Lewis with whom she corresponded for many years. It is through these letters that we learn much regarding her formative years, first as an Evangelist and later as a Baptist where she attended the Mrs. Franklins' school in Coventry.

Later, after the death of her mother when living in Coventry, she met Charles Bray, the Victorian and his circle which included men and women "dedicated to intellectual honesty and pursuit of truth." At this time when only twenty-four she wrote to a close friend "We cannot fight and struggle enough for freedom of inquiry and we need not be idle in imparting all that is pure and lovely to children whose minds are unbespoken."

Bray soon became a free thinker and even departed from his beliefs in Christianity. Marion followed his pattern causing a severe rift between her and her father. This lasted for some time but eventually Marion again attended church as a concession to her father's wishes.

Her mother had died eight years previous to the death of her father but his passing was a severe wrench taking many months to heal. She had written the Brays before his death "What shall I do without my father. It will seem as if part of my moral nature were gone." She travelled with them through Europe where she eventually settled down with the d'Alberts in Geneva meeting many stimulating, intellectual people.

Upon her return to England she became an associate of John Chapman who was to become her publisher and with whom she then edited the Westminster Review, the leading organ of philosophical radicalism. It was through Chapman that she met Herbert Spencer who advised Marion to write novels. They became very close friends. It was thought by their associates that they

would marry but nothing came of the speculation. He admired her "quick observation, great powers of analysis, unusual and rapid intuition into others states of mind, deep and broad sympathies, wit and humour and wide culture."

However, he was unable to light the spark which was to cause her to become a novelist. It was his close friend, George Henry Lewes with whom Marion lived as common-law wife for many years who was able to achieve this great feat. Her writing career began in September, 1856, three years after her association with Lewes. Then, with the publication of Adam Bede in 1859, she was "established as the leading woman novelist of the day."

Her union with Mr. Lewes was a very happy one which lasted until his death in 1878. She grew in stature during these years and became a very famous woman. It was early in this period that she adopted the name of George Eliot.

In May of 1880 she married John Walter Cross, a wealthy business man and friend of many years, who was twenty years her junior. Their life together was brief since she died in December of the same year. Once again the association brought vituperations down upon her head, but it is through Cross in his biography, **George Eliot's Life**, that we learn much about her and the wonderful moral force which motivated her life.

Do you have a recipe and/or a household hint to share with your British Church sisters? Send them to the Womens' Section of the Millennial Star.

> Gwendolyn M. Cannon, "Bywood", Nightingales Lane, Chalfont St. Giles, Bucks.

Youth of the Month



AROLE Haines, a fine, young convert to the Church, has recently sailed on the "Queen Mary" across the Atlantic to Canada. She has left behind her a bounty of friends and admirers, a record of diligent church service and the influence of a sweet spirit upon the members of Hyde Park Ward and London Stake.

Carole learned of the church before she was sixteen when two elders called at her home. She was interested enough to attend a Sacrament Service and Mutual. She was impressed with the personal quality of the elders but for some time did not sense the pertinence of their message. There was a period when Carole and her family told the missionaries that they were not interested in the church and would prefer to be left alone. In spite of this rebuff the elders persisted with Carole. She continued to attend some church activities. She enjoyed Sacrament Service most because of the simple "beauty of Hyde Park Chapel, the order of the service, the big ministry and the

Carole Haines

participation of the congregation, particularly the singing." This was the beginning of a spiritual awakening. "I had a feeling I just couldn't understand or explain. There was just something there." She felt a great need to know more about the gospel and was responsive to the teachings of the missionaries.

It was necessary for Carole to wait over two years before she was allowed to be baptized. These were hard years for Carole. She longed for full membership in the Church of Jesus Christ and she persisted in her church activities and became a Youth Missionary even before she had experienced baptism. She grew in her knowledge and understanding of the gospel and was secure in her testimony when she was privileged to be baptized.

Carole has worked on a stake and ward level in both the Sunday School and Mutual organisations. The youth of the Church looked to Carole for guidance and direction, young though she was. Her friendship was cherished, her influence great.

Carole has said the church "has given me an understanding of my relationship with God. It has helped me to achieve eternal values and has opened my eyes to my blessings, opportunities and abilities. It has given me a desire to improve myself. It has shown me the importance of a balanced personality as well as spiritual, emotional and intellectual maturity."

This month we honour Carole Haines, of London and wish her well on her adventure to the New World.

M Men Gleaner Weekend

THE young people of M Men Gleaner age in the Leeds Stake recently organised a weekend of activities. The theme of which was "How can we, M Men Gleaners get the most out of our lives in the Church." The event was held in the Leeds Ward and commenced with a social on the Friday evening. Saturday was taken up with a "Workshop Discussions" and followed by outdoor games and cultural visits to Kirkstall Abbey & Folk Museum.

All this time Brian Mackey, a seventeen year old apprentice in hotel catering management, was preparing and cooking fifty chickens, soup, mountains of potatoes, salad and a special exotic Bavarian sweet. This was for the three course dinner eaten by the appreciative youth and their guests in the evening.

A very talented cabaret followed and the evening finished with dancing.

After breakfast at the Leeds Ward Chapel, the M Men Gleaners held a special service with the young speakers basing their talks on "What do I want to be doing in the 70's. At the end of the service each of the young people recieved a pennant as a souvenir of a momenteous occassion.



"Birds in the hand" Brian Mackey, the young chef responsible for the three course dinner eaten by over 80 appreciative M Men Gleaners at the recent weekend held in the Leeds Stake.



Brother Norman Garner rolling them in the aisles at the recent Leeds Stake M Men Gleaner weekend in the Leeds Chapel.



"EYES DOWN ... FEET UP ... STEADY AS SHE GOES." Outdoor games at the recent Leeds Stake M Men Gleaner weekend.



"PICKN A CHICKN" A happy group at the Leeds Stake M Men Gleaner weekend in the Leeds Ward Chapel.



"HAPPINESS IS MORMON SHAPED" some of the young organisers of the highly successful Leeds Stake M Men Gleaner weekend in the Leeds Chapel.



Saturday night fun at the Leeds Stake Festival of Youth Weekend.





VER 100 young people attended the Youth Festival organised by the Aaronic Priesthood under 21 Committee recently held at Dewsbury Ward Chapel in the Leeds Stake.

Commencing with games on Saturday afternoon and a luxury buffet tea, it was all systems go for the swinging ring a ding carnival evening that followed with lashings of ice cream, candies and "Pop" for all those who needed to refuel their energy tanks. One girl said "I wish my friends could see us enjoying ourselves they think you need cigarettes and alcohol to have

a good time."

After spending the night in the homes of the Dewsbury Saints, the boys went to Priesthood while the girls held a special session under the direction of Sister Sinnott of the Stake YWMIA Board.

The weekend was rounded off with a Testimony meeting which was a model of reverence and solemnity contrasting sharply with the fun and energy expended the day before. All the young people recieved a pennant as a momento of the event.

THE M Men and Gleaners of Crawley district will long remember Whit weekend. It was two days of worship, fun and food provided by the M Men Gleaner Council of Crawley District.

It began at Sunday School in Crawley Ward followed by an M Men Gleaner lunch. After an evening sacrament service, Sister England spoke to the group at a fireside. She discussed with them temple marriage.

On Monday morning the group met at Horsham Station to begin a hike to St. Leonard's Forest. Roger Perry and Chris Freeman served as "enthusiastic if sometimes erratic" map readers. However, a plot of land lent by a ward member, was found and lunch was cooked.

It was a weekend of joy in associating with members of the church in worship and fun.



M Men and Gleaners of Crawley district met at Horsham Station.

READING BRANCH SUNDAY SCHOOL OUTING TO EAST WITTERING

On Saturday July 16th Reading branch members took a coach to East Wittering for their Sunday School outing.

It was a wet, dismal day to begin with, but by 11.30 a.m. the rain had cleared and there were blue skies and sunshine for the rest of the day.

After picnic lunches, the brethren played football and the sisters played rounders. Many of them also enjoyed swimming and for the less energetic, paddling and sunbathing.

(It was noticeable that a few people were limping and nursing their aching limbs on Sunday morning.)

Elder Roger Jones entertained the younger generation on the coach journey with "magic" tricks, stories and silly songs of which he seems to have an inexhaustible supply.

The day was a great success and we all say "Thank you" to those who worked to make it so.



Could be Ascot, but no
—It's Geoff Freeman's
original creation for
Crawley District's M
Men Gleaner Whit.
Mon. hike.





MIA spent Whitsuntide 1966 under canvas at their annual camp which this year nestled at the foot of Ingleboro; one of the Highest mountains in the scenic Yorkshire Dales.

Bishop W. Crisp and his wife Mavis of Huddersfield led the girls in an action packed programme of games, swimming, walks, and climbs. One started before dawn and took them to the top of Ingleboro' to watch the sunrise.

The weather was beautiful and the girls cheerfully did all the chores that were needed to be done for the smooth running of the camp.

The testimony meeting on the Sunday evening was a moving experience for all. Most of the girls bore their testimonies. One girl who was not a member, testified to the truthfullness of the Gospel and the Church of Jesus Christ of Latter-day Saints.

Sister June Sinnott the YWMIA Activity Councillor, who organised the camp, on the advice of her physician was unable to attend at the last minute—she none the less managed to be with her girls on two separate days covering a distance of over 390 miles in all to do so.

The Youth Section desires to serve the British youth of the Church. What would you like featured and discussed in the Millennial Star? Send us your ideas, interests and problems.

Gwendolyn M. Cannon,
"Bywood", Nightingales Lane,
Chalfont St. Giles,
Bucks.



"IS EVERYBODY HAPPY" Mealtime smiles at the YWMIA Camp at Ingleton for the girls of the Leeds Stake.

The Deadly "Friend" (Alcohol and Road Accidents)

By Elder Douglas C. Felt

T was late at night. A good L.D.S. family was beginning its return to their country home after spending the day in the city. The father had stopped at a set of traffic lights. A quarter mile down the street a car appeared traveling quite swiftly. The driver failed to see the red light and the car that was stopped at the light. The second car did not stop for the light, and the driver was traveling at 60 miles per hour when he struck the first car from behind.

Why didn't the driver of the second car see the stop light or the car stopped at it? Why was he driving at 60 m.p.h. in a 30 m.p.h. zone? HE WAS SENSELESSLY DRUNK!

What happened because of his failure to control his car? A family was broken — many of its members died after agonising weeks in the hospital.

The case mentioned above is an extreme case that caused a great uproar in the community, and it should have; but underlying it is another lessknown problem on today's highwaysthe person who drives after "just a few" drinks. Most people agree that a "Drunk" is a menace to others on the road; but they find it hard to believe that AN ORDINARY FAMILY MAN CAN BE A SERIOUS MENACE AFTER ONLY FEW BEERS OR GLASSES OF WHISKEY. This has been shown to be the case by medical and statistical evidence.

Alcohol affects a man in two ways:

first, it slows his reactions and dulls his sensations; and second, it affects his judgement. He becomes over-confident and less cognizant of his mistakes. A man under the influence of alcohol is more likely to take risks while at the same time he is less able to think and react to any unusual situation. This effect begins with very little alcohol, and is the greatest risk for the man who drives after drinking. His intoxication may be so slight that it is hard for him or for his friends to see and he may think that he is driving better, but this is an illusion of overconfidence that is inspired by alcohol HE IS NOT DRIVING BETTER. HE IS JUST INCAPABLE OF KNOWING THAT HE IS DRIVING WORSE - and that makes him doubly dangerous.

It is impossible to show a direct relationship between the amount of alcohol consumed and the amount of impairment caused because it is related to many factors such as sex, age, previous drinking habits, the type of drink, and the period over which the drink was consumed. The important factor is the concentration of alcohol in the blood stream, where it can reach the brain and nervous centres. This is measured in milligrams of alcohol per 100 milligrams of blood.

At the present time, the Ministry of Transport and Parliament are considering legislation making it an offence to drive a motor vehicle when the driver has a blood-alcohol concentration above 80 milligrams/100 milligrams. This does not mean that a driver's ability is not impaired below this level: rather, it represents the minimum level at which ALL drivers will be impaired. (Many drivers are impaired with a blood-alcohol levels above 150-200 milli-/milligrams.) Until now, the law did not give the courts any direction as to the degree of impairment necessary for conviction. As a result, offenders have been acquitted with blood-alcohol levels above 250 milligrams. If Parliament adopts the present level of 80 milligrams and makes it a definite offence to drive with such a level, then many more convictions will result, and the deterent effect will be felt by all drinkers.

Although we as Latter-day Saints are commanded not to drink, we still mingle with friends and neighbours who drink, and we use the same highways as they do; so we have an ob-

ligation to do our part to stop accidents caused or aggrevated by drink. Here are a few suggestions:

- Counsel your friends to observe the only safe rule— IF YOU DRINK—DON'T DRIVE IF YOU DRIVE—DON'T DRINK
- Think twice before riding with anyone who has been drinking. Refuse
 to ride with a driver who has had
 more than three whiskies, three
 half-pints of beer, three sherries,
 or a third of a bottle of table wine;
 these are sufficient in many cases
 to cause impairment.
- If they insist on driving, offer to do the driving yourself, or suggest public transport — bus, train, or taxi
- Support legislation that provides more effective enforcement in cases of drunk driving: these will provide a better deterrent and more convictions for offences.

ETERNAL MARRIAGE

CONTINUED FROM PAGE 12

Jesus Christ. These principles should be laid in the foundation of every home. No prayer should be neglectful in regard to the sacred principles of the gospel of our Redeemer. The Lord has commanded us, one and all, to bring our children up in light and truth. Where this spirit exists, disharmony, disobedience, and neglect of sacred duties will not, cannot, succeed.

Prayer to our Eternal Father in the name of his Beloved Son should prevail in the home. Where this is observed in the spirit of faith and humility, the evil of divorce and disobedience of the commandments pertaining to our eternal salvation cannot exist.

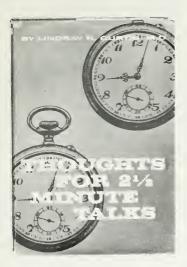
I conclude with a statement by President David O. McKay:

"Marriage is ordained of God that

children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be. . . .

"Some young couples enter into marriage and procrastinate the bringing of children into their homes. They are running a great risk. Marriage is for the purpose of rearing a family, and youth is the time to do it. I admire those young mothers with four or five children around them now, still young, happy. . . .

"The principal reason for marriage is to rear a family. Failure to do so is one of the conditions that cause love to wilt and eventually to die." (Gospel Ideals, pp. 469-470, 466.)



Thoughts For 2½ Minute Talks is the fourth outstanding book to come from the pen of Dr. Curtis. These stories are well told and contain a wealth of ideas for talks and lesson enrichment. Each story has a full page illustration further enhancing

the moral contained therein.

21/9

is a compilation of outstanding articles written by prominent Church and civic leaders to boys of Aaronic

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Hug Him? or Lose Him?

W HAT would you do with him?

He came to many of the branch meetings.

He paid his tithing, and he said his prayers.

But where ever there was trouble, it seemed he was in the middle of it.

This boy was Rob McClure. He lived in a little Scottish town, went to the neighbourhood school, was full of energy, loved fun, and was good in many ways—but troublesome.

His father was not a member of the Church, and usually wanted his son to go out with him on Sundays. But when ever Rob did come to Sunday school he always put the class in an uproar.

He joined the Boy Scouts in the town, but upset the troop. When he was ordained a deacon in the branch, he disturbed the quorum.

The branch president was beside himself. What could be done?

One day a young couple moved into the branch. The man was a convert of three years, and an architect. His wife had joined the Church about the same time he did. Both were enthusiastic about the work of the Lord, and were active in the organisations of the Church. The name of this family was McLean.

Soon after moving into town, Brother McLean was appointed to have charge of the deacons in the branch. When the branch president gave him this position, he wondered what Brother McLean would do with Rob, but time would tell.

It didn't take Brother McLean long to find out who was the troublemaker in the group. What to do?

Should he allow Rob to continue to disturb the class, and make it difficult



for all concerned? Should he ask him to stay away so that the others could have peace? Or was there some way of reaching him?

Brother McLean made it a subject of prayerful thought.

Then he decided to find out more about Rob. He called on his mother when Rob was not at home, and obtained from her a good understanding of Rob's likes and dislikes, and what problems he caused in the home. He asked the mother for the names of his boy friends, particularly those in the Church.

The branch had recently finished a small chapel and cultural hall, in which there was a good playing floor.

Rob liked basketball, and admired the elders as they practiced on their diversion day. At times he played with them.

Brother McLean went to the elders and obtained their aid in organising a basketball team among the boys of the branch. Rob was invited with the others. He became an excellent player. Brother McLean learned too that Rob was a leader among his friends. This gave him the idea of making him the captain of a boys' team, which would play with the elders. He made two teams, each one with two elders and three boys. Rob was captain of one of these teams.

A Surprise Call

by Arnold Irvine

THERE was a telephone message waiting for Victor Lee Brown, capable young airline executive, when he arrived home on the evening of September 28, 1961. The office of the First Presidency in Salt Lake City had been trying to reach him for some time.

He was mystified. Why should the First Presidency's office be calling him? He held no high office in the Church. He had come to Chicago from Denver a year before, transferred by his company. He was teaching a Sunday school class in the North Shore Ward and was a ward teacher. Neither of these positions ordinarily required the direct attention of the highest quorum in the Church.

He did have some pleasant recollections of the years in Denver when he had served as a member of the Stake YMMIA superintendency, as bishop of the Denver Fourth Ward and as a counsellor in the Denver Stake Presidency.

As second counsellor in the presidency he had come to know and admire John H. Vandenberg who was the first counsellor. President Vandenberg reciprocated the feeling of admiration and the two men had enjoyed working together in the Church.

When President Vandenberg was called to Salt Lake City to become a member of the Church Building Committee, President Brown had filled his place as first counsellor. For five years he continued in that position until he had moved to Chicago.

Victor Brown dialed the operator and soon was connected with Salt Lake City.



Bishop Victor L. Brown

"Are you coming to conference?" asked the voice on the west end of the line. The general conference of the Church was scheduled to begin the next day in Salt Lake City.

"No, I hadn't planned to," was the reply.

"President McKay would like to see you. Can you be in his office at 3 o'clock in the morning?"

The astounded young executive said he could make it. The distance to the appointment was 2,000 miles, but this was no great obstacle to an airlines official. Securing a plane reservation was no problem either. He was assistant to the director of reservations.

At a few minutes before eight the next morning, he arrived at the Church Office Building. In President McKay's office, he was called to serve as second counsellor to a new Presiding Bishop—John H. Vandenberg.

Victor Brown thought of the bright future he had anticipated with his company. He had moved up steadily on the executive ladder and felt he was on the threshold of further advancement with accompanying financial gains.

He had looked forward to achieving

HOW WE DID IT ...

The Missionaries

"Go Ye Into All the World ... "

F you are around Scotland during July or August you will notice numerous notices, proclaiming in towns villages everywhere Festival and Games weeks. From the regal gathering at Braemar to Akie's Fair on the side of a little hill in the North East. Scottish life - industry - cattle and stock of all kinds are on display. You will thrill to the skirl of the bagpines and stare, fascinated by the swing of the kilt. You will admire the longhorned, black-faced Scottish sheep (shorn of their long coats by now maybe) but you will be amazed, on closer examination, how these animals climb those steep hills so surely, with what seem poorly equipped toes. Perhaps this is indicative of the tenacity and strength and sincerity of the Scots. Far from "dour" however, the Scots are a cheerful, happy and hospitable people and it is a pleasure to be with them, in their Highland fastnesses.

In the little fishing town of Peterhead on the North East coast, they were having their Festival time.

I do not remember his name in full, but I am sure he was called Elder Crippen, and he impressed me with his earnestness and sincerity, his developing leadership and potential. Not a large attendance at Sunday School in the Peterhead Branch, but they sang

with gusto, prayer with fervour and were saintly and friendly.

The town had staged a Trade Fair in connection with its Week and before attending the meeting I had seen the adverts concerning this indicating the showing of several films. I did not get to the fair-but Elder Crippen, taking the opportunity offered by such an occasion, had gained permission to show films on Mormonism. What is more our had attracted the largest audiences. Such, indeed, was their success, that other sects had withdrawn their contributions from the show and had boycotted it! Some 1,400 people had viewed the LDS exhibits. (Note: Population of the town is about 1,200.)

Forty-two people had expressed sufficient interest in Mormonism to want to know more. Present in the meeting was a young man who was convinced of the truth of the Gospel following his attendance at the show. He had helped—worked with the Missionaries during the whole period and wished to be baptised.

"By their fruits ye shall know them." These young LDS missionaries are the fruits of Mormonism. Those interested and converted people are the fruits of their labours. God bless them.

J.P.H.

Hearts Turned to Their Fathers

A New Series of Notes on Genealogy

by David Ensign Gardner

EVERY Latter-day Saint's objective in genealogy and temple work is purely religious, for he is motivated by the Lord's commandments. The work of saving our kindred dead is an important part of the Lord's plan of salvation for all His children, and when the admonition given by the Saviour to His disciples is remembered, "Be ye perfect, even as your Father in Heaven is perfect," we realise that there truly must be high standards in our research.

The Prophet Joseph Smith in writing to the Saints in 1842 had this to say on the accuracy necessary in preparation of genealogies:

"... let all the records be had in order, that they may be put in the archives of my holy temple, to be held in remembrance from generation to generation, saith the Lord of Hosts." (Doctrine & Covenants 127:9.)

"You may think this order of things to be very particular; but let me tell you that it is only to answer the will of God, by conforming to the ordinance and preparation that the Lord ordained and prepared before the foundation of the world, for the salvation of the dead who should die without a knowledge of the Gospel." (Doctrine & Covenants 128:5.)

1. The First Family Group Sheet:

The first step in genealogical research is the compiling of a family group record of one's own family. Mother, father, brothers and sisters should be the first called upon to help make the record complete and accurate. Verbal statements are not always accurate, therefore they need to be verified. Make and keep notes of every statement, no matter how trivial, for later they may fit into the family record.

When all possible information has been gleaned from the immediate family, a check should be made of family papers. If the owners are willing, make a full copy of all records, so that in case of doubt later, the source of the information will be known.

2. Family Papers in the Home:

Make yourself a **check list** to use when visiting relatives. Such recorded information, together with items of

ABOUT THE AUTHOR

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personal knowledge, save time and money. Include in your check list the following:

- Oldest members of the families, such as grandparents, uncles, aunts, parents, with their addresses where possible.
- 2. Family Bibles, histories, diaries, biographies and journals.
- 3. Certificates of birth, marriage and death.
- Old letters, memorial cards and obituaries.
- 5. Apprenticeship records.
- 6. Army and Navy service and pension records.
- 7. Scrap books and baby books.
- Birth and wedding announcements.
- 9. Newspaper clippings.
- 10. Photographs (be sure to identify).
- 11. Wills, deeds and property transfers.

Consider each of these with special reference to their genealogical value. It is always better to use more than one source of information in compiling family group records. The above broad list of family sources may be enlarged as you inquire into the papers held by relatives. Here are some general guidelines connected with a few of the above documents:

A. Certificates of births, deaths, and marriages have been registered officially as follows:

England and Wales:

since 1 July, 1837.

Scotland:

since 1 January, 1855.

Ireland:

since 1845 for Protestant marriages, and all births, marriages and deaths since 1865.

The Isle of Man:

since 1849 for births, 1877 for deaths, 1849 for Dissenter marriages and 1884 for Church of England marriages.

The Channel Islands:

Guernsey, Sark and Alderney commence in 1850, but Alderney lost some during World War II. Jersey Island since 1842.

These records will be discussed later in further articles.

B. Many families have copies of certificates of christenings (baptism and membership) issued by Protestant and Catholic clergymen. Their great value may not be appreciated until it is realised that they are a direct lead to the name of the parish or other church where records should be searched for additional pedigree data.







TEENAGERS IN TOMORROW'S WORLD

CONTINUED FROM PAGE 20

of some kind beyond secondary school. Of equal importance is the selection of an education programme that takes into account each individuals interests, talents, and goals.

It is the responsibility of every Latter-day Saint parent to help his children to prepare themselves to function successfully in tomorrow's world. If parents will start early and fulfill the measure of their educational responsibility to their children, then no Latterday Saint youth need fear the future—he will be prepared to face it confidently and humbly as an educated and qualified person.

Choose Appropriate Music for Prelude and Postlude Items

By Emma Marr Petersen

FROM the beginning of time there has been music to gladden the heart and to cheer the soul, to comfort the mourner, and to praise the Lord.

At first crude instruments were fashioned from available sources, wind instruments from the horns of cattle and rams, and many other types of contrivances intended to produce sweet sounds.

We are told in the fourth chapter of Genesis that Jubal, a Cainite, was "the father of all such as handle the harp and organ," in other words, of all players upon stringed or wind instruments. Nowadays in our Church services it is the practise to use organs or pianos to furnish preliminary or preludial music, and also to accompany congregational and other types of singing.

A very important function of this music is to create a spirit of reverence in those entering the building, and therefore it should be dignified and worshipful in character. The choice of music for these occasions is most important, and anything of a secular nature should be avoided as being likely to bring thoughts of a worldly nature to the listeners.

Love songs, popular music, "catchy" melodies, songs, the words of which may be contrary to accepted Latter-day Saint doctrine, operatic selections, should not be chosen for Church use. Selections from Oratories, or from the classics, that are dignified and reverential in mood, or even hymns, if nothing else is available, may be used for both prelude and postlude, if performed in the right mood. The postlude may be

less subdued than the prelude, because there is usually some noise made by persons moving from their seats to the exits; therefore in order for it to be heard it must be somewhat louder

Regardless of the skill or ability of the player florid or highly ornate music should not be played in religious services, because it draws attention to the player rather than to the desired atmosphere of the service.

In the book of First Samuel, chapter 16, 23rd verse, in the old Testament we read: "And it came to pass, when the evil spirit was upon Saul, that David took an harp, and played with his hand: so Saul was refreshed, and was well, and the evil spirit departed from him." Such was the power of music to change a mood in olden times, and so it should be used today to change moods of frivolity or light-mindedness to attitudes of respect and worship.

At times in our Church a player is chosen who has had little formal musical training, or has forgotten much of their previous instruction, so a great deal of practise must be spent in preparation for playing publicly. such cases the practise of playing hymns in private is invaluable, at first using each hand separately, then playing them together, and not leaving the selection to move on to another until it is thoroughly learned and note perfect. It may be necessary at first to count aloud, playing very slowly and giving each note and rest their proper value. The playing of hymns in the home is never time wasted even by an accomplished performer, who may be called on to play hymns in keys other than those in which they are written.

Becoming thoroughly familiar with the hymns which are most commonly sung gives confidence to both leader and singers.

In playing the musical accompani-

ment to our songs it is customary to play an interlude, usually at the conclusion of the second stanza. This may consist of the music to the last phrase of the hymn, or it may be improvised, providing the player is skilled and does not consume too much time.



HUG HIM? or LOSE HIM?

CONTINUED FROM PAGE 34

This led to a complete change in Rob. Giving him responsibility, and helping him to use his strength of leadership in the RIGHT direction was all he needed.

From then on Rob helped rather than hurt the programme. Activity and wise direction were all that Rob really needed.



A SURPRISE CALL

CONTINUED FROM PAGE 35

success in the business world ever since the days when he waited on customers and ran errands in his father's store in Cardston, Alberta, Canada.

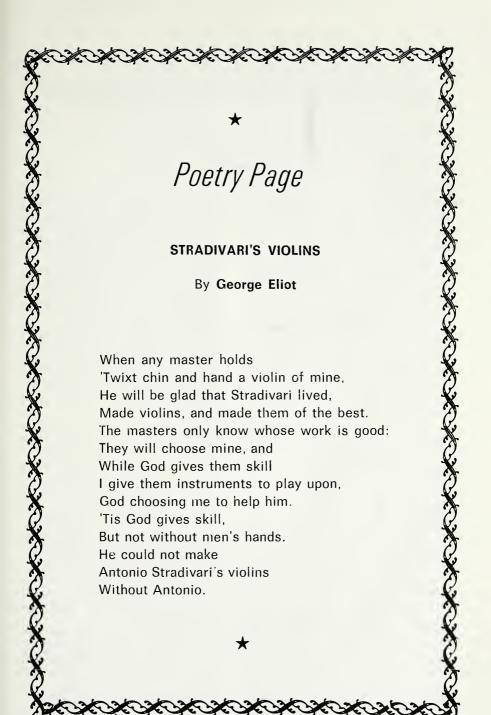
The family had moved to Salt Lake City in the thirties while Victor was in his teens. He finished high school and went on to LDS Business College and the University of Utah.

His career with United Air Lines had begun in 1940.

Always active in the Church, Victor had served as secretary of the Granite Stake MIA Board. Another board member, Lois Kjar, and he found they had many interests in common including each other. They had been married in 1936 in the Salt Lake Temple.

Wherever they had lived, Salt Lake City; Washington, D.C.; Denver; Chicago, they had given the Church top priority in their lives.

Now could he give up the career he had worked hard for to devote his entire time to the Church? He could. He called his company's head office and told them of his decision. He was sustained the next day in the morning session of conference and since then has served ably in the various assignments given him.



The Church Welfare Programme

By Rudger H. Walker

Member of the Priesthood Welfare

Committee

EVER since its organisation in 1830, the Church has encouraged its members to establish and maintain their economic independence; it has encouraged thrift and fostered the establishment of employment-creating industries: it has stood ready at all times to help needy faithful members. It has been the purpose of the Church to promote the temporal as well as the spiritual welfare of its members. We have always been taught that the spiritual well-being of the members of the Church is closely related to their temporal well-being. We have had the Aaronic Priesthood to look after the temporal welfare of the members of Church while the Melchizedek Priesthood is to promote the spiritual well-being of its members.

Very early in the growth of the Church, in 1843, the Relief Society was organised so the sisters of the Church could assist the Priesthood leaders in administering to the needs of those in distress. Through this organisation the sisters of the Church have become the Bishop's chief aids in helpng to care for the temporal needs of the Church.

In later years, as the population of the Church became greater, and the activities of the members of the Church became more complex, the need for additional services were apparant. During the years of the great depression in America when the entire economy of the nation was running at a low ebb, many people were out of employment, and many families had difficulty in obtaining sufficient food. It was then that our Church leaders initiated a new phase of welfare work making it possible for members of the Church to work together in a cooperative manner to produce the food they needed. They developed gardens and farms for the production of food; and they developed facilities for canning fruits and vegetables so the food products could be stored throughout the year. The organisation was also perfected to provide for an exchange of kinds of food products among the various wards and stakes. The food products were then kept in bishops' storehouses and available to the bishop for distribution to the needy members of the Church.

This programme has come to be known as the Welfare Programme, and it has come to be a most useful and helpful organisation so that all of the members of the Church can contribute a portion of their time and effort in helping to provide food and other commodities that may be needed by certain members of the Church who because of an emergency or other uncontrollable circumstances cannot provide for themselves.

This programme has provided work for many people who were unable to find rewarding employment otherwise. It has helped them to become self-supporting while, at the same time, contributing to the assistance of others in need. In short, the Welfare Pro-

gramme has contributed materially toward the temporal welfare of many people who, for various reasons, found themselves unable to provide for themselves. I believe everyone who has been involved in this programme, in any way whatsoever, will agree that those who have given of their time and their means to make the programme a success have benefited spiritually. They have enjoyed the benefits of those who give for the benefit of those in need. They have felt the true spirit of brotherly love; they have enjoyed the privileges of working and associating with one another in a good cause; and they have benefited from the opportunities on many occasions of working together as a family, and these occasions are becoming more rare in these days of our complex and society. Those who have worked on these projects have had the joy and satisfaction of doing something for someone else, particularly those among us who need our help.

NOTE.—This is the first of a series of articles on the Welfare Programme of the Church. In Great Britain many of the members of the Church have wondered whether the Church Welfare Programme had a place because of the various welfare programmes sponsored by the government and administered by the Ministry of Pensions and National Insurance.

In the ensuing issues of The Star, Dr. Walker will discuss the Welfare Programme in its broader aspects and point out that the Welfare Programme is for all the members of the Church, both young and old, whether they live in America or Great Britain, or elsewhere in the world. He will point out specific things that the Church may do to promote the temporal welfare of its members in this country, and he will also emphasise the individual responsibilities of its members in promoting their own temporal welfare.



A SERMON

Six days a week the devil works— Works overtime on Sunday. And then he's ready once again To go to work on Monday. So if all evil you would shun And keep your conscience level, You must begin at early dawn And work just like the devil!

Japanese "Mormon" Girl Internationally Famous

By Harold Lundstrom

Deseret News Music Editor

GREAT MUSICIAN IS ALSO A GREAT MISSIONARY

PRETTY 22-year-old Yoshie Akimoto acknowledged the applause of the capacity audience at the Young Artists' Festival in Salt Lake City.

When she finished her two piano solos some minutes later, Yoshie was given a sincere and exciting ovation. And the question that virtually everyone was asking was, "Who is she?"

Though Yoshie wore a beautiful "Western" formal concert artist's gown, she gave the Young Artists' Festival concert an international flavour even before she started to play just by her traditional Japanese bow. Crossing her arms and putting her hands on her knees, she maintained her polished bow until the applause subsided. This formal Japanese graciousness also expressed her acknowledgement for the climaxing ovation.

There was good reason for the universal question: "Who is she?"

Her artistic playing of Chopin's romantically beautiful "Harp Etude" and Ravel's delicate but sparkling "Toccata" was such an exciting performance that it immediately put her in "orbit" as a new star in the galaxy of young professional musicians in the Church.

Though it had not been common knowledge among Church musicians and music patrons before her appearance in the Young Artists' Festival, Yoshie has a distinguished — almost fantastic—musical career.

Following her earliest training under her mother, Yoshie was accepted at the age of eight by Japan's foremost teacher, Teiichi Higashi. Mrs. Akimoto and Yoshie were converts to the Church 12 years ago in Tonoyaka Shi, Osaka.

When Yoshie was 10 years old, and then when she was 11 years old, she won the coveted all-Japan "Student Competition." For winning when she was 10, she was selected to perform Bach's "Partita No. 1" for the Music Critics Association's "Audition Series." For her performance she was given a standing ovation and awarded a solo recital, which marked her formal debut.

Three years later, Yoshie was invited to participate in a series of monthly recitals commemorating the 200th anniversary of Mozart's birth in 1756. She played his "Concerto for Piano and Orchestra No. 13, in C. (K. 415)" with the Osaka Philharmonic Symphony Orchestra, conducted by Takashi Asahina.

Because Mozart did not compose a cadenza for the soloist, little 13-year-

old Yoshie composed one of her own, and for which she received high critical acclaim.

She appeared with the Osaka Philharmonic again a year later, this time playing Mozart's "Concerto for Piano and Orchestra No. 27 in B Flat (K. 595)."

Since she was 15, Yoshie has appeared as guest soloist with every major symphony orchestra in Japan. She has also made numerous radio and television appearances. She has been presented in recitals in Tokyo, Osaka, Kobe, Sapporo, Muroran, Yamagata, Matsumoto, Takasaki, Kofu, Benshuu, Tokushima, Niigata, among other cities.

She has played Beethoven's "Concerto for Piano and Orchestra No. 5" ("Emperor") for two consecutive annual concert tours with the Osaka Philharmonic Symphony Orchestra. She has since played Grieg's "Concerto for Piano and Orchestra in A minor" with the Osaka Philharmonic.

When she was 18, Yoshie was selected by the Music Critics' Association to present a monthly series of recitals and awarded the formal distinction as a "Mature Concert Artist."

Two years ago, Yoshie was sponsored to continue her musical education at Juilliard, America's foremost school of music. She has been financially sponsored by Elder and Mrs. Willard Mourtisen of Salt Lake City. Prior to his retirement, Elder Mourtisen was a businessman in real estate in Arizona.

The Mourtisen's learned about Yoshie through their daughter, Marian, who was serving a mission for the Church in Japan. The two girls are now room-mates in New York City; Marian is doing graduate work in "Asian"

Studies" at Columbia University for an M.A. degree, and Yoshie is at Juilliard.

With a particular affection for the music of Bach, Yoshie was invited to participate in the "International Bach Competition" that was held in Washington, D.C., last year. And Yoshie won first prize!

Yoshie left Salt Lake City in mid-July for a two-month concert tour of Japan after which she will return to Juilliard.

Yoshie Akimoto's Church service is also a story of accomplishments. She is blessed with an enthusiastic missionary zeal, and already has two conversions (and baptisms) to her credit at Juilliard.

She has served in many assignments in her branch Toyonaka Shi, Osaka, including being president of the Young Women's MIA.

There are probably few — if any—young persons in the Church who can match her record in raising money for building funds. As a recognised artist in Japan, she has given dozens of benefit recitals—she doesn't know how many — for branch building funds. During her concert tour this summer in Japan, she is giving a major recital in Tokyo for one of the Tokyo branches.

In the Manhattan Ward, New York Stake, she has also appeared in benefit fund concerts, and served in Sunday School teaching capacities.

Whether Yoshie is walking across the stage to a huge concert grand piano or up to someone's front door proselyting for the Church—it is an exhilerating moment — as the Young Artists' Festival audience as well as her converts to the Church will vouch-safe. On stage or behind the pulpit, Yoshie looks charmingly like a Dresden

figurine. Her features show strength yet they are delicate. She has a typical round Japanese face that bursts into sunshine constantly with her winning and infectious smile.

With her enthusiasm for everything

and everyone—she has a small hand, but she has a "bishop's" firm hand-shake—it is easy to see how, when she is given the opportunity, she can win anyone right on the spot.



Yoshie Akimoto, internationally famous pianist is a 22-year-old Mormon girl. She has been recognised in various countries, and has won high honours in both Japan and America. She is also a missionary for the Church and has accounted for several baptisms.









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News News News

E have often been told that L.D.S. stands for "Lets do Something", and the saints in the British Isles have certainly been active in the past few months.

Take **LEEDS STAKE** for instance, sixty-four High Priests honoured their wives with an Appreciation Dinner at "El Grego's" (otherwise known as the Dewsbury chapel) and they certainly did things in style. Each lady was presented with a red rose by her escort at the beginning of the evening, and a bunch of daffodils as they left at the end

The menu sounded very exotic.

Melton le Hilton,

Jullien Consomme,

Agrafin Royale,
Dinde Roite Chasseur,
Flamenco,
Savoury Vol au Vent,
Petit Fours,
Caro Blanc.

The young members of the MIA under the direction of June Sinnott prepared the tables and Hors D'Oeuvres, and served the meal. Altogether they handled and washed up almost two thousand five hundred items of crockery, cutlery and glassware. This wonderful meal was all prepared on two household size electric cookers by Brother Ryan. Certainly a memorable evening for all concerned.



A group of high Priests and wives at the recent Leeds Stake High Priests' dinner in appreciation of their wives.

In the Dewsbury Ward Chapels recreation hall.



"Take Five" Contenders in the Leeds Stake Missionary and Priesthood Sports
pause to get their breath back.

The above picture shows Missionaries and Priesthood of Leeds Stake "Taking Five" in order to regain their breath after some hectic non-stop (!) sports. Competition was fierce and both English and American football were played out on the windswept sports field. The big event was to have been the Tug of War, but someone forgot to take the rope!

Honours were declared even, and everyone went along to the Dewsbury Chapel to feast on "Hunky" chickenfilled French loaves, cooling Peach Melba and buckets of chilled orange juice.

From Leeds to **Leicester Stake** is not very far and fans of Jean Taverner (now of Leicester Ward) will be delighted to know that she is still singing. The occasion this time was the Primary May Fair at Leicester, which was opened by Sister Dunyon and or-

ganised by the Stake Primary Presidency. Coventry and Leicester wards participated in the event which was well attended. The first prize in the Fancy Dress Parade was won by Louise Pallett as the Queen of Hearts. There was also a display of Maypole dancing by the Coventry children.

June 25th saw the Leicester saints on their Sunday School outing to Drayton Manor Park. No one fell into the Lake, but they couldn't have been any wetter if they had. Apparently it rained continuously, but you can't keep seventy-five Latter-day Saints down, and they all managed to have a good time.

Birmingham Ward Senior Aaronic Priesthood school held a surprise farewell party for its 'founder' members, Elder and Sister K. Burnett. After an evening of entertainment a silver plaque was presented to them in appre-

ciation for all they had done during their eighteen months stay.

£13 was raised at a Junior Sunday School social at **Derby** on June 25th. Sixty-eight people attended and the proceeds were for the children's outing.

Eastwood Relief Society have a lovely group of Singing Mothers, and recently they gave concerts to the Old age pensioners in the Greasley Miners Welfare Hall and to the Primitive Methodist Women's Bright Hour, Both groups enjoved it so much that they have been invited to go again. Eastwood is really only a small ward, but they always do things in a big way. The rain poured down at their Garden Party, but that did not dampen their spirits. Apart from the various sideshows to test the skill, they held a Fancy Dress parade which was judged by Sister Dorothy Poole, Mrs Spriggs and Brother Flint, and won by Heller Redisons, Valerie Lamb, and Heber Martin, There was also a fashion parade with prizes for sewing and knitted wear.

June 25th proved a busy day for this Stake because **Loughborough** Relief Society sisters also chose it for their bazaar. They worked hard setting up stalls selling home-made cakes and beautifully made clothes and toys. The Priesthood helped also by organising a putting green, rifle range and skittles. The MIA was not to be left out and they organised a dance in the evening entitled "Carnival Capers"

The "Sound of Music" has been showing in Nottingham for over a year now, and the **Mansfield** sisters recently

organised a coach trip to see it. They were also very lucky to enjoy good weather on their Sunday School outing to Anderby Creek and Skegness. It seems to have rained everywhere else on that day.

The "Missionaires", the Central British Mission elders quartet are very popular in the Leicester Stake, and in May they entertained at **Walsall** and received encore after encore. Everyone invited their non-member friends, and "Meet the Mormons" the BBC film was also shown.

A Mother and Daughters' dinner was organised by the **Nottingham** Relief Society on June 27th. Fifty-three sisters enjoyed a delicious meal prepared by the presidency, but served by the Bishop and Aaronic priesthood. Games and dancing followed. There should have been a film too, but unfortunately the bulb broke in the projector so everyone was invited back for the following week to see it.

The young MIA members have found that success can be achieved if they all work together. They have organised two very successful dances recently, won the Girl's Shield and the Boy's cup for the Stake Sports, taken first place in the swimming Gala and are determined to keep up the good work.

Stake President Kenneth J. Poole and his wife gave a Farewell supper for President and Sister Joy F. Dunyon after the Woodsetton Ward conference. President Dunyon has worked very closely with the Stake as his mission was all around it, and both he and Sister Dunyon have been an inspiration and help to all the members. At the same conference President and Sister George Cannon were welcomed and introduced. President Cannon has asked his counsellors. Derek Cuthbert and Harry Jones to stay on with him. It has been pointed out that when the Cannons and the Cuthberts meet a wide angle lens will be needed to take a group photograph, between them they have fifteen children. President and Sister Cannon have five sons and two daughters, while President and Sister Cuthbert have five daughters and three sons.



Chris and the Colemen

Have you ever heard of "Chris and the Colemen" alias Brother and Sister Walter Coleman and their children Ruth and Chris? They were the highlight of the evening at Worcester chapel on June 1st when the Relief Society gave a social for the sisters and their husbands. Guests of honour were Gladys Jones, Central British Mission Relief Society President, and her husband Harry W. L. Jones, 2nd counsellor in the Mission Presidency, and Sister Drusilla Gunnell who was the first Relief, Society President of Worcester when it was organised in 1952. Apart

from the "Colemen" singing folk songs, the rest of the evenings entertainment included excerpts from "A Century of Relief Society" read by some of the sisters, a selection of her own poems by Gillian Brown-Lee and a soprano solo by Gwen Smart.



Worcester Relief Society Social

Kidderminster chapel in the Midlands West District of the Central British Mission, resounded to male voices singing the songs of Zion when the first Missionwide Priesthood Convention was held there on July 3rd. In effect it was a rebirth for the chapel which had recently been re-decorated, for many years ago it served as a centre for such conventions from all over the British Isles. Over one hundred and fifty brethren assembled to receive instruction from Mission leaders under the direction of President Joy F. Dunyon just prior to his release. They had travelled from all over the Mission, from Holyhead one hundred and fifty miles to the northwest to Peterborough and Bedford ninety miles to the east and southeast and Lincoln one hundred miles to the northeast.

The brethren had received personal invitations to attend which included a challenge to bring with them a Family Group sheet ready for Temple work; these were collected during the convention. Main speakers were John Bustamante (Genealogy and Temple

work) Benjamin Thorpe (Home teaching) George Fowler (Adult Aaronic Priesthood), Neil Ferguson (Youth Aaronic Priesthood), together with President Dunyon and his counsellors. All aspects of the Priesthood Correlation programme were reviewed, together with a brief history of Mission development since it was organised on 10th March 1961.

The Mission Board honoured President and Sister Dunyon at a surprise farewell banquet at the Northampton chapel on June 25th after the Saturday sessions of Conference. The secret was so well kept, that Sister Dunyon caused a panic by staying home to pack on that day so an excuse was quickly thought up and someone drove to the Mission Home in Sutton Coldfield to collect her. Table decorations

were in the form of a fleet of ships, each one representing an Auxiliary or Priesthood organisation. Highlight of the evening was the presentation of some Worcester Royal porcelain and a beautiful Nottingham lace tablecloth, together with the printed words of William Blakes' "Jerusalem". President Dunyon in the last series of Conferences had often expressed the thought that Jesus could have walked these isles. The Mission Board sang the hymn to him, and he was so impressed that he had copies of the words printed by the Mission staff, and during the Sunday morning session of the Conference, the whole congregation accompanied by the organ raised their voices in an inspired rendering of this lovely English hymn.

Fathers and Sons at Benbows Farm



Fathers and Sons at historic pool to sing "Come, come, ye saints".

THE venue chosen for the Central British Mission's Fathers' and Sons' Outing was historic John Benbow's Farm in Herefordshire, and tents were pitched only a few yards from the pool

where Wilford Woodruff baptised 600 souls in 1840. Centrepiece was a large marquee and adjoining kitchen tent, flanked by a rainbow variety of canvas along two sides of the field which provided weekend accomodation for 80 dads and lads.

First arrivals on Friday afternoon got a foretaste of campfare by tucking into turkey sandwiches and salad prepared by Camp Chef Neil Ferguson, Mission Youth Aaronic Priesthood Advisor, and his co-workers President Robert Wood of Rugby and Terry Whatton of Newark. The weather was perfect for an evening campfire, and as dusk fell, a load of old railway sleepers blazed merrily, lighting up the happy circle of faces. Dave Harmon of Merthyr Tydfil did an excellent job as M.C. for the fun songs and campfire activities, and pangs of hunger were staved off with beefburgers, sandwiches, cheese and pickles. Meanwhile a full moon pushed itself up over the Malvern Hills, just about the spot where Brigham Young and Willard Richards met in council with Wilford Woodruff to discuss the affairs of the Church in this fruitful area only ten years after the Church had been organised.

Saturday was determined to be a full day, with reveille at 6.30 a.m., followed by a crosscountry run. After breakfast the morning was enjoyably spent in football and cricket matches, with youth invariably triumphing over years. With the aid of an enthusiastic team of helpers. Ken Chapman, Mission Athletics Advisor, organised the morning games, and also the sporting events in the afternoon. Young and not so young participants all had a great time, but saved enough energy to do full justice to the big-top banquet in the evening and grand talent show. It was a joy to see father and son groups from each District, get together skits, choruses and other items in a feast of spontaneous entertainment.

The most memorable part of the weekend was undoubtedly the Sabbath day programme, starting with an early morning testimony meeting before breakfast. Eves were moist as the spirit of testimony-bearing prevailed and many told of their love of the gospel, their desire to share it, and the experiences they had enjoyed since joining the Church. After breakfast came another spiritual occasion, with a full conference session in the marquee under the direction of Mission President Joy F. Dunyon. Speakers represented fathers, sons, and priesthood leadership from Branch, District and Mission, and the scene of Wilford Woodruffs' greatest missionary work many years ago became once more a place of rich spiritual experience which drew us all closer together. As the story of Benbow's Farm was retold, the need to listen to the still small voice more intently and to proclaim the gospel more boldly, was impressed upon all. As the talks concluded, the happy group left the marquee and went over to the pool where a prophet of God had laboured so diligently to build the Kingdom. There, they sang across the water, "Come, come ye saints, no toil nor labour fear" with more feeling and meaning than ever before. Thus ended a thrilling Fathers' and Sons' Outing to John Benbow's Farm.



President Derek Cuthbert shows son David the spot where Wilford Woodruff baptised 600.

Peterborough Primary prove that you don't have to spend a lot of money or travel very far to have a good time. At the end of June the children and their teachers took their tea and picniced in a field and afterwards went tracking in the woods.

Peterborough Primary Outing Photo on next page.



Peterborough Primary Outing.

Sunderland Stake have reason to be proud of their new Stake House. The authorities of Sunderland consider it as one of the places of interest to show visitors. Distinguished visitors too! The Russian Football team, here for the World Cup, were visibly impressed when they visited it on July 12th, and they took many photographs.

The Cultural Hall was packed to capacity on July 15th for the Stake MIA Road Show. The theme was "Old World Charm" and it was amazing that none of the ten wards and branches participating took the same standpoint. The original scripts ranged from Genealogy, Stick no Bills, Dr. Who in the Court of King Arthur, Nursery Rhymes, to King George and the Dragon, certainly a varied selection. The costumes were magnificent and the scenery showed great imagination. Brothers May and Cunningham and Sister Oates had diffi-

culty in deciding the winner as only twelve points separated the lowest award from the highest. North Shields were finally declared the winners with Newcastle second and Sunderland third.

Superintendent W. Hall and President Jean Griffiths of the Stake MIA are doing a fine job as each Road Show is better than the last, and a tremendous amount of time and effort must have been spent on this event.

News has been received by President Joseph W. Darling and Sister Darling of the **London Stake** of the award of the Distinguished Flying Cross to their son, Elder Peter G. Darling, formerly a member of the old South London Branch in the London District.

The news came to the Darling home on the outskirts of London in the form

of a news clipping headed LOAD-MASTER CITED FOR SERVICE ON 1000 FLIGHTS IN VIETNAM and reads:

"A1C Peter G. Daring, a loadmaster in the 28th Military Airlift Squadron, recently was awarded the Distinguished Flying Cross and his 26, 27 and 28 clusters to accompany the Air Medal.

Presented for his participation in "routine" combat sorties and combat airlift missions in Vietnam, the clusters reflect Airman Darling's efforts in over 1000 flights.

Airman Darling and his crew hauled everything from Vietnamese citizens and all their personal belongings (including animals) to flares and explosives.

During the 765 flying hours involved in the missions, Airman Darling was subjected to enemy gunfire numerous times, and he recalls one particular incident of a hit in the exact spot he had only moments before vacated.

The particular act of bravery that won Airman Darling the Distinguished Flying Cross occurred on a flare-dropping mission over enemy-held territory.

As one flare was about to be ejected from the rear of the C-123 Fairchild Provider in which he was flying, it ignited prematurely. Almost instantly the rear of the Aircraft fuselage was filled with smoke and confusion, and the burning flare canister was blown forward—toward 200 other highly explosive flares.

Thinking quickly and keeping a cool head, Airman Darling was able to avert a real inflight disaster by gaining control of the burning canister and ejecting it out over the Provider's rear cargo door, the citation noted.

Airman Darling received his Vietnam assignment only three months after he received his United States citizenship, on July 7, 1964. He has been serving in the Air Force (with the exception of his first three months in America)

ever since he immigrated to the United States from Ireland, via the British Isles."

News has since been received in the Darling home that Elder Darling has been promoted to the rank of Staff Sergeant.



Off to the States

Lynda Bates and Valerie Rownall, leave for B.Y.U. to attend the summer session to study art. Lynda is the daughter of President and Sister Bates of the Manchester Stake.



L. to R. Lynda Bates and Valerie Rownall.

Eccles Branch Participate in local Carnival

THERE was an expectant air about the town on the morning of Saturday the 2nd of July. The streets appeared to be as busy as usual, although this could have been a trick of the imagination. In various parts of the town, people were putting final touches to cars, lorries, costumes, dresses exhibits and tableaux of all kinds for this was the day of the Eccles Carnival.

This event dates back many years and many local organisations take part in providing decorative floats, whilst others take collections for local charities. The floats parade through the town preceded by various local bands. They finally come to a halt at the local public park, where all manner of sideshows are displayed.

This year's carnival was significant for many, in that the Church was represented for the first time. The Eccles Branch is situated some six miles from the centre of Manchester, and belongs to neither Manchester Stake, nor an organised district within the North British Mission. They decided to further their efforts in putting the Church

before the public by participating in the carnival. A local coal merchant provided and drove his lorry for the pioneer float prepared by the members. Although the covered wagon almost parted company from the lorry within two minutes of the start of the parade, the float was awarded a third prize.

More significant still, the Eccles Branch showed what a small branch can do in advertising the Church when the will and enthusiasm to do it are abundant.



South West British Mission

A S the 35 voice Mormon Choral sang from the stage of Colston Hall, **Bristol**, on the night of December 23, 1965, one person in the audience was overheard to say, "Wouldn't it be nice to see a choir large enough to fill all of those seats (300)?"

Since the Mormons take to singing congregationally, and in choirs, almost as a habit, it seemed rather a good idea. But who would "bell the cat" so to speak? Thirty five voices, Bristol based, is one thing, but 300 from all over the Southwest is quite another matter. However, the members of the

church were enthusiastic, so project, "Crossing the plains of England" was born.

The target date was June 12, 1966, at which time Decca Records had made a contract to record this group in Colston Hall, Bristol. From Tewkesbury to Bournemouth on down to Penzance, the singers met in groups numbering from ten to 50. A programme was selected, and music distributed. A team of four conductors and four accompanists were chosen to travel and rehearse. It was impossible to estimate the total vocal sound and balance from the individual rehearsals, and large scale final re-

hearsals could only be a few and toward concert and recording time. As it turned out, the choir was actually together as a unit for one all-day rehearsal one week before this recording and concert.

When the big day came vans and coaches converged on Bristol. Anticipating a lengthy recording session, we saw that overnight accommodations posed a problem. But other members generously opened their homes. The remainder slept on two city-separated cultural hall floors—the men in one, and the ladies in another.

The baton descended and the great choir sang. The sound was electrifying —inspired, polished—the balance superb. With the great Colston organ responding under the genius of H. Robinson Cleaver of BBC fame and one of the outstanding organists in England, the blend of organ and choir fused into a thrilling sound.

Fourteen numbers which should have required one and a half to two days to record were superbly finished in ten working hours. The Mormon Choir of England was born. "The plains of England had been crossed."



A Choir is Born







The High Priests of Manchester Stake held their annual picnic at Trentham Gardens on the 25th of June. The

weather was unco-operative and canceled the softball game, fun was had by all.



President Wightman and saints at Trentham Gardens.



Young saints watch the large Cuckoo Clock at Trentham Gardens.

ON July 1, 1966, the South Wales portion of the Central British Mission was transferred to the Southwest British Mission. Presidents Joy F. Dunyon of the Central British Mission. and Ray H. Barton, Jr. of the Southwest British Mission, with their wives, met at Merthyr Tydfil to negotiate this exchange. By action of the First Presidency and the Quorum of the Twelve. this matter was approved just prior to this time. This now adds about 1.800 new members to the Southwest British Mission, making its total membership in the area of around 7,000 members. Also, there will now be a membership of about 242 missionaries in the Southwest British Mission, since 40 missionaries and a married couple became new additions to the Southwest British Mission

One of the reasons for this transfer was the Severn Bridge which crosses at Chepstow, and will allow free access from Bristol and other points on the Southwest peninsula into Wales. The move actually involves 18 branches and two districts within the Wales East and Wales West districts. Besides the district centre built at Merthyr Tidfil, there is also completing the new district centre at Cardiff.

Actually the two missions were last together when it was all under the British Mission, and so there will be many friends meeting each other again for the first time in a long period after separation. It ought to be a great rejuvenation and a wonderful opportunity to see the church grow in this area by virtue of the upsurge that's taking place.

THE North British Mission Relief Society Convention for Visiting Teachers held on June 25th at York was a splendid event. There was food for thought, food for the body, and a great uplift to spirits. Also a desire to aspire to greater heights as Relief Society sisters saw what could be achieved by prayer, praise and efforts to improve the standards in the branches

The uplifting talks by Mission Leaders, Sisters Alice Hughes and Dorothy Shorrocks, and by Mission Supervisor Sister Blanche E. Payne were the greatest help to every sister there. It was also a great pleasure to see and hear Sister Christine Robinson, having read so many of her fine articles in the Relief Society Magazine. The singing of the Preston sisters was very pleasant, and the demonstration of the Visiting Teacher Lesson was an ideal that fired every sister to be determined to do things that way in the future. The Liverpool District sisters provided that inspiration. Sisters of the Grimsby District showed all too clearly that all work and no play was not the path to heaven, and all present heeded the warning. The York sisters are to be congratulated for their efforts in preparing for this convention, and the refreshments provided a birthday treat for President Robinson, who greatly appreciated the impromptu song! The theme of the convention was The Wheel of Inspiration and everyone was certainly inspired.

Early on the morning of July 4th the Liverpool District Relief Society Sisters set out for a visit to the new Mission Home at Harrogate. The coach started from Weaverham and called at Northwich, Widnes, Warrington Liverpool, Wigan and St. Helens collecting the sisters, then on to Southport. The Southport sisters nearly missed the bus, as due to some misunderstanding they were waiting at the Railway station instead of the bus station. Fortunately they were found in time, and the bus then continued on to Harrogate. Everyone was in holiday mood and

so they enjoyed the drive through the beautiful Lancashire and Yorkshire countryside despite the fact that the sun was playing hard to see, and by the time they reached their destination it was pouring with rain.

President and Sister Payne welcomed the sisters at the Mission Home and

provided films for their entertainment, also a tour of the beautiful house and gardens. The day also included a short visit to Harrogate for a tour of the town, returning to the Mission Home for an al-fresco meal, before departing for home.

HEN the 20th Century Fox musical "Doctor Doolittle" starring Rex Harrison and Samantha Egga is released, note the names of the Heads of the Make-up and Costume Departments, both men are Mormons.

The photograph shows a lady extra,

Mickey Sherrard, Head of Costume Dept., Christopher Wills, also a member of Mason Kaydar Photographs, and Marvin Westmore, Head of Make-up. The picture was taken during a break in filming, on the set at Castle Combe, Wiltshire.



L. to R. Lady Extra: Mickey Sherrard (member) Head of Costume Dept.
 Christopher Wills (member) Head of Mason Kaydar Photographs.

 Marvin Westmore (2nd Counselor Elders Quorum Presidency, 3rd Quorum of Elders N. Hollywood Ward, Burbank Estate) Head of Make-up.
 Photo taken on set at Castle Combe, Wilts., for the film Doctor Doolittle, a £5,000,000 musical by 20th Century Fox, starring Rex Harrison, Samantha Eggar, Antony Newly to name a few.

Congratulations to:-

PRESIDENT and Sister K. J. Poole of Nottingham Ward, Leicester Stake, who have adopted a baby daughter, Rebecca Louise Poole; she has now been blessed and sealed to them in the Temple.

Ashley A. Hill and Eileen Campbell who were married on June 25th by Stake President F. W. Oates in the Sunderland Ward Chapel. Brother Hill is a third generation member of the Church, his bride wore a silver and white brocade gown and was attended by five bridesmaids. The honeymoon was spent in Norway.

Sheila Moar of Newtongrange, Midlothian Scotland who has won a scholarship to Brigham Young University in the recent Improvement Era Writing Contest.

Lyn Hepburn, Dundee, Angus, Scotland who won a cash award in the same contest. Well done Scotland. Also to Craig L. Marshall the only Prize winner from England who will receive an Era Subscription.

WELCOME HOME TO THREE FAMI-LIES WHO emigrated from the Leicester Stake and who have decided that there is no place quite like England.

Brother and Sister Palmer and family from Leicestei ward.

Brother and Sister Chapman from Sheldon.

and Brother Gordon Edwards, Kings Heath.

Birmingham ward also welcomed Sister Doris Green who has been visiting her children in the States for the past twelve months.

A few short years ago, the British Isles all belonged to one Mission. The British Mission. Now there are six Stakes and seven different Missions. Do you ever wonder what is happening to friends you knew in the old days, are they wondering about you? These pages give us the opportunity to know what it happening all over the British Isles, we want news from each branch. If you do not know who the Millenial Star news representative for your area is, send your news direct to Muriel Cuthbert, 26 North Road, West Bridgford, Nottingham by the 25th of each month.



Bishop King of Manchester Ward and Bishop Preston of Oldham-Ashton Ward shepherd young charges at High Priest's picnic.



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Mormon Elders at White City

A GROUP of Elders from the British Mission sponsored a charity baseball game at White City Stadium on the 4th of July. Their opponents were the British Allstar team.

Over 7,000 people attended making this one of the largest church sponsored events in the history of the church in England. Unusual, because baseball is not a familiar sport to most

Britishers. The large crowd was a tribute to the tremendous effort on the part of the elders in advertising the event and selling tickets. One team of elders sold over 750 tickets to set a record!

The proceeds were donated to the Convalescent Police Seaside Home, Hove New Premises Funds, and the Imperial Cancer Research Fund.



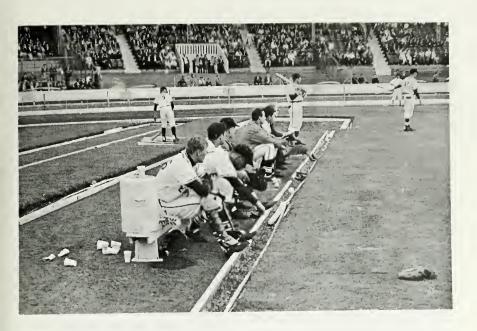
BEFORE THE GAME



Elder Fifield hitting his home run.



Elder Tuillis, Team Captain, hits a long hit fly.



The bench while they are at bat.



Elder Hopkins, Co-Captain, swings and misses.

General News

"News from Elsewhere"

AWARD GIVEN SISTER SMITH

Mrs. Jessie Evans Smith, wife of President Joseph Fielding Smith of the First Presidency received high honours when the Brigham Young University presented her with the David O. McKay Humanities Award. Said BYU President Ernest L. Wilkinson in making the award: "Her inspiring, beautiful singing and her fervent desire to use her talents for the benefit of others make Jessie Evans Smith a most worthy recipient of the award."

MRS. CANNON PASSES

Funeral services were held Tuesday, May 31, for Mrs. Lucy Grant Cannon, 85, who served for 25 years in the general presidency of the YWMIA as a counsellor and then was general president from 1937 to 1948. Mrs. Cannon was the daughter of the late President Herber J. Grant.

ATTEND WORLD CONFERENCE

General President Belle S. Spafford of the Relief Society and General President Florence S. Jacobsen of the YWMIA returned to Salt Lake City from Tehran, Iran, where they were delegates to the International Council of Women.

420 STAKES NOW

Two new stakes of the Church were organised in June bringing the total of stakes to 420. The Cedar Rapids Stake was organised from a part of the Northern States Mission and the Huntington Park, California, Stake was

created by a division of the Garden Grove Stake

SISTER McKAY HONOURED

Mrs. Emma Ray Riggs McKay, wife of President David O. McKay, observed her 89th birthday on June 23. The observance brought her family about her for a celebration and the best wishes from many friends and associates. President McKay, who will observe his 93rd birthday on September 8, spent the day at her side enjoying the events of the day which honoured his wife and companion to whom he was married 65 years ago in the Salt Lake Temple.

EDUCATOR HONOURED

Dr. Henry Eyring, dean of the University of Utah graduate school, received an honourary Doctor of Science degree from the Western Reserve University in Cleveland, O. Dr. Eyring, one of America's foremost scientists is a member of the Sunday School General Board

ELDER EVANS HONOURED

High honours came this past month to Elder Richard L. Evans of the Council of the Twelve who is well known throughout the world for his "spoken word" with the Salt Lake Tabernacle Choir weekly broadcasts. Elder Evans was installed as the international Rotary Club President at the international convention in Denver, Colorado. The organisation Elder Evans now heads numbers over 600,000 members

in 12,363 clubs in 132 nations of the world. His activities during the year as international president will take him into many countries of the world. The Tabernacle Choir travelled to Denver to give a Sunday evening concert as a highlight of the Rotary International Convention.

COMMITTEE NAMED

The Church named a real estate committee last month which will have responsibility for the purchase, sale and management of all Church properties not administered by separate corporations. This will include purchase of all chapel sites. The committee consists of Presiding Bishop John H. Vandenberg, Fred A. Baker, vice-chairman of the Church Building Committee and Wilford W. Kirton, Jr., Church legal counsellor. Appointed as the director of the real estate department is Albert V. Stirling who recently returned to Utah from London where for the past four years he has directed cost estimating and purchases for the Building Committee.

L.D.S. ATHLETES UP FRONT

Two Mormon golfers came to the front in mid-June to win top spots in the U.S. Open Golf tournament in San Francisco. Billy Casper, a convert to the Church who was baptised on

January 1, 1966, won the championship in a playoff clash with Arnold Palmer. In a lesser light, but still the top amateur of the tournament, was John Miller, one of the Brigham Young University gold team. Billy Casper also won the Western Open championship in a Chicago tournament the following week. He was in Salt Lake City the next week to participate in the Churchwide gold tournament.

VAULT IS DEDICATED

Known officially as the "Granite Mountain Records Vault" the huge storage facility of the Church, hewn out of the granite mountains south-east of Salt Lake City, was dedicated on June 22 by President Hugh B. Brown of the First Presidency. The six large storage vaults and connecting tunnels are found to be ideal for the storage of microfilm. Participating in the dedication also were President N. Eldon Tanner of the First Presidency and Elder Howard W. Hunter of the Council of the Twelve who is president of the Genealogical Society which operates the records vault. President Brown predicted that the leaders of nations will come from all parts of the world to inspect the vaults. "They will praise the work as inspired of God," he said.



FIRE BRIGADE HELPS OUT

Crowds of children and adults gathered on the green lawns of the Ashton Ward, Manchester stake, on Tuesday evening, the 19th of July. Three fire engines of the local fire brigade arrived with bells clanging. Up went the tall ladders, but no hose pipes and no fire!

The efficient firemen swiftly unbolted the spire from the top of the tower and carefully brought it to the ground.

A good risk-free practise for the brigade, and a difficult problem solved for the Ward members who wanted to replace the peeling gilt on the spire.

What's Your Problem?

MUSIC IN SACRAMENT MEETING:

Question: We are always at a loss for good music in our sacrament meeting. How can we improve it?

Answer: One bishop did this:

One Sunday a month he had the little children from Primary sing two or three numbers. In Fast Meeting he had a youth chorus from the MIA sing the sacrament song and the closing hymn. On the other two Sundays he had a choir made up of a representative group of adults and teenagers. Since none were trained singers, hymns were used in all cases. But what could be better? They are simple enough for anyone to sing, and yet carry a wonderful message. Always plan to have the opening song by the congregation, and often the closing song. This would give place for two choral numbers. one before the administration of the sacrament meeting, and the other just before the speaking begins.

HOME PRIMARY MEETINGS:

Question: I have three little neighbour children come to my home each week to join my own two little girls in a home Primary meeting. I am the only teacher they have, because we live a long way from the branch and do not have transport. How can I get some help in teaching these little ones?

Answer: Each mission. and most stakes, have information that is designed for home Primary meetings such as yours. If you will write to your mission or stake president, he will the have Primary officers send material to you. Also, you will

find the Primary magazine, the Children's Friend very helpful to you. It is filled with suggestions which you can apply in your own home.

TOBACCO PROBLEMS:

Question: My husband joined the Church, but soon began to smoke again. He is not convinced that there is anything wrong with smoking. Can you help us?

Answer: The British government has done a great deal of research on the subject of tobacco and its harmful effects. A letter addressed to the ministry of health will bring you much helpful and scientific information on this subject. But it is not only from the medical standpoint that we Latter-day Saints advise against the use tobacco. It is a spiritual matter with us, as well as a matter of health. The Lord gave the Prophet Joseph Smith the Word of Wisdom in which the Almighty cautioned against the use of tobacco as a health measure. But the spiritual side is at least as important. We are to keep our bodies clean because they are the temple of God, If our bodies are clean, and His spirit dwells in us, that Spirit strengthens us against all temptation, and it is a constant quide and help to us. Try to show your husband the spiritual blessings which will come from having the Lord's spirit with us always, and help him to know that his spirit is repelled by things which contaminate hodies.

PAYING TITHING:

Question: My husband only makes £18 a week, and there are five of us to

live on it. By the time our taxes are taken out there is not too much left to live on. How can we afford to pay our tithing on such a small income?

Answer: This is a recurring question. Many have asked the same thing. The fact of the matter is that all faithful tithe payers will tell you that the Lord so blesses them that their nine-tenths go just as far as their 10 tenths did formerly. It does not seem right mathematically, as some will argue, but it is a fact anyway. God blesses the faithful tithepayer. Instead of asking how we can afford to pay our tithing, we should ask if we can afford NOT to pay it. The Lord has promised to bless his obedient children, and he has demonstrated this numerous times as any faithful tithepayer will testify.

COLA DRINKS:

Question: Is it wrong to drink cola drinks?

Answer: Cola drinks do contain a certain amount of caffeine. Caffeine is a habit-forming substance. Generally the Church advises against the use of any habit-forming substance, except as certain drugs are prescribed by the doctors as medicine.

KEEPING CONFIDENCES:

Question: We have a sister in our branch who gossips so much about other members of the branch that she is spreading a bad spirit among us. What can we do?

Answer: Notify the branch president, and he will probably call this woman and her husband into a private meeting to discuss this matter. It is bad to hurt feelings, and if the sister realises what she is doing by her gossip she would probably be willing to be more careful. Of course she herself may take offence and think some-

one is talking about her. The branch president, if he is wise, can tactfully handle the matter without hurting the woman's feelings, explaining how the harmony of the branch depends on good relationships among the members.

BRANCH SOCIALS:

Question: We often hear of branches in the mission which hold good socials. We never have any in our branch. What can we do to help our branch president see the importance of having some socials occasionally.

Answer: We suggest you allow him to read this column. It is a definite part of the programme of the Church that we hold branch socials occasionally. Everyone needs recreation, and when the branch meets together socially, it creates harmony and good feeling, because people become better acquainted in a social than they do in meetings. Games could be played in which all members may take part, certain wholesome dances could be introduced, and simple refreshments could be served. All of these things would make for a good feeling among the members. Particular attention should be paid to the importance of inviting our newly baptised converts to these socials, to permit them to become acquainted with the people in the branch. Inactive members also should be invited. Often people are reactivated through socials, when they have been hesitant about coming out to religious meetings.

SPEAKING IN MEETINGS:

Question: How can I interest my children more in the sermons given during the sacrament meetings? They have a tendency to get very restless.

Answer: You may do this through your weekly home evening. Devote a part of that evening to talking about the Sacrament meeting. Mention the meaning of each part of the meeting. Tell them about the opening prayer, and why it is that we pray publicly in our meetings. Explain the hymns to them. Buy a hymn book of your own, and teach them many of the hymns in the book. They will enjoy singing songs with which they are familiar. Everyone does. It is when they do not know the songs that they are disinterested in the singing. Explain to them about the sacrament also. You may not know what a speaker IS GOING to say, so that you cannot tell your children in advance about his subject, but you do know after the meeting what he HAS SAID. In your weekly home evening, why not take out your notes that you have made on the sermon the Sunday before, and explain what was said in a simple way. This will begin to create an interest in the children, and they will soon expect your explanations from week to week. It will also incline them to listen more carefully to the speaker, knowing that they can ask you questions about the talk afterward. Of course it is our hope that specific gospel subjects will be used in all sermons, so that there will be an educational value to them.

BAPTISING A FRIEND:

Question: My daughter's girl friend expects to be baptised soon, and she would like me to baptise her. I hold the proper priesthood, but do

not know whether it is proper for me to officiate. How may I obtain permission?

Answer: Take the matter up with your your branch president, and he will be able to advise you. Often it is good for local members to take part in the baptismal ceremony, because it creates an interest which helps in fellowshipping. The family of the man performing the baptism has an increased interest in the new convert because of this very participation.

A SACRED SABBATH:

Question: My boy friend wants me to go to the cinema on Sunday afternoon, between meetings. Is this all right?

Answer: We definitely discourage Sunday attendance at the cinema. Any kind of commercial entertainment should be avoided on the Sabbath, or any other kind, for that matter, which is not in harmony with a sacred Sabbath. Our activities on Sunday should have a sacred PURPOSE. That is the way we may measure what is good to do on the Sabbath.

TAKING A HOLIDAY:

Question: Is there any harm in a boy and girl going on a holiday together, I mean for several days?

Answer: Definitely yes. Unmarried couples place themselves in a dangerous situation when they go off on holidays without proper chaperonage. We should avoid even the appearance of evil.



Where is He Going?

CHILDREN learn most of their moral behaviour within the family. Behaviour patterns are fixed at an early age.

To change these patterns in later life is such a slow and difficult task that many consider it impossible.

Hence the only way to make sure our children grow into upright adults is to provide better home training for them now. This parents alone can do.

Given discipline, young people will learn self-discipline, given training, they will learn to live useful lives. In almost every case, the failure to develop character is directly attributable to a lack of proper influence and guidance in the home.

Eighty per cent of all delinquent children say they had no real family life, and that their parents were too busy with other things to bother with them.

Nearly all of these delinquents said that there was no religion in the home and that their parents set them a bad example.

Lack of religion is characteristic of delinquent families. One recent survey showed that 84 per cent of all juvenile criminals did not attend any church. Another, in a different city, showed that 91 per cent of all children arrested for juvenile crime, had no religious training.



Lack of faith among children generally reflects the attitude of their parents. If the parents have no religion, they can hardly teach it to their children. And yet religion is our best deterrent to crime.

The basic cause of the present juvenile delinquency is that young people have no real sense of the moral responsibility which comes from an intimate knowledge of God's teachings.

Our need for better parents is great, but parents cannot be the kind they should be without devotion to the gospel of Jesus Christ.



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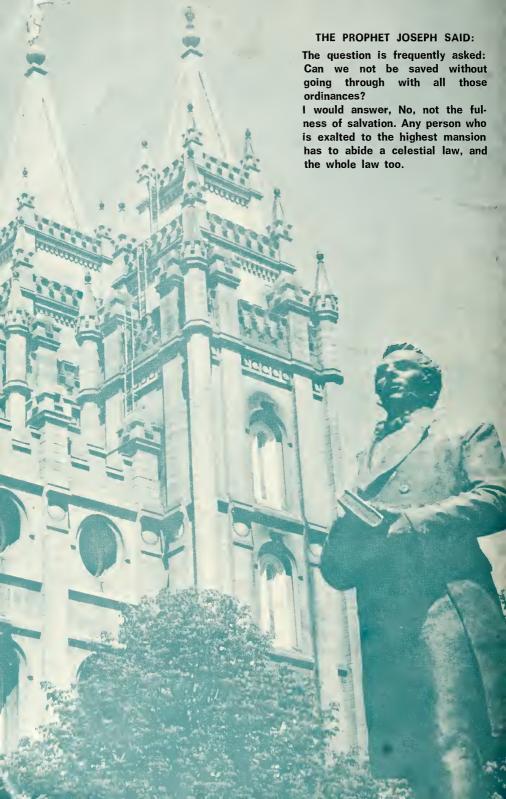
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October 1966





Millennial Star

Vol. 128

ARTICLES

What is Your Problem?

Thoughts for Now

No. 10

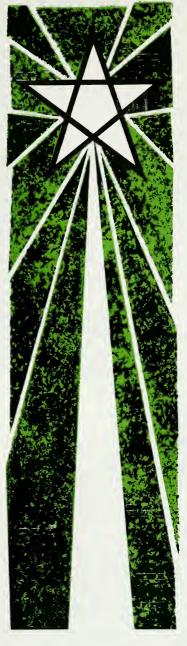
75

78

October, 1966

CONTENTS

ARTICLES	page
Chains of Tobacco	3
You Are Right, Mr. Vicar	5
The Family	7
In Search of Bonampak	9
Guilty as Charged	14
In the Gospel Net	16
MAINLY FOR WOMEN	
Your Child	18
Recipes Page	19
Book Review	20
ARTICLES	
The Vital Thread	23
Repentance Requires	
Forgiveness	24
When the Test Comes	27
YOUTH SECTION	
The Future is Yours	29
Glimpses of Youth	30
General Youth News	31
Have You Seen?	35
Preparation for Leadership	37
ARTICLES	
How We Did It	39
Genealogy	40
Co-operation Between	
Chorister and Organist	42
Poetry Page	44
The Church Welfare Programme	e 45
NEWS	
From Stakes and Missions	47
From Elsewhere	73



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The Sheep

Twas a sheep, not a lamb, that strayed away, In the parable Jesus told;
A grown-up sheep, that had gone astray
From ninety and nine in the fold.

Out on the hillside, out in the cold, 'Twas a sheep the Good Shepherd sought And back to the flock, safe into the fold 'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long, And earnestly hope and pray? Because there is danger if they go wrong, They may lead the lambs astray.

For the lambs will follow the sheep, you know, Wherever the sheep may stray; When the sheep go wrong, it will not be long Till the lambs are as wrong as they.

And so with the sheep we earnestly plead, For the sake of the lambs today; If the lambs are lost, what terrible cost Some sheep will have to pay!

-Millie A. Cole Powers.



Chains of Tobacco

by

S. Dilworth Young

A member of the First Council of the Seventy

♣ Anyone who does not use tobacco well aware of the discomfort caused by one who smokes. His nose is sensitive to the odour of the smoke, which is obnoxious to a nonsmoker, vet so widespread is the habit that he must endure it if he is to use trains. buses, airplanes, lifts, and other enclosed public conveyances. smokers have lost, long since, their consideration for the comfort of the non-smokers, and puff away, disregarding the rules of courtesy, or the rights of those who do not smoke.

There was a time when a man would ask a woman if it was all right if he smoked in her presence. Now she usually smokes along with him. Once men, visiting friends, unless these friends were smokers, would go out of doors for their cigarettes, rather than offend those in the room who did not smoke. Now, a man, or woman, mumbles some set phrase, "Mind if I smoke?" and without waiting to discover if it is obnoxious, or discomforting, lights up and puffs smoke into the faces of his friends who them-

selves, not wishing to offend the smoker, do not object. More often he does not ask, but with no courtesy, either expressed or implied, ignores the comfort of those present.

In that day of courtesy no one knew the relationship of tobacco to the diseases of mankind. It was thought that smoking was "not good for the health," but the smokers hardly ever believed it enough to stop smoking. Their attitude for years has been: Prove that it is bad for me and I shall stop.

Now proof has been established. The British government led by the large body of British doctors has taken steps to declare the **proven** bad effects of tobacco on the human system. Many doctors have stopped smoking. They cannot be true to themselves or to scientific truth and continue. But whether stopping or not, the doctors, the scientists, the experimenters, all have amassed such a body of proof that tobacco adversely affects the human system, more often than not with long lasting and harmful effects,

that none doubt any more the truth of the fact that tobacco in any form is bad for humankind.

The list of harmful effects is arresting:

Heart disease and heart weakening. Kidney functional disorders.

Stomach ulcers and kindred ills.

Nerve disorders.

These are a few of the affected vital organs seldom talked about.

Most publicised has been lung cancer. It was this dread disease which produced the evidence that cigarettes were the likely irritant which caused the growth to begin.

A member of the church who smokes, adds another hazard to the physical ills mentioned. He ostracises himself from the fellowship of the church. This violation of the law of God is so apparent to everybody who does not smoke that the smoker cannot hope to keep the habit secret if he would.

Feeling the displeasure he causes, he stays away from church meetings. It is difficult for him to take part in social gatherings. Deep within himself he knows that he is not pleasing his fellow members, and he is well aware that he is not pleasing his God. He builds a wall between himself and those with whom association would build greater spiritual strength. All those who use tobacco should be extended the helping hand.

As with all deviations from God's

law, one who desires to have the spirit of the Lord, should repent. The Lord Jesus Christ restored the gospel that all men might repent. Too often repentance is referred to as a cure for great sins. Actually one repents of his unrighteous acts, one by one, casting them aside as he purifies his body in preparation for its becoming a celestial dwelling for his spirit. There is strong scientific reason before us constantly for men and women to stop smoking. These are belated proofs for something the Lord revealed to Joseph Smith one hundred and thirty-six years ago when He said:

And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. (D. & C. 89:8.)

Those who join the church are expected to stop this habit before joining. It would be unwise indeed, for anyone to desire to take up the habit once he is a member. Such a person steps from freedom to a habit which chains him, as surely as the police officer's handcuffs, to a life of knawing conscience and a loss of the spirit of the Lord. Clearly then, it is our duty to warn, to point out the danger, and to envelop the tobacco user in the arms of love, sympathy for his weakness, and patience in helping him to correct his problem.

OUR PURPOSE

"Our purpose ... is to develop our bodies, to attempt perfection in them, so that the spirit which God grants the privilege of dwelling in this body of clay shall, in its development, be unhampered by physical imperfections."—Antoine R. Ivins.

YOU ARE RIGHT, MR. VICAR

by

Elder Mark E. Petersen

of the Quorum of the Twelve

★ When the vicar of Billingham warned h is parishioners against the "Mormon" elders, he told his people that "Mormon" beliefs are "far removed" from any Christian teachings they had been accustomed to.

The Reverend R. O. Bowlby, writing in the parish newspaper of St. Aidan's Church in Billingham, said:

"Everyone in Billingham should be quite clear that Mormon beliefs are far removed from any Christian teaching previously given in this town."

He added that "their beliefs are different from any other major Christian communion."

He undoubtedly was sincere and he was right in his observations. Mormon doctrines are different from those of the prevailing churches of Great Britain.

In what way are they different?

They differ in that Mormon doctrines harmonise with the Bible, whereas many of the doctrines now so familiar to the people of this country are actually in conflict with the Bible.

Therein lies the great difference.

The fact that people are ACCUSTOMED to the traditional doctrines, does not make those doctrines true.

The fact that the Mormon doctrines are NOT familiar to them does not prove these doctrines wrong. Has it ever occurred to the preachers of today that they are responsible for the people not being accustomed to hearing the gospel as it is revealed in the scriptures?

Paul of old spoke of this sort of thing when he said:

"How then shall they call on him in whom they have not believed?

"And how shall they believe in him of whom they have not heard?

"And how shall they hear without a preacher?

"And how shall they preach except they be sent?" (Romans 10.)

If the preachers do not PREACH the Bible doctrine, the people do not hear it. And if they do not hear it, it is not familiar to them, and when it is preached by the Latter-day Saints, it seems strange to their ears. Then the vicars warn the people because strange doctrine is coming among them.

What are some of these strange doctrines?

Baptism by immersion is one of them. Most people believe in no baptism at all or in sprinkling as the accepted mode. But the original Chrisimmersion. tian baptism was by Immersion had a true significance. It was a representation of the burial and resurrection of the Christ. No such symbolism is possible without immersion. It was an ordinance given to the people to remind them of the atonement of Christ.

The doctrine of the true nature of God is another point of variance with the accepted creeds.

The Baptists say that God is an infinite spirit without form or body, and is everywhere present at once.

The Adventists and the Episcopalians agree.

The Lutherans say that God is without body, parts or passions, is of incomprehensible shape and is everywhere present at once.

The Methodists and the Catholics teach the three-in-one God, a person but not an individual as we know individuals, permeating all the universe.

The Christian Scientists say God is pure intelligence everywhere present, but of no form or shape.

The Presbyterians say there is no such thing as form or shape connected with God, for he is a spirit without body, form or shape, and without passions.

The Bible teaches that Christ was a person like other people, that he is in the express image of God, and that man is in the image and likeness of God.

No wonder the Mormon doctrine of God is strange to the sectarians.

What are other differences? There are many of them. Space will not permit reference to them all. We do mention authority in the ministry. The currently accepted theory is that any man may choose to go into the ministry, he may gain his calling by attending college, even as a doctor or an engineer does for his profession: or a person may feel an inward urge and start preaching. It is commonly taught that no authority is required to baptise, for it is said, any one may do it, and the average church will recognise the baptism of any other church regardless of the person's authority.

The Bible teaches that a man must be called of God by revelation, as was Aaron, through a living prophet. But the people of today do not believe in either present-day prophets or revelation. Why? Because the Bible doctrine has not been taught to them by preachers who themselves deny it. That is why Bible doctrines are strange to the people! That is why Mormon elders are looked upon with curiosity.

The people of the world should not judge doctrine by the degree of its familiarity. Man-made traditions may be ever so familiar, but also they may be false.

The doctrines taught by the Saviour when he was on earth were utterly different from the teachings of the elders, scribes and high priests of his day.

And they angered those preachers, so much so, that they sought his crucifixion.

The false doctrine of his day was the FAMILIAR doctrine.

His true doctrine was "new and strange" to them.

We of today may look back at his day and see the mistakes of the people and the preachers of that time.

But we fail to realise that we are making the same mistakes now!

The familiar doctrines of today are the creeds of men that have been taught for centuries, but which are NOT in harmony with the scripture.

The new and strange doctrines taught by the Mormon elders, are the Biblical and true doctrines which are denounced by preachers as the doctrines of the Saviour were denounced by the scribes, Pharisees, Saducees, elders and high priests of the prevailing denominations of that period.

Yes, the pious vicar was right. We agree with him fully. Mormon doctrine is different from that of the churches of today.

But being different, it is also true—and Biblical!



◆ There is no substitute for a righteous home. That may not be so considered in the world, but it is and ought to be in the Church of Jesus Christ of Latter-day Saints. The family is the unit in the kingdom of God. That we believe, and if we are fortunate enough, through the keeping of the commandments of the Lord, to go back and re-enter the celestial kingdom to dwell with him, we will find that we are his sons and his daughters, that he is in very deed our Father. As Paul has stated it, we are his offspring, and through obedience to every principle of eternal truth we will go back to be his sons and his daughters.

Paul has said and prayed, speaking of the mission of Christ and his obedience to him:

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Of whom the whole family in heaven and earth is named. (Eph. 3:14-15.)

If we get back into that great kingdom after the earth is redeemed, we will find ourselves members of the great family of God, and he will be our Father.

He said, you know, to John:

He that overcometh shall inherit all things; and I shall be his God, and he shall be my son. (Rev. 21:7.)

We should remember, as Latter-day Saints, that outside of the celestial kingdom, there is no family organisation. That organisation is reserved for those who are willing to abide in every covenant and every obligation which we are called upon to receive while we sojourn here in this mortal life.

Now, let me take up where these brethren left off. Of course there should be prayer and faith and love and obedience to God in the home. It is the duty of parents to teach their children these saving principles of the gospel of Jesus Christ, so that they will know why they are to be baptised and that they may be impressed in their hearts with a desire to continue to keep the commandments of God after they are baptised, that they may come back into his presence. Do you, my good brethren and sisters, want your families, your children; do you want to be sealed to your fathers and your mothers before you, do you want to have this family unit perfect when you, if you are permitted, shall enter the celestial kingdom of God? If so, then you must begin by teaching at the cradle-side. You are to teach by example as well as precept. You are to kneel with your children in prayer. You are to teach them, in all humility, of the mission of our Saviour, Jesus Christ. You have to show them the way, and the father who shows his son the way will not say to him:

"Son, go to Sunday School, or go to Mutual, or go to the priesthood meeting," but he will say: "Come and go with me." He will teach by example.

Family prayer will be in the home. In the morning when the family arises for the day, the father will gather his family, kneel in prayer, and thank the Lord for his blessings. At night he will have them assemble again, and in the family unit they will kneel again to pray. And all these things will be taught in the home, because we want to have that home intact. We do not want it destroyed when we cross to the other side.

I have a great deal of pity in my heart for the world, this so-called Christian world, professing to believe in the mission of Jesus Christ, and in sincerity, many of them, I am sure. They think they are on the right course: but they have been misled by false teachers into thinking that the family comes to an end at death, that husband and wife are separated eternally, and that there is no more claim for them upon their children. And that is true for them, according to their belief. That is the condition that will prevail in the terrestrial kingdom and in the telestial kingdom, because there will be no marriage there, and there will be no family order there. Do you want that? I say I feel sorry for these people that have been misled into these false notions in regard to the hereafter and the family organisation.

Why do we go into the temples to be sealed, husbands and wives, and children to parents, and why are we commanded to have this work done, not only for ourselves, but also to be sealed to our fathers and mothers, and their fathers and mothers before them, back as far as we can go? Because we want to belong to that great family of God which is in heaven, and, so far as the Church is concerned, on earth. That is why.

Eventually, when this work is perfected, and Christ delivers up to his Father the keys and makes his report, and death is destroyed, then that great family from the days of Adam down, of all the righteous, those who have kept the commandments of God, will find that they are one family, the family of God, entitled to all the blessings that pertain to the exaltation.

Are you teaching your children these truths, my brothers, my sisters? Are you training them so that when they are married they will want to go to the house of the Lord? Are you teaching them so that they will want to receive the great endowment which the Lord has in store for them? Have you impressed upon them the fact that they can be sealed as husbands and wives and have bestowed upon them every gift and every blessing that pertains to the celestial kingdom, and thus they shall become the sons and the daughters of God, and have you impressed upon them that great truth that if they are not married for time and eternity that they will come forth in the resurrection of the dead separately and singly, to be servants for those who belong to the family of God. Have you done that? Are you doing that?

If we will do these things, keep these commandments and live as we ought to, there will be no divorce in the Church of Jesus Christ of Latter-day Saints.

IN SEARCH | OF BONAMPAK |

MILTON R. HUNTER
Ph.D.
of the First Council
of the Seventy

★ When my itinerary to visit the ruins of Mexico and Central America was made, I discovered that certain places that I had desired to see such as Bonampak (discovered in 1946) - where figures of dark and light coloured peoples are painted on the walls of one of the buildings - and Palengue. where an Egyptian-type burial was discovered in 1953 by Dr. Ruz and also where there are crosses indicating worshippers of the "White Bearded God," could not be reached by the regular airlines, so we hired a small plane and its pilot. Our immediate purpose was to visit Bonampak to see the paintings of the dark and light coloured Indians which could be interpreted as evidence of Nephites and Lamanites as claimed in the Book of Mormon.

About fifteen years ago Charles (Carlos) Frey decided he would get away from what we call civilisation. He determined to go where he could find peace and contentment, and so he went clear down in the southern jungles of Mexico. There he found a group of Indians, the Lacandon Indians. He lived with them and married one of



Left to right: Nahor, Lacandon Indian guide, Dr. Milton R. Hunter, Jose Davila.

their women. After seven years, they told him about Bonampak, situated approximately fifteen miles from where he was living. The Indians guided him to Bonampak. There he discovered a approximately sixty large buildina feet in length. It was built on top of a pyramid and contained three rooms. The walls of each of these rooms were covered with paintings of dark and light coloured Mayans depicted in various scenes. Mr. Frey later went to Mexico City and reported his dis-Immediately. archaeologists covery. became very interested, visited Bonampak, and wrote articles in magazines. I had an intense desire to go and see them.

The aviator flew us from Tenosique to an airstrip made for gum gathers in the extreme south end of Mexico. There he left us in the dense jungles where there are no governing laws and no civilised people, only a few Lacandon Indians. Before leaving us he said, "If you get lost you will not be the first ones nor the last ones to get lost. An American was lost here for fifteen days very recently."

Hearing that discouraging statement, Jóse Dávila said, "Let's get in the plane and go back with him."

But Otto Done and I said, "No, we are going to Bonampak."

The aviator replied, "Okay, if you feel that way, but I think you are fools. If you insist on going, there is your trail leading out of the southwest corner of the airstrip."

We agreed with the aviator to meet him at the airstrip three days hence; and so he flew away and we started on the jungle trail. What a trail! I have never in my life known what jungles were: trees possibly 100 to 150 feet high, interlaced with vines growing from the ground to the tops of the trees. Words cannot describe the density nor the beauty of the

tropical jungles of southern Mexico. In certain places vines grew across the trail four or five feet from the ground. The Indians I am going to tell you about were so short that they could walk under those vines with ease, but we had to do a lot of stooping. The jungle vegetation was so dense that it was practically dusk along the trail throughout the entire course of our journey. In certain places four or five logs had fallen on top of each other, and so we were forced to climb over them, or perhaps there was a little hole underneath.

After about one hour of travel through the jungles, when Done, Dávila and I thought we were about lost, the Lord took pity on his poor, simple servants and sent us some Indians for guides. If such had not been the case, I am afraid that we would have still been in the jungles of southern Mexico. The Indians we met were two women and a boy. They had heard our plane land on the airstrip and thereupon came to meet us.

These Indians are little folks, approximately four and one-half to five feet tall. The men and women all look alike and dress alike. They have long. black hair, parted in the middle. Their hair appeared as if it had seldom been combed. They merely pushed it down on either side of their faces. All of them-men as well as women-wore a certain type of dress made out of canvas, the same type of canvas from which we make tents. I presume they inherited the tents of the gum gathers. and from this canvas they made their clothing. Their dresses are loose and hang down nearly to their ankles.

Upon meeting us, the Indian women made the announcement that they were the wives of an Indian named Corranza who had recently been killed by one of the other Indians named Obregon. That news did not sound

very encouraging to us. Here we were miles away from civilisation and suddenly we were informed that the Indians shot each other. We hoped, with prayers in our hearts, that we would not become his next victims. Nevertheless we were thankful to have the Indians guide us.

The two women and boy first took us to their home, which was located in a very beautiful little spot carved out of the tropical jungles. The Indians had cleared approximately ten acres, replacing the dense tropical vegetation with bananas, sweet potatoes, corn, sugar cane, gourds, tobacco, and other useful plants. We observed that they also had twelve dogs, many goats, chickens, turkeys, and a pair of parrots. The latter sat in a tree and served as decoys to attract other parrots, so the Indians could shoot the wild parrots for dinner according to their desires and needs.

When we arrived at the Indian's casa, or home, the two men of that particular family were out hunting birds. The women refused to guide us to Bonampak and so we were forced to wait an hour and one-half for the men to return. Upon their arrival they con-

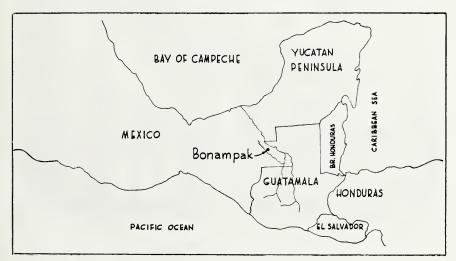
sented to guide us.

We took photographs of the Indians which we showed to them, using a minute camera. Each of the Indians was astonished, saying. "Whose picture is this?"

After the Indians had eaten dinner, we started along the trail. When we arrived near the home of Obregon, the murderer, our Indian guides refused to go farther, saying, "We are going back. When you get to Obregon's house, which is just a short distance away, he will guide you to Bonampak."

We had no desire to have Obregon become our guide, and so we said to the Indians, "Nothing doing, we have hired you to take us to Bonampak and you must do it, otherwise you get no gifts." After giving them a box of bullets and exerting much persuasion, they consented to continue with us on condition that we would not permit Obregon to join our party. We assured them that we would not let him go with us; in fact, we had a definite aversion on this subject ourselves.

Sure enough, when we came to Obregon's house he immediately volunteered to guide us to Bonampak.



It took all of the persuasion we could muster to convince him that he could not accompany us.

Obregon was a bombastic sort of fellow. He jumped up, ran to meet us, threw his arms around me, and gave me a firm caress. The thought of him being a murderer bore heavily on my mind. A chill went up and down my spine. I thought, "I hope he hasn't a knife in his hand;" and I was much relieved when I found that he hadn't.

Obregon wanted to know where we were going. We replied, "Bonampak."

He said, "I will go with you."

We answered, "No, you won't; you can't go."

Then he asked, "Why not?"

We replied, "Because we have engaged these Indians to go with us."

He insisted on coming along also; but we flatly told him that we did not want him—definitely he could not accompany us to Bonampak. Finally he relented by inviting us to come to his home on our return journey and "write our names and addresses in his big book." It was obvious that his principal object was to open another opportunity to get some gifts from us, which in the preceding conversation we had refused to give him.

We continued on our journey toward Bonampak. About an hour before we arrived darkness came. Thereupon we attached our hammocks to some trees. We had not brought any bedding. It had been intensely hot all day, but shortly after we got in the hammocks we were lying there shivering. All night a cold wind blew through the jungles. Our Indian guides built a little fire and lay by it throughout the night. I had a strong urge to get out of my hammock and join them, but resisted and lay in the hammock all night uncomfortably cold. It was one of the longest and most disagreeable nights that I have ever spent.

Our food supply was not very plentiful. We had brought with us only a dozen boiled eggs and a few small cans of sausages and the Indians brought no food with them. During the first day we ate heartily, and so by the time night had arrived we and the Indians had almost exhausted our food supply. The following morning we decided that we could have only two little sausages each per meal that day and the following one until we returned to the home of our Indian guides.

We finally arrived at Bonampak, took photographs of the beautiful murals and then hiked back to the Indians' camp, arriving at 3.30 in the afternoon. It had been reported to us that it was only thirty miles from the airplane landing strip to Bonampak and back. After making the trip, however, we concluded from the way we felt that one cipher had been omitted—making the distance 300 miles.

Otto Done, Jóse Dávila and I stayed at the Indian camp that night. They had a little shed in which we hung our hammocks. About 10 o'clock p.m. Jóse got out of bed and built a fire between Otto's and my hammocks and another one on the other side of his. Then we got a little sleep while the fires were burning. About 2 a.m., however, I again became very cold, and so I got up and built a really big fire. In fact, during the following two hours I almost roasted Done and Dávila. Then I got back in my hammock and slept comfortably for about two hours.

The following morning we returned to the airstrip, having agreed with the aviator to meet him there at 10 a.m.; we arrived at 9.30 o'clock. The aviator did not come until 2 p.m., because he thought we would not be back. In fact, he thoroughly believed that probably we would never get back, but the Lord was with us and prospered our journey.



Part of Mural at Bonampak. Both white and dark men are in the mural.



by

MARIAN D. HANKS

of the

First Council of the Seventy

★ Fiorello Laguardia was an Italian immigrant to the United States who became one of the most respected and influential mayors in the history of New York City. An experience from his earlier service as a magistrate in a New York court had presaged a great future for the young attorney.

A prisoner was convicted of theft, in Judge LaGuardia's courtroom, and the young jurist felt compelled to impose a sentence of imprisonment. When the man explained that he had stolen food to feed his impoverished family, the judge suspended the sentence and then levied a fine upon every person in the courtroom for living in a city where a man had to steal bread to feed his family.

This story occurred to me recently when I heard a speaker criticise some young members of the Church for not having a close personal acquaintance with the Book of Mormon. If some of our young people suffer and seem on their way to disaster for want of understanding and strong spiritual motivation, could there be liability assessed to parents and teachers and other adults in the Church who have

failed to make available—or to make important enough in the eyes of the young—the spiritual bread to be enjoyed in the scriptures?

What is there in the Book of Mormon to look for and learn from and enjoy and be challenged by?

Perhaps an understanding of some of its treasures might move many of us to be more earnest in seeking, and generous and conscientious in sharing:

- 1. The story of the book's origin, modern discover, translation, publication and dissemination is fascinating and challenging.
- 2. There are adventurous accounts of major migrations from the eastern to the western world.
- 3. There is a unique and noble objective to convince Jew and Gentile that Jesus is the Christ.
- 4. For many there is exciting stimulation in the archaeological, geographical and ethnic evidences discovered in the Americas which may relate to the Book of Mormon, and in new developments in this field through the work of modern adventurers and scholars.
- 5. In a generation where **authentic heroes** are at a premium, the Book of Mormon offers association with genuine individuals of impressive character, strength and spiritual stature.
- Bible prophecies are fulfilled by the coming forth of the Book of Mormon, and Bible teachings and principles are clarified and corroborated.
- 7. In the Book are magnificent doctrinal instructions of great significance. They give meaning, depth and strength to man's understanding of God, Christ, himself and his fellowmen, and of God's plan for all his children. They reveal the principles of eternal life.
 - 8. As important as any of the

treasures of the book are the wonderfully practical teachings which are so timely and relevant and personal that they meaningfully relate the reader's life to the lives and experiences of ancient generations, and give direction and guidance and inspiration to his own.

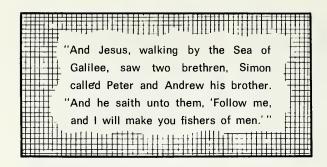
9. Beyond the doctrine and the lessons of life is the **great spiritual promise**, the uncompromising, unequivocal assurance that when one has "received" the book—that is, by implication, has read and studied and devoted himself to living and sharing its truths—he may ask God in sincerity and faith for a personal witness of the truth of it and HE WILL RECEIVE THAT WITNESS THROUGH THE SPIRIT!

These are some of the treasures the blessings—that await the sincere searcher. Of great significance in our time is the fact that in the Book of Mormon, as in perhaps no other book, is to be found the sobering and stirring evidence of the effect of principles and character and correct conduct in the lives of individuals and civilisations. As men and nations in humility and faith endeavoured to obey the commandments of God they prospered—spiritually, morally, temporally, in their family life, in every way. When they turned from God and rejected His prophets and settled on materialism and carnality and cynicism as suitable objectives and ways of living, "scales of darkness" covered their eyes and declined thev perished or into savagery. The lesson is timeless, and nowhere more impressively taught.

We have need to become acquainted with the Book of Mormon, and to share our knowledge and faith in it

Salvation

"Salvation comes, not by being tossed about by every wind of doctrine, but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then, having learned the truth, by living up to it and enduring in faithfulness to the very end."—Mark E. Petersen.



IN THE GOSPEL NET

By DAVID BOULTON

When Elder Alvin R. Dyer, an Assistant to the Council of the Twelve, was president of the European Mission, he used to say to his missionaries, "The more I see of people coming into the Church, and I have seen many thousands, I see the reality of this one thing ... that the Lord knows who he wants in the Church at this moment. He has invited us to assist him. If we move the same way as the Lord, he will lead us to these people who have been prepared to accept the Gospel of Jesus Christ."

I have often thought of that promise as I attend a baptismal service, and I think of a ward, desperately in need of a man to lead their young boys, thrilling to the sight of a fully-trained Scout Master being baptised. I remember hearing of the saints in another country being barred from building the new chapels they so urgently needed until the Lord touched the heart of a government building official and took him down into the waters of baptism. You can read in the history of the Church in Great Britain of the Lord's preparation of the 600 United Brethren -599 of whom accepted the call from

Elder Wilford Woodruff and were baptised in the pool on John Benbow's farm. When a ward need a new, vital YWMIA president, a sweet young girl was brought into the Church; as a Branch Clerk prepared to move to another area, a young man—trained in clerical work—came into the Branch. And so it goes on all over the world, in every ward and branch of the Church.

But what is even more amazing than this seemingly constant supply, as it were, of new officers and teachers, is the manner in which the Lord prepares his people for entry into his Church. For some it is the result of years of earnest prayer, for others it is the result of desperate searching for the truth. It may come through illness, or perhaps a child who believed, simply. Sometimes the conversion is one of months, at other times it is a matter of hours, minutes even ...

Such as the story Elder Adams and his companion told of the girl they met in Oxford. In the middle of the first lesson, her husband began to disagree with the elders and she bore her own personal testimony to the truthfulness of what they were teaching her. Elder Adams then says, "She was so good that we went straight into the second lesson, and then the third and the fourth. She answered every question, many times before we finish asking her, and her answers were clear and positive. Even though we had gone through the lessons, I hesitated before giving her the inquiry. When I asked her, 'Do you believe Joseph Smith was a prophet?' she said, 'Yes,' before I could get in another word. I challenged her to baptism and she said, 'Yes, I will,' immediately."

This young sister had gained a strong testimony of the truthfulness of the gospel in just ONE HOUR AND 45 MINUTES of teaching.

Let me tell you the story of the conversion of Sister Phyllis Stent, of Croydon.

Her conversion began early in the April of this year. She was recovering from a lengthy and depressing illness, and she was so miserable that she felt that she was making life unbearable for all those around her.

She said. "Things were going from bad to worse, when one stormy morning someone knocked at our door and we were amazed to hear two deep male voices raised in a Christmas carol! This being on an April day, it may strike you as an unorthodox approach for Mormon missionaries, but it worked wonders in our home. I found myself laughing for the first

time in six months."

Sister Stent opened the door to Elders Larsen and Rowley, and the message they gave her has changed her whole life.

"At that first informal chat they told us how Joseph Smith had his first vision, and I remember that I said incredulously, 'Are you telling me that a man has actually seen God as recently as 1820?'

"I shall never forget the look on Elder Larsen's face as he looked me straight in the eye and said, 'Yes, ma'am, I am.' And I knew then that I just had to investigate this thing and find out for myself what it was that was shining from this lad's eyes."

Sister Stent added, "Five minutes before they knocked on our door, I had prayed in desperation, 'Oh, God, help me. Please send me a friend.'

"I suppose I must have had faith that a God somewhere would answer that prayer and send me a friend, but I never thought for one moment that He would come himself. But he did and he is here to stay. Our home now echoes to the sound of laughter and singing and we know that God lives, that Jesus Christ is his son, that Joseph was a prophet, and that there are living prophets on the earth today.

"All this because a young lad had the courage to face up to a cantankerous old woman, and present himself and his living testimony."

"May God bless him."

ON THE

"The Good Spirit will not go with us on the devil's ground, and if we are standing alone upon the ground belonging to the adversary of men's souls, he may have the power to trip us and destroy us."—Heber J. Grant.

MAINLY FOR WOMEN Gwen Canon

Your Child

By Gwen Cannon

★ One of the greatest gifts parents can give to children is the love of books. So much knowledge of the modern world is recorded in the form of reading material that children who love books and are skilled in reading have an infinite advantage all through their lives.

Parents can help children develop this love long before they enter school and are confronted with the task of learning to read. They can help them develop positive attitudes that will give them an enthusiasm, pride and joy as they approach reading for the first time.

Children imitate their parents: Activities that are important to parents are usually important to their children. Young children want to be like the adults in their families. This is the reason that they are often observed in dramatic play speaking as their parents speak and living through their imaginations in the adult Parents that are concerned with their children's interest in books could ask themselves the following questions:

- 1. Do I read?
- 2. Do I like to read?
- Do I have reading material in my home other than the newspapers?

- 4. Do I use the public library?
- 5. Is reading an important part of my life—an activity that I seek? If the answers are yes to the above questions, the children living in such a home will in all probability want to

Parents should share this interest with their children. All but the very young infant can enjoy a book. Before a baby talks pictures can be shown.

learn to read and find pleasure in it.

As speech develops, children can identify familiar objects in a well used picture book. It is important to use books with lovely illustrations with young children as it helps them to follow the story and enhances their interest.

A regular time should be set aside each day when children and parents eniov books together. pleasure in the companionship of the parents will also be transferred to the activity shared. Story time will encourage interest in books as well as strengthen the bonds of love of parent and child. As children associate happy. positive experience with books, so they will anticipate with joy the task of learning to read. Important also is the fact that children who like books and stories experience greater success in this endeavour.

It is the early attitudes and feelings that can aid or hinder children in this important societal task. The responsibility for establishing these attitudes lies with parents. Help your child to love books!



★ Home grown apples are abundant and inexpensive at this season of the year. It is a good time to scan your apple recipes and bring out your favourites. Here are two that all the family will enjoy. The Apple Strudel is a rare, old Austrian recipe contributed to the British Mission Relief Society Cook Book by Mrs. Beatrix Jenkins of Welling, Kent. The Toffee Apples will be a treat for the children of your household.

Apple Strudel

1 cup cooking apples. $\frac{1}{2}$ cup sultanas.

2 oz. bread crumbs. 1 cup sugar.

2 oz. butter. 1 tablespoon cooking oil.

3 oz. flour. Cinnamon.

Mix flour with oi! and sufficient luke-warm water to form a very stiff dough. Knead thoroughly with hands. Heat a small pot very hot, and put over the ball of dough. Set aside to rest about half an hour. Peel and slice apples. Roast bread crumbs in hot butter. When dough is rested, mould very, very thin with hands, or rolling pin, and place on a clean, damp cloth. Spread bread crumbs very thin on the dough, then the apples, then the sultanas. Dust generously with sugar and sultanas, and cinnamon to taste. Using cloth, roll the crust in a roll onto a pan. Bake in medium hot oven to golden brown.

Toffee Apples

6-8 ripe apples. 2 oz. margarine.

12 oz. sugar. 1 teaspoonful vinegar.

1 pint water (short measure). $\frac{1}{4}$ pint evaporated milk.

A pinch of cream of tartar. Desiccated coconut (optional).

Wash and wipe the apples well. Put the sugar and water into a pan and dissolve over gentle heat. Add the cream of tartar, fat, vinegar and evaporated milk, and boil to 290° F. Fix some wooden skewers in the apples and dip them one at a time, into the toffee. (If the toffee will not stick to the apples, roughen the skins by grating them slightly.) Place the apples on a well-greased plate and leave to set. If desired, the apples may be sprinkled with desiccated coconut when the toffee is half set.

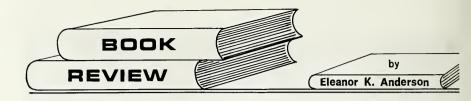
HELPFUL HINTS

Save Those Crumbs!

Tie a paper bag on the end of your food chopper when preparing bread crumbs from dry bread. It saves a big clean up job and avoids waste.

Fluffy Rice

For fluffy, light rice, add a teaspoon of vinegar to the cooking water.



LOUIS XIV

By Vincent Cronin

Published by Collins, London

According to many historians and novelists Louis XIV is portrayed as a grasping, dissolute man who was concerned mainly with the pleasures of the world rather than the intelligent "dirigeant" of his kingdom and as the artistic patron of the arts pictured by Vincent Cronin. As the monarch so aptly wrote during his later years, "A king must bring all classes of his subjects to the perfection depicting their nature. When a king labours for the State he labours for himself: the welfare of the one constitutes the glory of the other. When the former is great, happy and powerful, he who is the cause of these advantages alorious."

Louis was born to Anne of Austria, a Spanish Hapsburg princess, the wife of Louis XIII of France, after twenty-two years of childless marriage. The birth on September 5, 1638 was the cause for great rejoicing as it had been thought no children would issue from this union. In fact, Anne gave birth to a second son, Philippe, two years later.

However, when the Dauphin was only four years of age Louis XIII died. At this tender age the young Louis became king with his mother, Anne, acting as sole regent. After some

deliberation she chose the Italian born Cardinal, Jules Mazarin, to help her govern France. This was a most fortunate decision since Mazarin became the man responsible for moulding the statesmanlike character of Louis XIV upon whom the title "Louis the Great" was bestowed by the municipality of Paris in 1678.

The young king and his mother went through a series of trying events during these early years and it was often thought that he would be deposed from his throne. Not until he reached his majority at thirteen and was crowned King a year later, on June 7, 1654, did his throne begin to look secure.

Mazarin had by this time accumulated an immense fortune and untold power. It was he who guided the king in everything. Indeed, Mazarin arranged for Louis' political marriage with his cousin, the Infanta of Spain, which united the two traditional enemies. This marriage cancelled out the possibility of his love match with Marie Mancini, a niece of Mazarin. With the death of Mazarin at fifty-nine the true personal reign of Louis began.

The marriage to Marie Theresa proved unhappy. Louis' Spanish queen was old fashioned, extremely religious and rather dull.

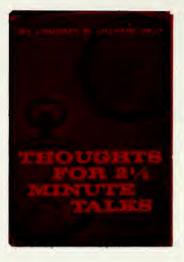
During this time however, he began filling the coffers of his treasury, winning wars, and instituting new reforms which were to make France a great country.

The council of State which he organised to help him rule was composed of four Ministers selected from the middle class as Louis felt that they would be less swayed by "passion than powerful nobles." The reign of Louis XIV lasted for fifty-seven years during which time the monarch was loyally served by all whom he had chosen. Great strides were made in the following fields: a strong personal government, law and public order, public works, fortifying the frontiers France giving security and stability to the people of the country. On top of achievements were victories in war and the extension of the frontiers, all of which were great accomplishments in such a brief period of time.

In later years the religious ferment of the age began to have its effect upon Louis. The most important reform movements to affect the Christian world during his reign were Jansenism, with its touch of grace and free will, Protestantism, and Quietism, a crying out against certain features of seventeenth century Christianity. However, it is perhaps the philosophy of Blaise Pascal which underlay all these religious struggles, Pascal, one of the alories of Louis XIV's reign believed that: "God must satisfy not chiefly reason but the human heart, and only a personal God, Jesus Christ, can fully do that." Louis remained proud up to the end of the century and it was only with the loss of those he loved that he began to appreciate this philosophy.

Louis died on September 1, 1715, nearly seventy-seven years of age. He said a few days before, "Ah, as a private individual I owe nothing to any man; if I owe anything to my kingdom. I throw myself on the mercy of God."

Practical Application of Knowledge "No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."—Heber J. Grant.



Thoughts For 2½ Minute Talks is the fourth outstanding book to come from the pen of Dr. Curtis. These stories are well told and contain a wealth of ideas for talks and lesson enrichment. Each story has a full page illustration further enhancing the moral contained therein.

21/9

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Home Teaching

THE VITAL THREAD

★ I was waiting to meet my Ward companion Teaching one evening before making some visits. As I waited I reflected upon the results of our efforts to date. My thoughts were miserable. We weren't succeeding in getting any of our people to meetings of any kind, nor seeming to interest them in becoming active in any degree. When my companion arrived I repeated my thoughts to him and he had no consolation to offer; but he said, cheerfully, "Never mind, let's go," and we did.

This was in the days of Ward Teaching and we used to have a monthly message. This month it was "Tithing" and we wondered how we were going to present such a message effectively to people who were "homebound" as far as the Church was concerned. Indeed they had not attended Church for a very long time. They always received us affably. One sister, whose husband was not a member, would never fail to remind us that she needed our parting prayer, and he always joined with us. I would each time extract an undertaking from him to drive his wife to Church sometime, but she never appeared.

After some minutes spent with them

this night, we had not found a way to introduce the Message, when suddenly she said: "What have you to tell us this month?" We hesitated, but she continued: "Brother, I want to pay you some tithing. Today I was looking at some very old books and I read that Abraham paid tithes to Melchizedek. I feel I would like to pay some tithing too." Scarcely able to articulate, I said: "Sister, you have given the Message tonight. It was to be 'Tithing'."

From that day she has paid tithing every time we have visited her and a have felt that though we estimated results of our visiting low—should we fail to make contact, this sister would be deprived of earning a blessing from keeping one of God's laws.

This impression has grown with all our Home Teaching, as it is now. There is a tenuous, but vital thread that holds these people to the Church. We must be responsible for keeping it intact through Home Teaching. Should we give up, because they do not seem to respond, we should be guilty of failure to keep the second great commandment and through it the first, for, if we do not love God's children—how can we love God?—J.P.H.



Repentance Requires Forgiveness

by

Elder Henry D. Taylor

Assistant to the

Council of the Twelve

★ One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ our Saviour, we are assured that our errors and mistakes may be rectified by displaying Godly sorrow and abondonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Saviour's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: ..." And he added a word of caution, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:12, 14-15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for their remaineth in him the greater sin.

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D. & C. 64:9-10.)

One cannot hold grudges and unkind feelings without harming himself. He becomes bitter; his vision is distorted; and his soul becomes cankered. Harsh, and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are in-

capable of feeling the pleasure of forgiving their enemies," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: "... let not the sun go down on your wrath:" (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged may become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and posed this question: "... Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him; I say not unto thee, Until seven times: but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Saviour meant that we should forgive without number or limit.

The poet, Alexander Pope, has written: "Good nature and good sense must ever join; to err is human; to forgive divine."

The Lord has always looked upon sin with emphatic disfavour and has exclaimed, "For I the Lord cannot look upon sin with the least degree of allowance;" then he continues: "Nevertheless, he that repents and does the commandments of the Lord shall be forgiven." (D. & C. 1:31-32.) And while the Lord regards sin with disfavour, nevertheless, he always displays a spirit of charity and kindness for the sinner.

When a woman taken in sin was brought before Jesus, he faced her accusers with the challenge: "He that is without sin among you, let him first cast a stone at her." Being smitten by their consciences, one by one those guilty hypocrites slunk away, and when Jesus raised his head he asked the woman: "Woman, where are those, thine accusers? hath no man con-

demned thee?" She replied, "No man, Lord." And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." (John 8:7, 10-11.)

True forgiveness cannot be partial nor half-hearted. It must be whole-hearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, he had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white with ribbons." (Reader's Digest.)

The most magnificent lesson ever taught respecting forgiveness was given by the Saviour. Jesus was subjected by his enemies to what is considered to be the cruelest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father, forgive them: for they know

not what they do." (Luke 23:34.)

Now, with the Saviour's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness of our shortcomings and mistakes.



With President McKay's approval and gracious co-operation, this book, Gospel Ideals, has been prepared for presentation to the unnumbered thousands who will read these words of counsel and advice and consolation and encouragement from a beloved President. 29/-



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When the Test Comes

by Bishop John Rosell, Jr.

★ A young man, just advanced from Priest to an Elder, entered the military service. He had just left a special training school to become a Hospital Corpsman and had been sent to a Naval Hospital.

After arriving there he had been assigned to be a "Master at Arms," which is a name given to those assigned to act as police. One of his duties as a "Master at Arms" was to —every four hours—go to the "brig" (jail) to check on sick prisoners sent to the hospital, to see if all was well with them. The policy of the Navy was to assign two Marine soldiers as guards at the "brig" located in Naval hospitals.

One evening, a few days before Christmas, after visiting the hospital "brig," this young man was stopped by one of the Marine soldiers. The soldier asked him if he wanted to have a "little drink" of liquor out of his bottle. just to start celebrating Christmas early. Of course, he was taken by surprise by the unexpected invitation of the guard; but, his reaction was immediately to say, "No." He gave this answer because he had been taught the gospel principle of the "Word of Wisdom" all his life. As he refused the guard, he could see by the eyes of the soldier that his own Christmas celebration had already started. He was well on his way to being drunk.

The Marine, in this drunken condition, reacted quickly by taking his gun from his holster and pushed it into the stomach of the young man, and told him to take a drink out of the bottle. Looking at the gun and at the bottle being offered to him, made the next few seconds seem like an hour while he tried to decide what to do. But, the young elder, almost without hesitation, replied again, "No, I will not take a drink."

The anger flashed in the eyes of the guard at this second refusal. He shoved the gun harder into the stomach of the young man and backed him into a closet close by.

He said, "If you don't take a drink, I'm going to shoot you." Again the few seconds dragged by like hours. As the young sailor looked into the angry eyes of the other man, he quickly asked a silent prayer for protection and to do the right thing.

Many thoughts flashed through his mind in those few seconds, but he realized there was only one answer if he were to remain true to what he knew was right. Also, he had been taught that the Lord will watch over and protect those who do what they are commanded.

So, he quietly and firmly replied, "No, I will not. You will just have to shoot." The eyes of the drunken marine blinked as he tried to comprehend what had happened, and tried to decide what he was now going to do to the young man.

To the young Elder with the gun still at his stomach, the next few seconds seemed like an eternity—as he waited to see what the Marine would do. Finally the Marine dropped the hand holding the gun and said, "I'm through with you. You're chicken!" He then backed out of the closet.

The Mormon boy left quickly, giving thanks to his Heavenly Father for protecting him in time of need. More important, he realised his testimony of the church had withstood a great test. He realised too, that he had been able to withstand the test because he had already decided the answer before the test came. His training at home, in the

Priesthood, and other church organisations, had helped him prepare the answer.

The message to all young people in the church—is that they should have the answer ready about all the principles of the church, and then when the test comes they too will be ready with the correct answer.

HUMILITY

Before I go to bed each night Head bowed and on bended knee. I thank my Heavenly Father For the blessings He gives to me. I have two hands to do my work, Two eyes, to look upon The beauty here upon this earth Created by the Son. I have my health and happiness, My family so dear to me. So is it any wonder, that I bow in humility? Then once again when I arise. Head bowed, and on bended knee. I thank my Heavenly Father For watching over me. I know His angels guard my bed, As in my sleep I lay. His spirit is there to guide me As I meet another day. Oh, how I love my Father, He is so good to me. So is it any wonder, that I bow in humility?

Olive D. Twiddy



Compiled by Gwen Canon

THE FUTURE IS YOURS - ARE YOU READY?

Gary B. Hansen has been studying at The London School of Economics as a Fullbright Scholar. His particular interest here has been the technical training facilities and opportunities for British Youth. Brother Hansen has indicated that the following questions are pertinent to the youth of the church as they consider their future.

What will the future world be like?

Are you ready for such a future?

Are you prepared for your future?

What Will the Future World Be Like?

One sure element of tomorrow's world will be **change**, rapid and continual change in almost every aspect of your life.

You are living in a scientific and technological revolution which will change your environment and alter the nature of your work.

New machines are being developed. These require new skills and new knowledge which demand constant retraining.

You will continue technical and industrial training throughout your entire working life.

Formal education will be extended and education in the broad sense will necessarily be a life-long endeavour.

You can expect to live longer than your parents will, and your children will live longer than you will.

You will have more leisure time not only after retirement but during your working life. Your children will have even more.

Your world will be increasingly crowded. There will be fewer open spaces and less privacy.

What kind of a person can cope with such an environment?

What can you do to prepare or educate yourself to meet the conditions brought about by this scientific and technological revolution?

In the next few issues of the Millennial Star these questions will be discussed to try to help the youth of the church understand tomorrow's world and their place in it.

Glimpses of Youth

by PHILIP JACKSON

→ Philip Jackson is the son of an R.A.F. officer and was born in Tunbridge Wells, Kent. He has lived in many places in his life such as Egypt, France, Isle of Man, Kent and Surrey. At twenty, he is now a member of the Church of Jesus Christ of Latterday Saints and a medical student at St. Bartholomew's Hospital in London.

Philip first contacted the church on a trip to the United States a year ago. He went to the New York Worlds Fair and happened to visit the Mormon Pavilion. His first impression was that "here are a people behaving as though they were living in the days of the Bible." Strange, to say the least, in this scientific age.

He then went to Canada to work as a medical orderly. He met many members of the Church there and began to learn about Mormonism under the guidance of the missionaries. He studied and prayed and "began to know that the church was true."

He attended the pageant at the Hill Cumorah and also had the opportunity to visit the Sacred Grove and Salt Lake City. It was not at these places, wonderful as they were, that he saw the church in action. Philip said, "It was in the homes of the members that I visited that I felt the strength of the church. The centre of the church is in the home."

Philip was baptised soon after he returned to England and is now an active member of the North London Ward.

Philip hopes to qualify as a physician in 1969. We wish him success in all of his endeavours.

LONDON STAKE MIA CAMP

Forty excited young people boarded a bus at Hyde Park Chapel on August 6 to begin a wonderful week at the London Stake MIA Camp at Liangorse, Breconshire, Wales.

Many adventures were enjoyed during the week including a night hike in which the shooting stars were a thrilling sight. Some of the young men went caving and pot holing. Their instructorguide said that he had never experienced the water so high. It proved to be a

real adventure. Other activities enjoyed were sailing, canoeing and pony treking.

A high light of the week was a testimony meeting held the night before returning to London. A powerful spirit was felt as the young church members bore testimony to the truthfulness of the gospel. They gave thanks for the beauty of their surroundings and for the friends they had made during the week.

LEEDS STAKE - MIA Youth Activity in Leeds Ward

Impressed with the success of the recent Stake M-Men Gleaner weekend held in their ward; the members of the Leeds Ward MIA decided to hold a similar weekend recently in June.

Following the pattern of the M-Men Gleaner weekend, the morning was taken up by workshops — discussion groups led by assigned brethren on vital topics affecting every teenager.

After lunch of fish and chips in true "Northern tradition, straight from the paper," a full afternoon of outdoor activity including football with the novelty of two girl goal keepers to each set of goals! Baseball, horseshoe pitching—ouch my foot! and P.T. led by Brother Albert Kirk of the Leeds Ward.

The evening commenced with a

dinner skilfully designed by the YWMIA officers and teachers served by Elders and High Priests to over forty keen appetites. Bishop Smithson and his wife of Leeds Ward were guests of honour for the evening which featured after dinner a cabaret, old tyme, ballroom and novelty dancing until 10 p.m.

Sunday morning there was a special youth programme with the theme "Soaring into the Seventys" with eight young speakers giving their impressions of how family, home, travel, education, morality and careers would affect their lives in the 1970's.

Everyone enjoyed themselves and asked that they might have another in 6 months time.

AARONIC PRIESTHOOD — Under Twenty-One

The Leeds Stake Aaronic Priesthood under Twenty-One recently held a memory packed weekend camp at Ingleton. The boys were ably led by Brother Authur Gregory of the Leeds Stake High Council. They were armed with mountains of food and camping equipment which included a gadget of their own making for giving them constant hot water in camp, and it worked too! Despite the fact that the bus that was to take them to Ingleton caught fire as it left the bus depot, they boarded the relief bus with only one worry: "What would happen to England the next day in the final of the World Cup."

Their concern for the World Cup was resolved when the boys and their leaders went down to the village the next day to see if the electrician's shop had any of the sets working in his window. Fortunately for the campers there was a choice of four T.V. sets each with a picture of the final. Never before had England had such stout supporters as these LDS

boys. Despite heavy rain in that picturesque little village in the heart of the Yorkshire Dales, they sat down on seats loaned to them by a kindly cafe proprietor on the pavement in front of the TV shop with umbrellas from, they know not where. Some thirty more of the local inhabitants joined them and they cheered their country's team onto final victory.

Sunday was spent in Priesthood classes, Sunday School and during the afternoon a chess tournament was played. Sacrament service was held in the evening and followed by a testimony meeting.

Despite the weather, which had been wet to say the least, all of the boys in camp were sorry to leave when the bus came to take them home. In camp with the boys was a young man from America and a member of the Roman Catholic faith. He was the guest of relatives, members of Leeds Ward. He said that never in his whole life had he enjoyed himself so much as at the camp with the LDS boys.



Not pixies, but boys of the Leeds Stake pause for a breather and a view of the scenery on one of their hill walks while in camp at Ingleton.



"Bathing Party." Brother Arthur Gregory (2nd from right) with a group of early morning swimmers about to take the plunge at the Leeds Stake Aaronic under 21 camp at Ingleton.

IRISH MISSION MIA SEMINAR

The Irish Mission held a most stimulating MIA Seminar on Saturday, August 20. The seminar well deserved the enthusiastic support it was given. The theme introduced to the leaders was "We Are Sowing."

The evening began with a dramatised presentation of the 1966-67 MIA Theme by the Cavehill Branch. This was followed by an excellent teacher training session entitled "How to Introduce a New Teacher to MIA." The teacher training session was directed by Anne Moffett, District Age-Group Counsellor.

The District MIA Calendar was then issued to all the branches and a question and answer period followed.

The young men and young women then separated into groups. The young men discussed their various problems while the young women spent their time watching a performance of "The Three Doors" in which Janet Houston took the lead.

When the young men and young women reassembled, Joan Farbus and John Bailey of the District Board directed a most enjoyable period on "How to Write, Produce and Perform a Roadshow." After some tuition from our experienced leaders, four readshows were performed under the theme "What Would Have Happened If ...?"

The last drain of energy was then used up as everyone from the mission presidency to the MIA teacher, learned some new folk dances. The evening was rounded off by some recreational singing. The success of the seminar proved to everyone that "Enthusiasm is caught and not taught."

LEICESTER STAKE YOUTH NEWS WOODSETTON CANOE CRUISE

On July 23 five single-seat PBK (Griffin) canoes, started from Llangollen in Wales en route to Wolverhampton via inland waterways. The journey proceeded uneventfully with sleeping quarters in tents, located in widely differing places — from hedgerows to cowsheds.

Three of the original starters completed the ninety-odd mile journey, with calloused hands but unbroken spirits. The remainder of the party, having accomplished a good proportion of the distance, succumbed to the relative luxury of a motorised "follow up" boat. Triumphantly the party concluded their marathon "paddle" on

July 30.

The cruise was the culmination of some six months of sustained effort by Brother Albert Hughes, who supervised the building of the canoes and performed the more intricate woodworking operations. Each young man was responsible for his own canoe and helped in its building.

The craft consisted of pine laths on plywood formers, all covered with stout canvas, painted and proofed against ingres of moisture. It was found that the home made canoes were robust and reliable — a fitting tribute and a credit to those responsible for the canoe project.

PRESTON DISTRICT - MIA YOUTH CONVENTION

*"It's all happening," is a phrase used nowadays to describe events of particular importance, and this could certainly be ascribed to the "Happenings" which occured at Blackburn on Saturday, August 27, when the Preston District M.I.A. held their annual Youth Convention.

The morning's programme set the pattern for the rest of the day as the young men discovered muscles they never knew they possessed in a fast, vigorous, game of football in the local park. The young ladies went on an anti-litter campaign in the same locality.

Lunch was well earned.

To open the afternoon's session, possibly to aid recovery from the morning, was a film show, which portrayed an excellent picture of the Y.W.M.I.A. Girl's Programme; its aims and its benefits. This was thoroughly enjoyed by everyone.

At precisely 1.30 p.m. (the time-keeping was a major feature of the day, a worthy tribute to the organisers), the whole party split into groups of three and each group was given a small slip of paper. On it were written a number of items which had to be sought. Amongst the less difficult was, "Find Albert's wife." This turned out to be a statue of Queen Victoria in the bus station at Blackburn! As part of the "scavenger

hunt" the teams each had to bring back a tin of steak or a tin of beans. These items were to play a most important role in the evenings entertainment.

An hour's practical dance demonstration followed. At the beginning few were enthusiastic and all were tired. At the end, all were enjoying every moment.

The spirit present at the Convention was carried into the Testimony meeting which came next. It really was a privilege to attend and hear the local tributes to the M.I.A. programme and the teachings of the Church. Testimonies were borne by both young and adults alike.

A bonfire and "Tramp's Supper" were the final items on what had been a packed day. The tins of steak and beans were opened, heated over the fire, and served. Nelson, Blackburn and Rawtenstall Branches provided some first-class camp-fire entertainment. Came the sing-song as everyone sat on logs round the blazing fire and put into their singing the happiness they felt.

The spirit of M.I.A. had certainly been manifest on that grey August day and as the final strains of "We Thank Thee O God for a Prophet" died on the still night air, a spirit of peace and comradeship rang down the curtain on a truly memorable day.

PORTSMOUTH DISTRICT - ROAD SHOW

★ Portsmouth District M.E.A. have sponsored two interesting events during the summer. *The first was a district road show evening in which the themes "Treasure is a Penny" and "Happiness is a Lollipop" were used. Between the shows the audience

was entertained by a skit by the M.E.A. District Presidency and musical numbers performed by Elder Butler, Brother Brown and Sister Walle. The New Tones sang two numbers and community singing was directed by a group of M.I.A. girls.

Have You Seen . . . ?

by BISHOP FRANK PATTERSON Hyde Park Ward

* If you enter the Victoria and Albert Museum by the entrance on Exhibition Road you will find in front of you a short staircase leading to a room containing numerous glass cases. The first few of these contain small bronzes of the wax models that sculptors made as studies for their finished works. Most of these are by Italian artists; all are worth looking at and thinking about. One in particular is perhaps the smallest of them all and is by the master of all metal workers, Benvenuto Cellini. A contemporary of Michelangelo, Cellini wrote his biography and exposed himself as either a great rogue or an even greater braggart, but his metal castings show him to be nothing short of a genius.

This small bronze is a head of Medusa and was intended as a study also. Perhaps the surface texture shows the lack of finish but look closely. I ask one thing only. Look first of all from the front, full face into the Me-

dusa and you will see remarkable things. You know the story of Medusa and Perseus and how Perseus severed the head from her body whilst looking into his polished shield. He used his shield to avoid seeing the serpents with which her head was covered. This head of Cellini's shows Medusa at the very moment of her death. The serpents writh upon her brow. The brow that is creased frowns over closed eyes. Her nostrils dilated in a beautifully defined nose. The whole face unlike a death mask because her present thoughts can be clearly seen. Not shock; not even surprise, but stark incredulity. How has this happened to me? Why did my invincible guard fail? How did a mere mortal do this to me?

If you now move to the rear of the display you will see that amongst the snakes of her hair are the fingers of Perseus' hand. A strong grasping hand that holds the gruesome trophy.

Work by Joseph L. Wirthlin "Man from the beginning possessed the potential power of creating his requirements through work. The words 'create' and 'work' are synonymous. Hence, the power of God is work."—

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ELDER PAUL H. DUNN

Preparation for Leadership Begins Early

by ARNOLD IRVINE

★ During World War II, Private First Class Paul Harold Dunn stared into the gun-muzzle eye of death on the beaches of Guam, Leyte, leShima, Zamami Shima and Okinawa.

He earned the Bronze Star in the desperate hand-to-hand fight with the Japanese for possession of Okinawa's Chocolate Drop Hill.

But fame and glory as a war hero was not the ambition of this youthful infantryman. He was looking forward

to returning to the less deadly battles of the baseball diamond where he hoped some day to star as a major league pitcher.

His idol was Lou Gehrig of the New York Yankees, the "iron man of baseball." As a youngster in Little Rock, Ark., Paul had become personally acquainted with the great Gehrig. Paul was born in Provo, Utah, but the family had moved to Arkansas, when he was little more than a baby.

In those days, the Yankees held their spring training at Little Rock, where Paul was a wide-eyed hanger-on at the ball park. He was a seasoned veteran of the neighbourhood pitch-and-argue games and had wangled a job at the ball park as bat boy for the town team. His job gave him a big edge over the other boys in getting close to the Yankee players, the elite of the baseball world.

Gehrig was not too big to notice a star-struck youngster and even let Paul pitch a few balls one day in batting practice. On about the fifth throw, Gehrig took a tremendous swing—and missed.

"Good shot, Paul," he called out to the gangling 13-year-old.

The boy's grin was a mile wide. To throw a ball that even the mighty Gehrig couldn't hit was as good as conquering Mount Everest in his unsophisticated way of thinking. Not until he was an older and better pitcher did the thought enter his mind that Gehrig might have missed the ball purposely just to bolster the confidence of an eager boy.

Not long after this, the Dunn family moved to southern California. Paul kept throwing baseballs, starring with the Hollywood High School team. He was named twice to the all-city team and won awards in track as well.

By the time he completed high school, he had signed a contract with a major league team, the St. Louis Cardinals. He was on his way up the ladder of baseball fame

After just one season of play, he was drafted into the Army. Even as a soldier, he couldn't forget baseball and continued to play on army teams until he was shipped out to more serious contests

In that first fearful baptism of fire on Guam, Pfc. Dunn had a spiritual experience that burned a testimony of the Gospel of Jesus Christ deep into his heart. After three years of war, he returned home with a matured respect for life and the Gospel. He still wanted to go to the top in baseball, but the glamour and the money were secondary to bringing honour to the Church and spreading the message of the Restoration

His first convert was Jeanne Chever-

ton, his high school sweetheart. After he baptised her, he married her. He settled down to playing baseball in the summers and managing one of his father's grocery stores in the offseasons

A freak accident on the pitcher's mound resulted in a broken collarbone and the end of Paul's baseball career. Disappointed but not defeated, he entered college in pursuit of a new objective-to become a teacher in the Church seminary system. He attained a doctorate in educational admistration and became regional co-ordinator of seminaries and institutes in southern California

fateful Another surprise changed the course of his life. He was sustained in April 1964, to the First Council of the Seventy, a calling to which he has since devoted his full energy, enthusiasm and ability,

Chastity by

J. Reuben Clark, Jr.

"Teach your sons to honour and revere, to protect to the last, pure womanhood: teach vour that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth

HOW WE DID IT

COME TO THE FAIR

THE LOCAL SAINTS

★ The Garden Fete held in the chapel grounds at Wilford Hall, Leicester Stake was a triumph of organisation, planning and—work.

Overall responsibility was assigned by the Bishopric to Sister Muriel Cuthbert, not without her own domestic responsibilities, the mother of a large family and a busy church worker's wife. But, she, knowing the value and power of delegation, immediately assigned each family in the Ward to prepare a stall or sideshow and maintain it on the day. A check list was posted up and, as the time came nearer the families were asked to indicate if all was well and to ask for help if needed.

Flags and bunting were made by the Relief Society sisters from scrap material of all kinds and colours. This, plus a large banner advertising the Fete were put up two weeks preceding the day, thus letting passers by and local inhabitants know what was coming in good time. Shops were canvassed in the vicinity and many displayed posters which were also posted in all available hoarding spaces, while attractive notices were entered in local newspapers. Still more, adverts, on thick card, were prepared for and accepted by the Transport Authority for display on local buses (Note: 14 cards were carried on 14 buses for 1 week for £2 2s.)

Stalls were decorated during the week before the Fete day. On the day all that was necessary was to carry everything out to them and the Fete

was ready to be opened. No last minute rush—all things planned and as much done in advance as possible.

Major attractions were the Dog Handling Display (staged by a local club), Baking Competition (prizes and certificates provided by the Be-Ro Flour Co.)—and people queued to buy the cakes afterwards — the Missionaires (Missionary Singing Quartette) and the Fancy Dress Parade.

Fun through effort was provided by many side shows, viz: Hammering nails into a block of wood with the fewest blows; lighting as many candles as possible with one match; climbing a greasy pole; treasure hunt; thimble and nails (a board of numbered nails—a bag of numbered thimbles—match as many as possible in the shortest time); toffee apples and ice-cream; fishing; skittles; mouse-down-the-hole—not forgetting the White Elephant stall.

For children up to 5 years a Toddlers' Corner was provided. Parents were charged 6d. and their children were amused with various pastimes while they could roam the Fete and partake of its joys.

All judges were non-member friends and all were presented with bouquets for services rendered.

Such a successful effort—clear profit was £50—is not accomplished without a lot of work. It was the Ward's biggest effort but how rewarding—especially when, with careful prayerful thought and planning so many became involved in such satisfying work.

11.

Hearts Turned to Their Fathers

Last month consideration was given to genealogical sources found in the home, and the noting in writing of all the information gathered. The next logical step is to consider obtaining information through the writing of letters.

Correspondence with Known Relatives

One's more elderly relatives usually can provide a wealth of pedigree information and should be contacted first. This preliminary approach, before research is actually carried out, is to obtain as much information as possible from sources close to home that will demand little financial outlay. Much time and effort is wasted by those who ignore their relatives and rush enthusiastically to record sources in distant places for data that could be found of relative home some Genealogical research builds a proaressively growing structure, actual strength of which may well depend on the effort that is put into its foundation.

The contacting of relatives should be done with the following programme in mind:

- Details of their immediate family so that all closely related family group sheets ultimately will be in your possession.
- Details of the families of close relatives who are at present unknown to you or who may not have responded to previous requests to

them for help.

- Details of earlier generations, gathered from personal knowledge, family Bibles, or other sources, may save time, money and effort.
- 4. Wise correspondence with relatives may well be a means of arousing interest in forming a family organisation for the gathering of pedigree information.

The Pedigree Referral Service

Since 1837, when the Restored Gospel was first preached in the British Isles, more than 100,000 Saints have emigrated to America. When we add to these the tens of thousands of Saints of British ancestry who have joined the Church in the stakes and missions in the British Commonwealth and in America, surely it is highly probable that many of their countless descendants share ancestral lines with the present-day Saints in Great Britain and Ireland.

For three years The Genealogical Society of the Church has been urging the Saints to register their pedigree surnames with the town, county and period of time involved, with the PEDIGREE REFERRAL SERVICE (PRS). This is a programme where information is placed on magnetic tape and stored. The name and address of any participant who has registered surnames, places, and periods of time agreeing with any inquiry can then be retrieved by a computer programme on the

Church's IBM Computer. Both members and non-members of the Church are invited to register, and there are now in excess of half-a-million surname entries recorded on tape; and the PRS file is growing steadily each month as more and more persons learn of the service.

The goal of the PRS is to bring together individuals who have the same ancestry or who are interested in the same surname lines in the same town and county. Each family, however, must take the initiative and register the surnames, localities, and periods of time from their pedigrees. This registration is easily effected and is free of charge.

The necessary forms and instructions* that must be used in all registrations. known as the PRS for Registration" "Request forms (form GS 105) are available from ward, stake or mission leaders, or you may write and request them from The Genealogical Society, 107 South Main Street, Salt Lake City, Utah, 84111, U.S.A.

After registering and receiving from

The Genealogical Society an acknow-ledgement bearing a PRS Registration Number, the registrant is eligible to request searches (known as **inquiries**) in the PRS file for the names and addresses of other PRS participants who have registered similar information. In a similar way, after you are registered, an inquirer, whose address might be at home in the British Isles or any place in the world could be put in touch with you.

Once in communication with others of the same ancestry or who are interested in the same surnames, you can continue your genealogical research in co-operation with them. Imagine the saving in time and money, as well as the prevention of the duplication in research!

Information from a typical British or Irish pedigree would appear on a registration form as per illustration.

*Additional specific details are in "PEDIGREE REFERRAL SERVICE MADE EASY," printed in **The Instructor** for August, 1966, Vol. 101, pp. 324-325 (Salt Lake City: Deseret Sunday School Union) obtainable through any LDS Sunday School Officer.

INSTRUCTIONS:

- 1. Complete recording instructions are contained in Supplement B to the Genealogical Instruction Manual entitled Pedigree Referral Service.
- 2. Please type or print
- 3. When two or more localities are to be registered for one surname, separate entries abould be made for each locality.
- All counties, states, and countries should be abbreviated according to the uniform rules for abbreviation contained in Section 4 of the Genealogical Instruction Manual and in the Pedigree Referral Service supplement.

		LOCALITY			PERIOD OF TIME
SURNAME ON PEDIGREE		TOWN	COUNTY	STATE OR COUNTRY	FROM - TO
1	CRCSBY	BIRKENHEAD	CHSHR	ENGL	1850-1900
2	MASKELL	FINGBURY	MDDLSX	ENGL	1770-1860
3	MASKELL	LONDON	LONDON	ENGL	1700-1900
4	BROWN	GUASGOW	LANARK	COTL	1740-1840
5	EVANS	HAWARDEN	FLINT	WLS	1800-1850
6	MURPHY	BANGOR	DOWN	IRLN	1800-1840
7	JAMIESON	DUELIN	DUBLIN	IRLN	1800-1850
	LAMBIE	CHRISTCHURCH	CHRSTC	N-ZL	1865-1965
,	JAMIESON	WINNIPEG	MNTB	MNTB	1840-1965



Co-operation between Chorister and Organist

by Emma Marr Petersen



★ It is most important in order to obtain the best results musically that full co-operation be maintained between organist and chorister at all times.

The organist should be seated at the instrument so that he or she can see the chorister readily. If this is not possible a mirror may be placed either on the instrument or in some other position where the chorister may be easily seen by the player, who should glance frequently in his or her direction, to be sure that they are moving along as a unit and not confusing the singers in deciding whom to follow; or it may be advisable for the conductor to move to another position which is within the range of vision of the player.

In as much as the organist sets the mood and tempo of the selection when playing the prelude before the singers start to sing, agreement with the chorister should be reached in advance as to its mood and speed.

This could be done orally by telling the accompanist how fast or how slowly it should be played, or by indicating with the baton the desired rhythm and other characteristics.

It is always awkward and confusing to singers to be forced to make adjustments in tempo after the introduction has been played. This is a matter that should be decided privately before the meeting begins between the chorister and the organist.

Congregational singing is important and enjoyable because it is an activity in which the entire audience may take part, and by so doing may receive a one-ness of spirit, as the Doctrine and Covenants tells us: "For my soul delighteth in the song of the heart; yea, the song of the righteous is a prayer unto me, and it shall be answered with a blessing upon their heads."

Any service given by an individual to the Church is sacred, and should be of the very best quality of which they are capable. This applies to the music of the Church, as well as to other phases of it, and our musicians should honour and respect their calling by study and practise in an endeavour to

give the best service in their power. Generally the chorister is expected to select hymns to be sung, and the person in charge of the meeting decides how many numbers will be used.

It is most helpful to a chorister in making a choice of hymns, that they know the character of the meeing, particularly if it will have any unusual features, so that the hymns to be sung may be appropriate to the message.

If a choice of hymns is made hurriedly or without much thought, the numbers chosen are usually selected because they are the ones sung most frequently, and therefore everyone present knows them and will probably sing them.

This is the easy way, but with such a wealth of excellent hymns at our disposal as are contained in our hymnbooks we should take advantage of every opportunity to add to our repertoire by learning and using some of the less familiar ones.

It takes preparation and courage to

introduce little known hymns into our meetings, but only by doing so will we ever learn them, and love them, and use them.

The Church recommends that love songs, popular balads, songs which have words not in accord with our doctrines, ornate, showy instrumental selections be not used in our services. All music, especially postlude and prelude music should be dignified and sacred in character in keeping with the purpose of the meeting.

Musicians who render service in Church should constantly be looking for beautiful but dignified sacred music. Anything that produces a spirit of reverence is acceptable and may be used if well played.

There is a wealth of beautiful music available from which to choose, instrumental adaptations from the oratorios, excerpts from the classical composers, occasionally a hymn, if played well, will bring the spirit of devotion and worship desired.

Honesty

"Honesty condemns falsity in all its forms. It does not permit the bearing of false witness ... It does not sow dissension. Truth, confidence, assurance, and peace are the offspring of honesty."—Albert E. Bowen.

In Autumn

Let us speak softly in this autumn air.

Lest we disturb the orchard's loose-held leaves.

Or send to ground the last late-hanging pear.

Or fright the swallow clinging to the eaves.

Lest we disturb the robin now at rest.

Before his flight to reach the summer south;

Disturb the chipmunk on his acorn quest.

The squirrel, a pilfered out within his mouth.

Let us speak softly, corn is in the shock;

The yellow pumpkins piled across the field.

The frost has drawn back his hand to knock.

To hammer loudly on the summer's shield.

Let us speak softly, nature waits to know.

If all the earth is ready for her snow.

by

ENOLA CHAMBERLAIN

(Relief-Society Magazine, October 1957)
Used by permission.

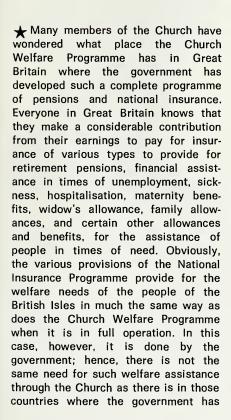
The Millennial Star invites poets to submit verse. It will publish those which are meritorious. There can be no compensation for those accepted,

The Church Welfare Programme

bу

Rudger H. Walker

(Member of the Priesthood Welfare Committee)





not sponsored such a welfare programme.

Members of the Church, however, must not lose sight of the fact that the Welfare Programme as we commonly think of it is only one aspect of the broader concept of the Gospel which provides for the full spiritual and temporal welfare of the members of the Church. So, in this article, I should like to broaden our scope of the welfare programme to include many of the teachings of the Gospel which do indeed provide for the temporal welfare of those who follow them.

One basic concept of the Welfare Programme of the Church is that everyone should, insofar as possible, be self-supporting. This basic principle applies to all peoples, in all lands, and in all times. This involves the idea that everyone should do everything he can to prepare himself by training and education to earn a living for himself and his family. He should develop the skills of work so he can perform a worthwhile service, and he should develop a proper attitude toward work

so his services will be in demand: and finally, he should learn to appreciate the joy and satisfaction of work well done, and develop an inner feeling of the dianity of work.

Not only should everyone learn how to work so he can earn sufficient to support himself and his family, but every Church member should learn the principles of good family management. He should also learn the basic principles of thrift, of spending his earnings wisely, of saving some portion of each unit of money earned. He should learn how to build a financial reserve which can be drawn upon at some future date for further improvement of ones earning power, of his home conditions, or his financial status, or to meet some unforeseen emergency.

The Church has always taught that its members should obtain the best education and training they can get, so they can take their place in the world provide adequately for their families. The children are to be taught the principles of work and of thrift in the home. This is the beginning of the welfare programme. This is where our people are taught to be selfsupporting, to provide for their own welfare. Hence, we are urged to teach these things in our homes, in the Family Home Evening Programmes, and in our church meetings, in the Primary, the Sunday School, the MIA, in the Priesthod Quorums, in the Society, and in the Sacrament Meetings. The primary responsibility of teaching the basic principles of the Welfare Programme to the young people of the Church as they are growing up, however, rests with the family and in the home. This is a responsibility all Latter-day Saints have.

Our Exaltation

"I want the brethren to understand this one thing, that our tithing, our labour, our works are not for the exaltation of the Almighty, but they are for us."—Wilford Woodruff.

NEWN EWS

NORTH BRITISH MISSION

LIVERPOOL DISTRICT



DOUGLAS PASS

SPECIAL BRAVERY CERTIFICATE AWARDED BY LIVERPOOL SHIPWRECK AND HUMANE SOCIETY

★ The above certificate was awarded to Brother Douglas Pass, who is Sunday School Superintendent and Branch Clerk of Widnes-Runcorn branch.

On April 3 Brother Pass and his family were in Chester for the day, and as they strolled past the bandstand at the Groves, he saw the head of a boy just beneath the surface of the water. Without hesitation Brother Pass jumped in fully clothed and brought the boy, Garry Jones, of Stratford Road, Blacon, to safety. Garry was able to return home later in the day. Well done Brother Pass.

OPEN WEEK AT SOUTHPORT

★ 5,000 printed invitations were distributed from door to door to advertise a full week's programme introducing the church to the public. Good coverage was given by the local paper with news and pictures showing the missionaries presenting a copy of "Meet

the Mormons" to the Mayor of Southport, Mrs. B. Pogson, and also featuring the District Sports. The photographs are reprinted here by kind permission of the "Southport Visitor." Headlines declared, "200 at Sports Day, More Ambitious Plans Next Year."



The first Inter-District Sports Day of the Church of Jesus Christ of Latter-day Saints was held in Southport at the Preston New Road Playing Fields on Saturday afternoon. Above: Children competing in the sack race for juniors and below: some of the senior competitors from the Preston District and the Liverpool District which includes Southport.





The Mayor of Southport, Councillor Mrs. B. Pogson, receiving a book entitled "Meet the Mormons," from missionaries of the Church of Jesus Christ of Latterday Saints in the Mayor's Parlour. Others pictured left to right, Sister Jill Lutze, of Los Angeles, Elder Carlo Leopold Ian Bos, of Oegstgeest, Holland, Elder William R. Garff, of Salt Lake City, Utah, and Sister Barbara Jennings, of St. George, Utah.

OPENING OF WIGAN CHAPEL

* At Wigan the Lord Mayor, Mr. J. P. Taylor, and the Chief Constable, Mr. David Aitkin attended the opening of the new chapel on August 21. The service was conducted by Brother S. Goulding and the talks and singing were truly inspired. It was interesting to hear Building Missionary James Pedan from Scotland who has helped to build the new chapel and who has served with three supervisors. First was Elder James who came from Ireland to finish his mission at Wigan, then Elder Wheeler whose health did not permit him to finish his mission. and later Elder Udell Smith. Elder

Smith had a double celebration on that Sunday, the completion of the chapel and the birth of his son at Billinge Hospital. As well as speakers from the Mission and District, the Lord Mayor was also called upon to make a few remarks. He said how impressed he was with the quotation, "Don't send your children to church ... Bring them with you," and how pleased he was to see that the Church made such good provision for the children and youth of the town.

The closing prayer was given by Brother Herbert Webster, the oldest member of the Wigan branch.

STRIKE THREE, YOU'RE OUT!

This has been a familiar sound to the members of the Mormon Yankee Baseball Team as they have watched their pitcher, Elder William McKane, of Los Angeles, California, strike out many of the finest baseball players in England. Elder McKane was picked by the Merseyside League, Liverpool, Lancashire, as the outstanding player of the year.

The Mormon Yankee team from the North British Mission has caused a lot of interest in the great American sport of baseball in the Liverpool and Manchester areas. Through their skill and fine sportsmanship, the Elders have opened the interest of many people, and have been a great asset for the strengthening of the respect for the Missionaries and their beliefs.

The Elders have also brought to

their team some top honours. For the third time since the team was organised in 1963, they have won the Lancashire Cup. This year they have also won the Artco Trophy, which is sent to England for competition by a firm in the state of Michigan, U.S.A. And once again they have taken the Merseyside Championship.

Under the direction of their Captain, Elder Danny Hill, from Gunnison, Utah, they have had a total of 14 wins and 2 losses for the game season. Their two losses were exhibition games. One against the U.S. Air Force team from Alconbury, the other to the Mormon Elders, a fine team from the British Mission.

Congratulations to the Merseyside Champions.



Team members: Danny Hill; William McKane; Stephen Whittaker; Jeffrey Shaw; Leland Harword; David Lindsey; Wayne Sinks; Gary Merrill; Paul Bjornn; Kent Pool; Douglas Bergen; Raymond Wilson; Jay Chamberlain; Keith Morgan; Tony Jenson.

BLACKPOOL BAPTISM IN THE SEA

By our roving Leeds reporter

★ On Sunday, August 14, after the evening Sacrament meeting about 40 members and visitors to Blackpool set off in an assortment of vehicles to a pre-arranged place where a baptism in the sea was to take place.

Unfortunately the spot chosen was crowded with holiday makers bent on enjoying themselves, so the District Leader, Elder Garner and Branch President Kenneth Young decided to find a more secluded spot. Only those who have been on holiday to Blackpool will understand how difficult this was. Six miles later! ... they found a beach which could hardly be called ideal, but at least it was deserted, and the baptism service commenced.

After invoking the Lord's blessing,

and against a sky set aflame by the setting sun, Elders David N. Stevens and Wayne Cooley entered the sea with Brother J. R. Clarke who was to be baptised.

For a moment the sea seemed calm, and it was almost impossible to believe that only a few hours earlier a gale force wind had whipped up waves 30 feet high.

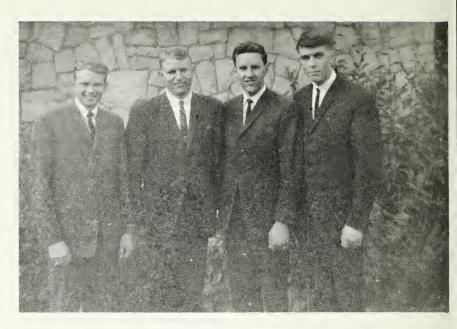
Elder Stevens performed the baptism, then the three men struggled back to shore where they were quickly enfolded in thick woollen blankets. The confirmation took place on the beach and Elder Gardner in his closing remarks said that the memory of the evening would live with them when other things were forgotten.

CENTRAL BRITISH MISSION

* How many Saints saw the Missionaires on the television programme "Opportunity Knocks" in August? Introduced by Brother John Craven from Leicester Stake, who is a Professor of Music, the boys did very well and were placed second by the studio audience and also by the public vote. Three of the Missionaires have now returned to their homes in the States, and we wish them well for they did a great work by spreading the gospel through song. We understand that there will still be a Mission Quartet. and no doubt they will also be in demand at all the Church functions.

Elder Myrick, serving in Grantham, also made news this month, but not in a very happy situation. While playing ball with some of the branch children, he ran into a wire which cut into his throat and ended up in hospital. There he made a wonderful recovery and continued his missionary work amongst the staff and patients.

Grantham has only recently been organised as a dependent Sunday School responsible to Newark Branch. Brother Neil Ferguson is the Presiding Elder and reports that 13 members attend regularly and they are now organising a Relief Society.



THE MISSION-AIRES

Central British Mission Quartet. Left to right: Elders Arthur Sandgren, Melvin

Edgbert, William Hereth, Ted Meldrum.

★ Bedford Branch have had a full programme, first of all 40 members and friends journeyed to RAF Chicksands, near Shefford, Bedfordshire, to hear the Missionaires sing and enjoy refreshments provided by the base. Two days later over 50 of them attended the Annual Pioneer Day Celebration which was held in Kempston Park. There they played softball, soccer, croquet and many other games, pausing only for refreshments.

August 13 saw them on a visit to London, where they toured around the city until it was time for them to go and see the film "The Ten Commandments."

One of the first official functions performed by new Mission President George I. Cannon was to open a Sports Day for the **Chester** branch at the Laighton Camp sports field. The weather was fine and after the sports, Sister Cannon presented the prizes. Then everyone enjoyed a display of Morris dancing by a local dancing troupe, The Lillian Eves Dancers. In the meantime the Relief Society did a brisk trade selling hot dogs and other refreshments.

While on his way to perform the marriage of Jill Glover and Norman Spekker at **Peterborough** chapel on August 13, President Harry Jones, second counsellor in the Mission Presidency, was knocked down by a car and received a head injury. He was taken to the Peterborough Memorial

Hospital for treatment and observation, and was allowed home one week later. We are pleased to note that he is now recovering well. Fortunately for Brother Spekker and Sister Glover, Branch President Donald Richards was on hand to perform the ceremony, and immediately afterwards the happy couple visited President Jones in hospital.

The Midlands North District sports took place recently at Lichfield Park, and was well attended despite cold damp weather. There was keen competition and Newcastle Branch won a

certificate of Merit for gaining the greatest number of points in the sports. While Crewe won the volley ball contest. To round off the day each branch provided an item of entertainment.

The following week the Arts Festival was held, with sections in speech, drama and recitation etc. The theme of the Festival was "Climb every Mountain." Burton-on-Trent won the most points and were awarded a shield. They will now represent the District at the Mission MIA Conference.

LEEDS STAKE



"Almost there." Some of the competitors in the girls' 220 yards race in the athletics meeting organised by the Leeds Stake MIA.

★ Princess Mary's Athletics Field, Cleckheaton, resounded with the cheers of the Leeds Stake MIA members when they held their sports day recently. A full programme of 41 track and field events was held on a day perfect for such an occasion. Many stake records were broken and new ones established.

Ken Jones, who created the all British LDS long jump record at Pontins in 1965 under adverse conditions, was two inches of his record with a jump of 24 feet 7 inches, which is excellent by any standard.

Sheffield Ward took most points and are the winners of the Stake Athletics Trophy. Dewsbury was second and Bradford third, out of the ten units in the stake.



All points scored at this and other events are accumulated and count towards the "Top Dog" award, introduced by the Stake MIA Board this year. It is designed to give every ward or branch regardless of size, an equal chance of winning.

What are **Dewsbury** ward Priesthood doing with grouse and claret? Have they taken to high living? No they have been bitten by the "Issac Walton"

bug. These days they can often be heard arguing the merits of these and other flies that fishermen use, such as Black Spider, March Brown and Blue Dun. Despite all this technical knowledge, Bishop Boulton, who has been on these expeditions with the brethren. declares that besides having waders full of water and an accidental ducking the only thing he has caught is cold! However he enjoys the relaxation going with his son whenever he has a Saturday free from Church activity! (Note: we regret that we cannot enter into correspondence to find out how he does it.)

Two concerts of sacred music have recently been given by the combined choirs of the stake. Under the baton of their conductor Donald Greenfield, of Sheffield ward, the 85-voice choir did full justice to a well-balanced programme. Narrations were by Robert Dowling of Leeds ward and Keith Bishop of Doncaster ward.

A number of the choir members also sing in local choirs and operatic societies as well as being active church members.

Cowboys and women in pioneer dress gathered around a chuck waggon in the grounds of Doncaster chapel, where Robin Holton was serving hamburgers, hot dogs and apple fritters on August 11. Songs were sung around the camp fire, pioneer tales retold, for the energetic there was old tyme dancing, and for those who fancied themselves as buffalo hunters ... rifle shooting. We are happy to report that the buffalo have no need to fear, and that unless the shooting rapidly improves, "them thar hunters" will be mighty hungry men.

The only casualties were burned fingers, self inflicted from holding hot spicy apple fritters. Verdict of some non-members, "EVERYTHING WAS SMASHING."

SUNDERLAND STAKE

* Members from both Newton Aycliffe Ward and Darlington branch gathered in large numbers to pay tribute to Bishop and Sister Christensen at a farewell party held in Newton Aycliffe chapel. The party opened with a dinner and then the new Bishop, A. P. Hancock presented them with two fine pieces of Wedgewood pottery. An impromptu concert followed and Bishop Christensen led the congregational singing for the last time. The evening finished with dancing and was voted one of the warmest gatherings the ward had ever held, and one that the Christensens can cherish after their return to America.

Newcastle were pleased to welcome Brother and Sister Harris on a brief visit to the ward they helped to build and strengthen, before they return home to America.

The first big dance was held in the new building and was a great success. It was open to the public and well supported by members and the local population. Preparations are being made for another one soon.

Is this a record Newcastle want to know? Susan Fraser who is only

thirteen years old has been sustained as MIA secretary. They can't be much younger than that, but has anyone a younger secretary?

We can guess which ward will be winning Sunderland Stake running events in the future with a newly baptised member Ronald Nicholson on their side. Brother Nicholson is well known in athletic circles as a runner, and represented England at the Olympic Games in Tokyo. (Looks like Newcastle aim to break all records!)

Billingham Ward Relief Society organised an evening outing to Ormesby Hall in Yorkshire, a country house owned by the National Trust. The sisters were surprised to find that their guide was the last of the line of the Pennyman family, who had owned the property since 1600 until recently when it was taken over by the Trust. After a tour of the house and grounds they were served with a cold supper, which was included in the cost of the visit.

On Saturday, August 6, the ward Sunday school enjoyed a day at Kirby Misperton Zoo, more popularly known as Flamingo Park.

SOUTH WEST BRITISH MISSION

★ South West British Mission are proving that you can share the gospel anywhere, even on a noisy fair ground. During the months of July, August and September they procured space in three of the largest fairs in Southwest England and Wales. Namely the annual Gloucester Fair, The National Fair of Wales in Port Talbot and the Bristol Homes and Trades Exhibition.

Fair-goers saw the Church through

the media of tracts, pamphlets, Book of Mormon sales, personal conversation, referrals, film shows, slides, and large exhibits adequately covered with a detailed build-up of the Church story in colour, as well as billboard-size posters of the Tabernacle choir and the Salt Lake Temple.

Hundreds of people have been attracted to this colourful and informative booth and many excellent referrals have been received.



President and Sister Barton at the colourful and informative booth at Gloucester Fair.

★ Next time you buy Cornish potatoes you might well wonder if they have come from the Helston branch. They have a field they call the Church field were they have worked hard and raised a good crop of potatoes. This enterprise has brought in over £50 for their building fund. Now after clearing the field, the members have planted over 13,000 cabbage plants to help swell the funds even more.

"By their 'Fruits' ye shall know them."

The same field was also the scene of the Cornwall District Sports (between plantings we hope), when 100 per cent support was given from all the branches. Over 41 prizes were distributed by Sister Pearce, wife of the District President, and free drinks were enjoyed by all.

LEICESTER STAKE

★ Leicester Stake has been the scene of many happy reunions as a number of saints from this area returned for a brief visit on a Charter Flight from Salt Lake in August.

George and Bernice Bradley and their two children, were welcomed with an open house at **Hucknall** chapel, which practically burst at the seams as old friends greeted each other.

Bishop Richard Olson from Idaho, and his wife, formerly Alma Tinson from Nottingham, were also present with their three children. Their plans included genealogy research and revisiting the Norwich and Ipswich area where Alma served on a mission some nine years ago.

After 16 years away from Derby, Brother and Sister Anthony were thrilled to see the beautiful new chapel—a far cry from Unity Hall were they used to meet.

Brother Adams stood up at the Walsall Branch Testimony meeting and said, "To come back after all these years and find a gathering of the Lord here in Walsall ... I am too moved for words." When he emmigrated to Salt Lake 16 years ago with his wife, there was no branch of the church in Walsall. This was their first visit back to see their relatives, and with them was Sister Dix, a member of the original Walsall Branch which had ceased to exist in 1923.

Eastwood too, gave a special social for more recent emigrants Derek Spriggs and Marlene Buxton Peasley. Ward members provided the entertainment and Brother and Sister Buxton the refreshments.

Shooting takes place in Birmingham! Don't worry it is only the MIA with their cameras. They are making a film of the Good Samaritan in a modern setting. It will be on colour slides with a twenty minute taped narrative. They hope to show the film and raise money for the MIA and hope to make copies available to the other wards and branches.

Fourty-five members of the Nottingham and Mansfield MIA's, together with the missionaries, had a wonderful time visiting Sherwood Forest one evening, and posing against the Major Oak. Next day the newspapers reported that a tree called "Robin Hood's Larder" had fallen during the night. To the MIA's relief it was learned that this was another tree in a different part of the forest, and that they were not to blame.

One of the highlights of Nottingham Relief Society summer programme was a make-up demonstration by a representative from a leading Nottingham store. Eastwood and Hucknall sisters were also invited as it had been requested that a minimum of thirty be present. The response was overwhelming and forty-nine sisters and friends of all ages thoroughly enjoyed the evening. Two lucky sisters, Joy Dunn and Marlene Peasley received a complete cleansing and make-up treatment which would have cost them 25s. each in the store.

Derby Bishopric are now organising a Ward Family Night every two months. Sixty members and friends enjoyed the one in August and the Missionaires were there to entertain.

A Sukiyaki supper was held in Loughborough in August. Valerie Bowler organised the games and dancing while Jack Creaser took charge of the cooking.

The Stake MIA Summeree was zoned this year. First counsellor Vera Hewitt organised the event at **Leicester**, where unfortunately the weather turned it into a Winteree and drove everyone indoors. Fortunately they were still able to enjoy games, folk dancing and refreshments.

Second Counsellor Hilda Brown had more favourable conditions at Woodsetton, where the whole evening was spent outdoors, they followed the same programme and everyone worked up a good appetite for sausages and onions cooked over an open fire.

BRITISH MISSION

BASEBALL GAMES AID CHARITIES

★ On July 4 the British Mission Baseball team played an All-Star team selected from all over Great Britain at the White City Stadium in London. Approximately 8,000 people attended. The proceeds of the game, after expenses had been deducted, were contributed to two important charities. The Convalescent Police Seaside Home administered by Scotland Yard, and the Imperial Cancer Research Fund. President and Sister Robinson presented cheques amounting to £202 12s. 4d. each to Commander F. W. C. Pennington of Scotland Yard and to Mr. G. L. Macnaughton, Appeals Secretary of the Imperial Cancer Research Fund.

In a letter of appreciation from the Office of Commissioner T. E. Mahir, It was stated that the Police Seaside Home at Hove, Sussex, which opened in September would be officially opened by Her Majesty, the Queen Mother on November 9.

Mr. Macnaughton's letter expressed grateful acknowledgement of the "truly magnificent donation" and expressed heartfelt thanks for "this outstanding support of our urgent work."



President and Sister Robinson presenting cheques to Commander F. W. G. Pennington, of Scotland Yard and Mr. G. L. Macnaghton, Appeals Secretary, Imperial Cancer Research.

* Norwich district had a busy day on August 20, they held their sports at Norwich in the afternoon and then there was a mad dash over to Lowestoft chapel in the evening for the Roadshow. About 150 people gathered to watch the colourful shows. The theme was "Treasures of Truth" and development of this theme. costumes and scenery were all excellent. Lowestoft were awarded first place, with a truly professional performance, Gorleston came 2nd Norwich 3rd. The judges were Miss Phyllis Adams and Miss Wendy Roche, professional dancing teachers from Great Yarmouth. Not only did they judge, but they were also able to tell

the competitors where they had lost points, and advised on how to imfuture. which prove the was greatly appreciated. Lowestoft will not only represent their district at the Mission Convention at Kingsdown Holiday Centre, near Dover, Kent, but they also gained five valuable points towards the Norwich District Shield. which will be given to the branch with the highest number of points from all the contests within the district for Sports, Speech, Roadshows, Quartets and Talents. Until the roadshow only point separated the two top branches, it will be interesting to note who is the winner.



Lowestoft winning Roadshow of Norwich District.

MANCHESTER STAKE

★ Tropical conditions prevailed when Manchester Stake held their annual athletics meeting at Wythenshaw Park on August 20.

It appeared that hundreds of records were being broken and it was all very exciting and exhausting even for the spectators. The tension was sustained right up to the last event as David Cook won the discus for Ashton Ward, thus bringing the tournament to a dramatic close with a tie of 112 points each for the Ashton and South Manchester Wards. Each ward will hold the cup for six months.

Mancunians never do things by halves and the same evening saw the same competitors battling it out in the swimming gala at Wythenshaw Baths. No doubt they were all ready for a dip into the cool refreshing waters, but these soon became hot as the competition was fierce.

When everyone was almost at the point of collapse the Ashton Ward finally "surfaced" as the winners ... Seems like Ashton will need a bigger trophy case soon, as they also won the Roadshow Cup for the fifth year in succession. One cup they did not win however was the John Weightman Trophy for the overall winners of the inter-ward games league, which went to the South Manchester Ward. They

won all three sections of the league, netball, football and table tennis.

Where there's a will there's a way! Macclesfield branch only have a hired hall where they can practise, but they gained the admiration of the whole stake by coming forth in the league sports, after competing with branches three times their size. To help pay for the coach they hired to take them to the sports finals, they organised a Jumble Sale which realised £14.

* Never be surprised what happens at a Priesthood dinner! When the Manchester Stake 1st Quorum of Elders entertained the Preston Quorum at Whitefield chapel, the chicken dinners were so delicious that to save arquement over who would have the four remaining unscheduled plates. an auction took place. The dinners were sold very quickly with Elder Gordon McGee wielding the hammer as though he were an expert from Sotheby's. Elder John Vernon was only stretching himself at first, but it was counted as a bid, so good-naturedly he continued bidding and was one of the lucky ones.

SCOTTISH MISSION

★ Bellahouston Branch held their annual Priesthood dinner at the Branch President's house on August 6. Thirteen Elders and eight Aaronic Priesthood members thoroughly en-

joyed a three course meal and settled back to watch the film "My Brother's Keeper." After which an energetic discussion ensued.

THE MARK E. PETERSEN CUP

★ Saturday, August 27 saw the finals of the football tournament for the Mark E. Petersen Cup, between the South West British Mission and the Glasgow Stake teams. The match was played at Lilleshall National Recreation Centre, by kind permission of the Central Council of Physical Recreation, and refereed by Ray Farrar of Leicester Stake. After a desperate struggle the South West British team won two goals to one. We understand that President Petersen will present the cup personally.

QUALIFIED COACHES NEEDED

★ Any reader who has any special abilities or coaching qualifications, will they please write to Tom Heszeltine, 64, Main Road, Gedling, Nottingham, giving full details. There must be many members who have joined the Church in recent years who have such qualifications and could help Brother Heszeltine.

FOR PASSING EXAMINATIONS

★ Christine Storer, of Nottingham, for gaining a distinction in art at Advanced Level. Also for winning the first prize in the Midlands area in a national painting contest organised by Brooke Bond.

Janice Stevenson, Nottingham, G.C.E. passes O level.

Maureen Cuthbert, Nottingham, 7 G.C.E. passes O level.

Roger Beardsmore, Nottingham, Part 1 of Diploma in Architecture.

Robert Preston, Ashton/Oldham Ward, 3 A levels, who will be going to Liverpool University to study civil engineering.

Peter W. Bates, Manchester, 3 A levels, and has been accepted at London University for a maths. honours course.

Lynn Jackson, Manchester South Ward, 4 A levels with an A in general studies, who will be going to Bristol University for a dentistry course.

Sandra and Keith Viner, recently married, who have both been studying hard at Manchester University in their final year, and still attending to all their church assignments. In October they will both be entering the Department of Geography at Newcastle University for an M.A. degree in applied geography.

LEADERSHIP COURSES AT LILLESHALL

★ Basketball, Football, Tennis, Volleyball. Trampoline, Archery. Keep-fit, Campcraft, Dancing, You name it. Tom Hezseltine will provide it at one of the Leadership Courses. Recent courses at Lilleshall, near New-Shropshire. Invercivde. and Largs, Scotland, were every bit as successful as previous years, and there were tears when the time came to go Ninety-seven attended the home. Scottish Course and fifty-seven the Lilleshall one: some enthusiasts went to both. This is what they have to say:

"I would just like to say how much this leadership course has helped me, when I was called into MIA there seemed so much I had to learn. I know I have a testimony of the truthfulness of the Gospel. I knew I could teach the youth this, but what about the other side, sports, dancing, campcraft? This leadership week would give me all this I thought, and it has and more ... My husband will be coming with me next year."—Colleen Webb, Bristol.

"I feel that as Latter-day Saints we are privileged in having an opportunity to become better leaders. The training courses were very spiritual as well as being full of physical activity."—June Peacey, Bristol.

"... tell you how wonderful this last week has been, the feeling of love and fellowship, along with an eagerness to be taught and to teach."—Heather McDonald.

"... I enjoyed the leadership training course last week. I do feel that these courses are so important, not only in helping us to know how to coach others in various activities, but also to keep us up to date on any changes made. I must say that I also



Modern Robin Hoods! Target practise at Lilleshall Leadership Course.

feel very fit, and was surprised that this year I had no aches or pains whatsoever."—Hilda Graham, Croydon.

"I had to learn from the book as I went along, which was a slow process. This course I have been on this week at Lilleshall organised by the Church has refreshed me Spiritually, mentally, and physically, and taught me not only games, but the finer points of coaching, and how to conduct our MIA."—Robert Spencer, Woodsetton.

"I am fifty-three years of age and I really am overwhelmed at the love and friendship that exists where there are a few Latter-day Saints, especially to one as old as myself ... I have only

been to two courses, and they have put real vigour into me, they are grand courses and I would like to see more of them."—Raymond Robinson, Middlesborough.

Further details of these courses can be obtained from Tom and Sue Hezseltine, 64, Main Road, Gedling, Nottingham (please note change of address). Brother Hezseltine would also like each MIA to note that they are now affiliated to the Amateur Volleyball Association, this has been arranged on behalf of the church. Further details and handbooks can be obtained from Brother Hezseltine, price 2/6d. plus 6d. postage.



Break in the tennis session at Lilleshall.



Exciting moment in the volley ball game at Lilleshall.



JANET DILLION

Star of the Future?

★ Janet Dillion, of Stevenage Ward, is just eighteen years old and rapidly making a name for herself. Recently at the Hitchin Music Festival she won a cup for singing in a duet and a trophy for the best performance in two drama classes, she also took a third place in a singing competition.

Janet's home is in Welwyn Garden City, but she is studying music and drama at Stevenage College of Further Education, and is also very active in the Ward.

BRITISH SOUTH MISSION

THE POWER OF PRIESTHOOD

* One fair, June evening, Elders Neil Thomas and James E. Watkins, from the British South Mission were riding their bicycles to a teaching appointment. As they started down a rough country lane, Elder Thomas heard a sickening crash. Behind him, Elder Watkins had hit a pot hole in the road. He was thrown from his bike and lay crumpled on the lane. He was unconscious and bleeding badly from his face Elder Thomas' only thought was to bless him. Frightened though he was, he layed his hands on his companion's head and said, "In the name of Jesus Christ and by the power of the Holy Melchizedek Priesthood, I lay my hands on your head and command you to be well. I command you to be 'ok' until help comes." Simple words, but their sincerity rang true.

A crowd gathered and Elder Thomas left the injured missionary in their hands while he went to notify his district leader and his mission president. By the time he returned, to his great joy, he found Elder Watkins conscious and talking. The bleeding had stopped. An ambulance came and Elder Watkins was taken to the hospital. He recovered quickly and is now back preaching the gospel.

Elder Thomas said, "This single experience has taught me more about the gospel, about missionary work and about life than any other. If I had not been close to my companion, I could have been miles away before I missed him. He would have been left there without my part of the Priesthood to help him when he needed it most. If I had not been living close to the Lord. I could not have used that Priesthood effectively and could not have seen the Priesthood manifest itself in the way that it did. I will remember this experience as the most frightening, the most sacred, the most humbling and testimony-building for the rest of my

FAITH

"Without that simple, trusting and abiding faith, characteristic of a true Saint, no one can know God or comprehend the gospel; and there is no substitute for the gospel." — Alma Sonne.

"Pure faith—perfect faith—is a gift from God, given liberally to those desiring the truth and crowning the efforts of those who seek honestly for it."—S. Dilworth Young.

Stop Press News

★ Maybe it is just as well that Latterday Saints are adaptable. The August rains seem to have spoiled many planned outdoor activities. But even though the Barn Dance that Beverley Branch had planned to hold on a farm at Lund had to be moved into the Cultural Hall everyone enjoyed themselves. As well as Barn Dancing there were games for all ages, organised by Geoffrey Dunning, and an obstacle relay race provided a great deal of amusement, Branch President Robert Thistleton was M.C. and Sisters Joan Thistleton and Betty Fewster served refreshments.

If you are wondering why your news wasn't printed, it is because we did not receive it. Make sure that your Ward or Branch is mentioned in the next issue by sending your news to your own area representative.

- Manchester Stake: Albert Evans, 421, Katherine Street, Ashton-under-Lyne, Lancs.
- Leicester Stake: Mary Pochin, "Stanmere," Coppice Lane, Hammerwich, Walsall.
- **Glasgow Stake:** David Christieson, Ashgill Road, Glasgow, N.
- **Leeds Stake:** Leslie Ryan, 33, Spring Garden, Bradford 9, Yorks.
- London Stake: T. Darling, 16, Flag Walk, High Road, Eastcote, Pinner, Middlesex.
- Sunderland Stake: Chloe Watson and Anne Ingram, 54, Tunstall Avenue, Low Grange, Billingham, Co. Durham.
- North British Mission: Winifred Stevens, 129, Almonds Green, Liverpool 12, Lancs.

Scottish Mission: Jean McDonald, 41, Corse Road, Glasgow, S.W.1.

British Mission

South Kent: Mrs. J. T. Graham, 51, Chieveley Drive, Tunbridge Wells, Kent.

North Kent: Mrs. A. Herbert, Lower Flat, 1, Maidstone Road, Chatham, Kent.

Essex: Albert Field, 30, Langton Avenue, Chelmsford, Essex.

Ipswich: Trudy Richardson, 7, Queens Dale Close, Ipswich, Suffolk.

Norwich: John Margotson, 30, High Road, Southtown, Great Yarmouth, Norfolk.

Central British Mission: All branch clerks send direct to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham.

British South Mission: John Finlay, 40, Lamerton Road, Reading, Berks.

Southwest British Mission: Mission Secretary, Well House, 16, Ivywell Road, Sneyd Park, Bristol 9.

Irish Mission: Mr. and Mrs. Spicer, 9, West End Park, Londonderry, N. Ireland.

Mrs. M. McCabe, Herbert Hill, Dundrum, Dublin, Eire.

Mr. Francis J. Kelly, 4, Glebecoole Park, Newtownabbey, N. Ireland.

Miss Ann Black, 21, Lemburg Street, Belfast 12, N. Ireland.

District Leader, 65, Derby Road, Douglas, Isle of Man.

Paul McCracken, 66, Circular Road, Belfast 4, N. Ireland.

If still in doubt send direct to Muriel Cuthbert, 26, North Road, West Bridgford, Nottingham, by the 25th of each month.

IPSWICH BRANCH

ANNIVERSARY DINNER

On Saturday, August 27, sixty members and friends sat down to a three course dinner to mark the occasion of First Anniversary of Ipswich Branch Chapel, Dr. O. Preston Robinson and Mrs. Christine Robinson were the guests of honour. Mrs. Robinson was presented with a corsage by Clive Packe, the youngest boy present. Derrick Dawdry acting as Toastmaster called upon the Branch President to propose the first toast of the evening to H.M. The Queen, Dr. Robinson was next asked to propose the toast to the Ipswich Branch, and did so with many humourous and interesting stories and anecdotes, Jeffrey F. Packe, the Branch President, responded to this toast and made appropriate remarks for the occasion, urging all members to greater efforts, Jack Jacobs, the 1st Counsellor in the Branch Presidency proposed the toast to the visitors, and recalled an amusing incident that occured to the Robinsons on their first arrival in this country. Mrs. Robinson responded and added her own delightful brand of humour to the evening.

The gathering then ajourned to watch a really professional cabaret organised by Jeff Packe consisting of "The Barrettones," four delightful young ladies who sang in close harmony; "The Idol," a skit by the Branch President and his wife; Ellan Winn played at the piano two great classics; "Unami," presented a session of Magic of the Mind, and the Barrettones concluded the show. Compering was Derrick Dawdry doing a very good "Forsyth."

Dancing ensued for the remainder of the evening, and Derrick Dawdry provided the music and M.C.'d throughout.

Acknowledgements must be made to the Richardson family for the cooking and preparation of the food under the direction of Jack Jacobs. Eight young ladies who served as waitresses wearing specially designed aprons produced by Clair Simpson and Peggy Jacobs; the table decorations and layout provided by Patricia Ferrin and Clara Robinson.

Guests included a good number of investigators, and were very impressed and expressed their delight for a wonderful evening.

Lincoln Branch, in the new Midlands East District, of the Central British Mission, has undergone several changes recently. President Brian James, who has been Branch President for the past six years has now been called as first counsellor in the District, and Malcolm Coombs who was first counsellor is now the new Branch President. Brother Robey and Brother Larson are his counsellors.

A very enjoyable evening was spent by members of the **York** branch recently. Under the direction of the Branch Priesthood leader, Ray Yoward, they were divided into groups of four and taken by car to Plumpton Rocks, near Knaresborough. It was a beautiful evening and after climbing the rocks and admiring the view, they moved on to a spot near Knaresborough Zoo. Here they played football on some open ground, as it was almost dark rules were abandoned, and contact with the ball was more by accident than design. The elders soon discovered that their wives were very capable opponents, and after the unaccustomed exercise they all returned to the cars for refreshments.

CONGRATULATIONS ON THEIR MARRIAGES

Susan Bailey and Gordon Reeve at Loughborough Chapel on August 6. The ceremony was performed by President McReynolds.

Jill Carol Glover and Norman Cecil Spekker at Peterborough Chapel on August 13. Paul Niebuhr was the best man and Christine Henrich Matron of Honour, the bridesmaids were Yvonne Quesne, Teresa Guscott and Nanette Richey.

Elizabeth Johnson and David Brighty at Tilehurst, Berkshire. Roy Nethercott officiated. The bride was attended by her younger sisters, Carole and Marion, as bridesmaids, and her brother Nicholas and Nigel Winter were pageboys. Stephen Jackson was the best man.



Sandra Weston and Keith Viner, at Manchester Stake Centre, on July 30, by Bishop King and later on August 1 in the London Temple by the new Temple President. President Buchmiller. Both are members of the Manchester Mormon choir.

Sister Susan Dorothy Haines, daughter of Brother and Sister Haines, of the **Gorleston Branch** was married at Lowestoft Chapel on July 9 to Mr. David Jackson, of Syston, Leicestershire. They were attended by five bridesmaids in pink and white. Chief bridesmaid was the bride's sister, Heather Haines.

Non-members who attended the wedding were greatly impressed by the simple service and friendliness of all they met.

This union of love may be the beginning of foundations being laid in several people's hearts for the desire to know more of God and his good works.

Elizabeth Johnson and David Brighty, sweethearts from childhood, signing the register after their marriage in Tilehurst Chapel.



Married at Peterborough. Jill Glover and Norman Spekker.



Sandra Weston and Keith Viner after their wedding at the Manchester Stake Centre.



Sister Susan Dorothy Haines and Mr. David Jackson after their marriage on July 9 at Lowestoft Chapel.

Strength of the Church

"The strength of the Church is not in a large membership, but the real strength of this Church lies in the power and authority of the holy priesthood which our Heavenly Father has given to us in this day."—Harold B. Lee.

Engagements

Is Manchester Stake the most romantic in the country? They are making that claim, and for evidence announce the engagements of:

Ann Robinson and Ian Burgess. Victoria Fleming and Bertram Merrall.

Ann Tozer and Robert Bradshaw.

Judy Girvan and George Robinson . . . all of whom came together through Church activity.

Also to be congratulated:

Brian Wade and Lynda Andrew, both of Northampton.

Maureen Maddison, Gateshead branch, to Ian Warrolow, who was a building missionary.

Jean Irving to Frederick Manty, who is at present serving with the Army in Germany. Both are from Sunderland Stake.

Births

On 24 July, 1966, to Calvin Clark and Penelope nee Compton, of Bedford Branch, a daughter Mia-Jane Clark.

On August 5, 1966, to John T. Lloynes and Gwendoline nee Clements, of Wrexham Branch, a son, Richard Matthew.

On August 18, 1966, to Sheila and Jack Grizzie, of Southampton Ward, a daughter, Maria Louise, born at Billingham, where Brother Grizzie is working

on church buildings after a two-year mission in Belgium.

Also to Elder Maurice Barnes on his recovery from a serious accident in Texas. Elder Barnes will always be remembered by the Singing Mothers for his organisational ability on the Tour in 1961 as the man who could pack 250 lunch boxes into one litter bin ... almost!

Blessing

On 29 July, 1966, a son was born to Paul and Margaret Matson of Paisley Ward, Glenburn, Scotland. The baby was blessed on 7 August by his father, who was here serving in the American Navy. He was given the names of Andrew Edward Matson. Brother Matson has now returned to America and Sister Matson and the baby will be following him in October.

OBITUARIES

★ On March 6, 1966, Sister Amy Gent, of Nottingham, the oldest member of the Ward, died at the wonderful age of 102 years.

She was born on July 8, 1863, or so always believed, but on her hundreth birthday when she was due to receive a telegram from the queen, authorities checking her birth certificate discovered that the date read August 8. So her family celebrated the occasion on July 8, and like the Queen she had an official birthday on August 8. In 1912 she joined the Church, the only one of her family to do so, later she was the Nottingham Relief Society President and performed many kindly deeds that are still remembered by some of the older members. Although home-bound for the last few years she was always faithful, and cheerful, her favourite saving was "Oh the Lord is good to me." Visitors who went to cheer her, were themselves uplifted and cheered by her great faith and inspiring stories. During the last three months of her life she was very ill and the Relief Society sisters took turns with her daughter to sit with her all night. She died peacefully in her sleep one Sunday afternoon, fulfilling her desire to endure to the end.

★ Joseph Orton Betteridge was born April 7, 1895, at Hucknall, Notts. His parents, Samuel and Clara Orton Betteridge, were already members of the church. Joseph was baptised in 1904 and progressed in the usual way through the Aaronic Priesthood and was ordained an Elder in 1925 by Boyd H. Pirie.

On 30 June, 1917, he married Effie Hannah Bailey at Hucknall and their marriage was blessed with a daughter, Effie May, and two sons, Samuel and James. They were sealed in the London Temple in 1960.

During his life Brother Joseph studied the Gospel and was able to teach many people. One of his callings was Theological class teacher in Sunday School and later he became the Hucknall Branch President. Although his later life was marred by ill health he was always faithful, and often remarked, "The Lord has said, I will have a tried people." He died on 17 July, 1966, aged seventy-one years.

The funeral service was conducted by Branch President Joseph Hayes, assisted by Brothers Joseph Orton and Ernest Hammond, at Hucknall chapel. The Relief Society sisters assisted Sister Betteridge and her family in their hour of bereavement, at the service and in their home.

★ We regret to announce the sudden death of Elder Mike Woodward, who laboured in the Liverpool District a short time ago. He died after an operation

His lovely voice as he sang with the

"Sons of Mormon" will always be remembered by the members and investigators alike.

We send our sincere sympathy to his family.



★ President David O. McKay, accompanied by Mrs. McKay, spent more than two weeks in July and early August at their summer home in Laguna Beach. California. The vacation provided much needed rest and relaxation for the Church leader who will celebrate his 93rd birthday on September 8.

★ President Joseph Fielding Smith of the First Presidency and president of the Council of the Twelve, spent four days in the observance of his 90th birthday which occurred on July 19. President Smith was honoured by his associates at a special reception in the Hotel Utah, gathered with his grandchildren and great grandchildren at an outing in Liberty Park, held a family dinner, and rode as marshall in the annual children's parade as a part of Salt Lake City's Pioneer Day celebration.

★ A William Lund, Assistant Church Historian and the first president of the British Mission after it was divided from the European Mission back in 1928, observed his 90th birthday in Salt Lake City on Wednesday, August 10. He has been in his present position as Assistant Church Historian since 1911.

★ President David B. Haight and President Phil. D. Jensen, both released mission presidents have been given assignments on the priesthood committees of the Church.

President Haight, who recently presided over the Scottish Mission was named to the Priesthood Missionary Committee.

President Jensen who was formerly president of the North Scottish Mission and then later the California Mission was named to the Priesthood Welfare Committee.

They will represent their various committees at stake quarterly conferences.

★ The new Bureau of Information to open next year on the famed Temple Square in Salt Lake City will have a life-size diorama of the Sacred Grove where Joseph Smith beheld his First Vision. The realistic diorama will show the boy Joseph Smith kneeling in the Sacred Grove with effective lighting making the scene one of beauty and spiritual appeal. Trees and leaves for the diorama will come from the area of the Sacred Grove in western New York State. There will be 100 trees of varying sizes and kinds and over 50,000 leaves will be secured and especially processed. A background painting will show more of the grove and a part of the Smith family farm.

★ The 1966 presentation of the Hill Cumorah Pageant near Palmyra, N.Y. was held during the week of July 25 to 26, with more than 100,000 persons attending. More than 430 participants in the sacred pageant, plus special lighting and sound effects combined to make it the "most outstanding presentation" in the 29-year history of the pageant. The General Authorities at the pageant were represented by Elders Mark E. Petersen and Richard L. Evans of the Council of the Twelve and Elder Henry D. Taylor, assistant to the Twelve:

★ The Relief Society Magazine is now being published each month in the Spanish language. The first edition in Spanish was introduced recently at a four-day seminary held in Mexico City under the direction of Elder Marion G. Romney of the Council of the Twelve. The new edition of the woman's magazine is expected to be a valuable aid for work among the members of the Church in South and Central America and Mexico. The translation of the magazine is handled by the Church translation department in Salt Lake City and the printing is done by The Deseret News Press.

★ A descendant of the Prophet Joseph Smith was baptised into the Church on May 1. She is Judy Smith, a great-great-granddaughter of the Mormon Prophet and she was baptised in Minnesota by missionaries of the North Central States Mission.

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."—Heber J. Grant.

WHAT IS YOUR PROBLEM

QUESTIONS ON WARD OR STAKE PROBLEMS AND THEIR ANSWERS

by ELDER MARK E. PETERSEN

Question: How can I obtain a patriarchal blessing? There is no patriarch in our mission.

Answer: The Church does not appoint patriarchs in missions, but only in stakes. Also, patriarchs are requested not to go out of their stake boundaries in order to give blessings. Therefore people living in missions must make an appointment with a stake patriarch in a nearby stake, and receive the blessing from him. It is essential that you first obtain a recommend from your branch and mission president, which recommend must be presented to the patriarch. Be certain, however, to write the patriarch in advance for an appointment, because otherwise you may not find him home when you arrive at his house. He cannot come to you. You must go to him.

Question: I am assigned to a military unit in the Mediterranean area. We have no branch organisation here. Where should I send my tithing and fast offering?

Answer: Since you live in an area where there is no organised branch of the Church you should arrange to pay your contributions to the branch president where your family resides, or where your membership record is kept, your last home branch. Then you will be properly credited for your donations.

Question: I am a young seaman aboard one of Her Majesty's ships. I understand that Latter-day Saints in the military service are provided with some little books about the Church. What are they and how may I obtain some of them?

Answer: Yes, it is true that the Church does provide materials for Latter-day Saints in the military service. Two books in particular are provided for all our men in service. One is a small pocket-size copy of the Book of Mormon. The second is another called pocket-size book Principles of the Gospel," which explains many of the doctrines of the Church. Both of these books may be obtained through writing to your stake or mission president, who in turn will communicate with your branch president or ward bishop. Other small leaflets are provided by these brethren also. Any Latter-day Saint in service is entitled to and should have these books. They are distributed free of any charge to the men, as gifts of the Church to them. It is also suggested that mission and stake presidents send to men in the service a different missionary tract each month, which will be interesting not only to the member in service, but to his friends as well. It is recommended that local branch, ward officers and quorum officers correspond monthly with men in service.

Question: How do I figure my tithing? Should I pay on the amount for which I am hired, or on the amount remaining after government taxes have been deducted?

Answer: The First Presidency has ruled that this should be a matter for the conscience and decision of each individual member. No other ruling has been given on this subject. The bishop or branch president will take the word of the Church member as to whether the tithing is full or not.

Question: Is there forgiveness for moral sin? I have been told that there is not.

Answer: Yes, there is forgiveness, upon genuine repentance. Read D. & C. 42:23-26. Also see Alma 39:5; D. & C. 63:16-18; D. & C. 58:42-43; Ezekiel 18:21-23. Sex sin is one of the three worst sins in the category of the Lord. The first is sin against the Holy Ghost, the second is murder. There is no foregiveness for these first two sins. The third is adultery, but there is forgiveness for adulterers and fornicators if they will completely turn from sin and live righteous lives for the remainder of their years.

Question: How often should we have family prayers, once a day, or more? Answer: It is recommended that all families kneel in family group prayer every morning and every night. Many families do this just before breakfast in the morning, and just before their evening meal. Usually all members of the family are present at that time. Otherwise, family prayers should be held at any other convenient time when all members of the family will be present. In cases where children must retire to bed before daddy comes home, it is recommended that mother kneel in prayer with them, and then kneel with her husband later in the evening when he is home. A similar plan might be followed in the morning if the father leaves for work before little children arise.

Question: Just how necessary are the temple ordinances. Someone said that it did not really matter if a person went to the temple or not.

Answer: Such a person was grossly misinformed. As a matter of fact, there are really two sets of ordinances in the Church which all must have. The first are those which can be performed outside of a temple, such as baptisms, ordinations, blessing of children, and the Sacrament of the Lord's Supper. The second are those which are performed in the temples, and have to do with the further blessings which the Lord has for his faithful people. The prophet Joseph Smith said that we cannot obtain celestial glory unless we obey the celestial laws of God, in other words, the full gospel. The ordinances of the temple are just as essential to salvation as are those not performed in the temple. To receive only a part of the ordinances of the gospel is to leave us in an incomplete position. We need ALL. For this reason every member of the Church should so live as to be worthy of entering the temple and there receive the additional blessings which await them there. New converts should become established in the Church for at least a year before applying for a temple recommend. Only persons properly recommended by stake, branch and mission authorities are admitted to the temple. The higher temple blessings are reserved for adults, not children.

Question: What do the "Mormons" think of Church unity? Will they ever join with Catholics and Protestants in any kind of "unity" movement?

Answer: The Church of Jesus Christ of Latter-day Saints believe that the churches of the world are manmade organisations, that they are without divine authority, and therefore are powerless to save souls. For this reason there is no point in the Latter-day Saints joining with them. They should join with usthrough baptism of each individual person, and acceptance of "Mormonism" as the one and only true gospel in the world. There is only one way to be saved. That is Christ's way. Man's way is not valid. Read what the Saviour said about man-made doctrines and their inability to save souls, as recorded in the 15th chapter of Matthew. He said, "in vain do they worship me, teaching for doctrines the commandments of men." Ours is the true restored Church. There is only one effective way by which God will accept church unity, and that is by all mankind individually accepting his restored gospel and coming into the restored church one by one by baptism. There will be no mass admission of entire congregations from any of the churches. You notice that as the secchurches discuss tarian church union they say they will accept each other's baptisms and other ordinances, and recognise each other's authority. That is easy for them, because they have only man-made organisations. But God would never recognise infant baptisms. example, nor would he recognise any divine authority in a man who had not been called of God as was Aaron. (Heb. 5:4.)

Question: Is the "Millennial Star" to continue coming out in this small size? I like it this way. It fits into my pocket nicely. Answer: Yes, it will continue in its new size. Most people like it better this way. It certainly is more convenient to carry. And it is easier to read too, on the train or bus especially.

Question: How can we get copies of the pictures you print on the cover pages of the magazine? Some of them should be framed.

Answer: Write your inquiry to the Target Press in Reading, which produces the magazine. They can tell you.

Question: Will President McKay visit England again? Many of us newer members have never seen the prophet of the Lord.

Answer: Because of the President's great age his doctor's do not advise extensive travel for him. He has kept well, and recently travelled from Salt Lake City to California but he does not contemplate any foreign travels that we know of.

Question: I understand that new converts are suffering some persecution in Ireland. Is that true?

Answer: Yes, some un-Christianlike people have so far forgotten the teachings of the Saviour that they no longer are willing to do unto others as they would be done by. It is strange that people professing Christ can be so far removed from him that they would actually persecute another individual because of religious differences. But this has ever been the case. That is why the Saviour spoke as he did in the Sermon on the Mount. We often wonder about the depth of Christian conversion in the heart of anyone, in or out of the Church, who is unkind to a fellow human being. God is love, true enough, but there is very little love in the heart of a person who would persecute someone else.

THE ETERNAL UNIT

Whereas, in times past persons have been permitted to gather with the Saints, leaving their wives and children behind. This, we consider to be erroneous ... Teach the Saints not to suffer families to be broken up on any account whatever if it be possible to avoid it. Suffer no man to leave his wife because she is an unbeliever, nor any woman to leave her husband because he is an unbeliever.

—Hyrum Smith, Messages of the First Presidency, p. 157 The family institution comprises more than the wedded union of husband and wife. The status of parenthood is the flower of family existence, while marriage was but the bud. Under the revealed law, parents are as truly answerable to God for the adequate discharge of duty to their children as for the faithful performance of the marriage covenant respecting themselves. The education of the soul for which earth life has been provided-is incomplete without the impelling and restraining fluences incident to the responsibility of the wedded and parental state.

Teachings of the Doctrine and Covenants, p. 126. (Quote from James E. Talmage, Sunday Night Talks, pp. 456-457.)

THE FAMILY

Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

Husbands, love your wives, and be not bitter against them.

Children, obey your parents, in all things: for this is well pleasing unto the Lord.

Fathers, provoke not your children to anger, lest they be discouraged.

And whatsoever ye do, do it heartily, as to the Lord, and not unto men.

-Colossians 3:18-23

Every member of the church of Christ having children is to bring them unto the elders before the church, who are to lay their hands upon them in the name of Jesus Christ, and bless them in his name.

-D. and C. 20:70



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ADTICLES

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CONTENTS

AIIIIOEES	paye
We Believe in the Living God	3
Suffer Little Children	7
The Power of God Unto Salvation	n 9
A Few Lessons from Joseph	12
How Can I Learn the Gospel?	16
Read the Book of Mormon	18
The Willing Heart	20
The Man Who Wept	22
MAINLY FOR WOMEN	
Notes	24
Recipes Page	26
YOUTH SECTION	
The Future is Yours—	
Are You Ready?	28
Glimpses of Youth	30
Youth News	32
NEWS	
From Stakes and Missions	39
From Elsewhere	61
ARTICLES	
Have You Read?	63
I Will Show My Faith	65
The Obedient Servant	6 6
A Letter	69
The Church Welfare Programme	70
Suggestions to Choristers	72
Hearts Turned to Their Fathers	74
The Home Teacher	77
Who is My Neighbour?	78



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Cover Picture

"Not as I will, but as thou wilt."

Olive trees in the Garden of Gethsemane. Believed to be those under which the Saviour prayed.

TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong.
And kneeling at my knee,
He prayed with tears,
"Dear God, make me a man
Like Daddy—wise and strong.
I know you can."
Then while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head,
"Dear Lord, make me a child
Like my child here—
Pure, guileless,
Trusting Thee, with faith sincere."

Author unknown

★ Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." With these words, as reported by Mark 10:14, the Lord took little children into his all encompassing heart.

Matthew and Luke thought that it was so important to understand that little children were to be in the kingdom of heaven that they mentioned the same incident in their accounts. (Matt. 18:3; 19:14; Luke 18:16.)

Suffer Little Children . . .

S. Dilworth Young

Member, First Council of the Seventy

Yet, because of the use of logic and philosophy it was not difficult to change the purposes of Christ, the Lord, into the purposes of the philosophers.

These could reason, and probably did, that everyone had to be baptised. Didn't the Lord say one must be born again of water and of spirit? Everyone meant children did it not, along with adults? Failure to be baptised led one to be consigned forever to encless torment in the fiery pit. Since no one excepted. according to their reasoning, children must be baptised. Then at what age? Caught in the dilemma of having to decide when anyone was exempt, they changed the mode to fit the convenience of the situation.

The mortality rate for the new born and first-year-old children was very high until modern science learned about the microbes causing children's dysentery. Agonised mothers. guided by the philosophers, were seeking any way whatever to save their children. Religious leaders solved it by declaring that infants must be baptised, and finally declared that anyone standing by could sprinkle the new child and say the words, "I baptise you in the name of the Father, the Son, and the Holy Ghost," if the chances of the baby's survival were poor.

No one can measure the mental and physical suffering caused by this doctrine, concocted by men in their own personal wisdom. The thought that their innocent children were consigned to everlasting damnation because of the lack of this ordinance caused unneeded grief and sorrow for the hundreds of years since the philosophers changed Christ's teaching. Nor it confined to ancient medieval teaching. Until very recently there has been full acceptance of the doctrine by those who preside over churches.

Only now in the sixth decade of the twentieth century have some of the Divines of England spoken out at this immense false teaching.

In the **Woodford Parish** Magazine for February 1964, the rector of the church said:

"Generations of English babies have been nurtured on this hypocrisy. Their first contact with Christ and his church, through infant baptism, is an unreal mixture of humbug and nonsense. As one vicar said to me, 'I have no desire to increase the number of baptised pagans walking about in this parish.'"

And then the rector continues: "It is high time honesty began again in the House of God. And where better

than in the service of Christian initiation, baptism? Why not keep it for grown-ups as in New Testament times, and have some simpler, more genuine service for babies?

"We never read in the New Testament of our Lord baptising babies. But we do read of him blessing them.

"Why then don't we adopt this New Testament practice, the practice of the Lord himself, and bring children to church for blessing?

"In my church at Woodford we have just such a service. I call it an order of infant naming and blessing, with thanksgiving of parents."

And then the good rector continues: "Do we cling to infant baptism because we are too superstitious? Let us never forget that God is as sweetly reasonable as we are. If we think that a dying baby must be baptised, we must look carefully to see whether we have not gone over the border of true religion into the realm of superstition and magic."

Yet this statement was not a declared doctrine of his church but the cry of a humane man seeking light in the true Christian spirit.

We wonder if he ever could have read in the Book of Mormon these words:

"So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him.

"And when he had said these words, he wept, and the multitude bare record of it, and he took their little children, one by one, and blessed them, and prayed unto the Father for them

"And when he had done this he wept again;

"And he spake unto the multitude, and said unto them: Behold your little ones.

"And as they looked to behold they cast their eyes towards heaven, and they saw the heavens open, and they saw angels descending out of heaven as it were in the midst of fire; and they came down and encircled those little ones about, and they were encircled about with fire; and the angels did minister unto them." (3 Nephi 17:12, 21-24.)

When one reads how the Lord accepted little children as pure before him, so pure that angels ministered unto them, he is not surprised when he reads the words given to Joseph Smith by the Lord in 1830 immediately after the Church was organised:

"But, behold, I say unto you, that little children are redeemed from the foundation of the world through mine Only Begotten;

"Wherefore, they cannot sin, for power is not given unto Satan to tempt little children, until they begin to become accountable before me." (D. & C. 29:46, 47.)

He further declared that this accountability began at eight years of age. (D. & C. 68:25.)

The vicar arrived at his decision because he was a humane man who could not believe in an unjust God. Perhaps if he had known that the Lord corrected this false doctrine one hundred and thirty-six years ago he might be more interested in knowing many more truths which the Lord has revealed to his modern prophet, Joseph Smith, during the restoration of His Church a century and a third ago.



The Power of God Unto Salvation

Marion G. Romney

Member, Council of Twelve Apostles

★ I have selected as a text "The Power of God Unto Salvation." You will of course recognise that this statement is taken from Paul's great declaration to the Romans:

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth ... (Romans 1:16.)

My thesis is that this power of God is motivated, so far as a man's exercise thereof is concerned, by his testimony of Jesus. I know that Jesus is the Redeemer. I know that through His acts alone will come about the resurrection in which we will all participate, and I know that, through his atoning sacrifice, he put into operation the great plan of redemption from sin. But so far as we can do anything about salvation, that power is motivated by our testimony of Jesus.

As to my testimony, I know by the power of the Holy Ghost that Jesus is the Christ, the literal Son of God, both in the spirit and in the flesh. Contemplating the import of this witness, I

am led to think of the part he played in the great council where he proffered and was chosen and ordained, to be our Redeemer. I think of his saying to the brother of Jared, twenty-two hundred years before he was born as a babe in Bethlehem:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ ...

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:14, 16.)

I think of him, as the Jehovah of the Old Testament, speaking to Moses from the burning bush and from the glory of Sinai.

When I think of this mighty one, firstborn in the spirit and the only begotten of God in the flesh, entering mortality as the babe of Bethlehem, I marvel at the condescension of God.

In my mind's eye, I see him in the temple confounding the learned doctors at the tender age of twelve. I see him rejected by his neighbours in Nazareth when, at the beginning of his ministry, he told them who he was. I see him weeping at the tomb of Lazarus and hear him declare to Martha,

I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

And whosoever liveth and believeth in me shall never die ... (John 11:25-26.)

I ponder his warning to the Jews: "If ye believe not that I am he, ye shall die in your sins." (John 8:24.) I see him in the garden of Gethsemane in blood-sweat and anguish, suffering the pains of all men to bring about the great plan of redemption. And finally I see him dying on the cross and rising from the grave, winning for himself and all men victory over death.

I glory in the record of his postresurrection ministry at Jerusalem and among the Nephites. My whole soul rejoices in that great theophany which opened this last dispensation.

The reality of all these events is implicit in a testimony of Jesus.

Now with the same certainty in which I bear this witness, I testify to you that such a testimony is the key to successful living. From it alone springs that love of God and fellow man which induces one, by the exercise of self-control, to conform his life to those teachings of Jesus which produce the abundant life.

That we must abide by these teachings if we are to live in peace upon this earth is the almost universal thesis of those who analise present world problems and propose remedies therefor.

Holy writ, history, and life's experiences sustain the thesis that the

power of God unto salvation which Paul found in the gospel of Christ is motivated, so far as a man's exercise thereof is concerned, by his testimony of Jesus.

Every one of you returned missionaries knows from your own experience that a transforming power accompanies such a testimony. Time and time again you have seen people miraculously throw off the slavery of long-established pernicious practices and rise to a new life when they receive a testimony of the gospel of Jesus Christ.

Here is an example of the transforming power of a testimony of the gospel as told by Wallace F. Toronto, former president of the Czechoslovakian Mission:

Members of the Church of Central Europe have learned to know the deep meaning of the gospel ... A short time after almost two million German troops had marched across the borders of Czechoslavakia officer. young German а fine. straight, clean-looking fellow, walked through the door of our meeting hall in Prague. We thought: Certainly, this is the end for us. The Secret Police have probably sent some one here to close the Mission. Coming up he said, "My name is Brother R----. I am an officer in the German Army. As soon as I had completed my official duties here in Prague, the first thing I set out to do was to find this Branch of the Church in Czechoslovakia. With your permission, I would like to say just a word to this congregation."

He stood up, and said: "Brothers and Sisters, I come here not on an appointment of my own choosing. I come here as a servant of my government. I know we have brought you considerable distress and dismay. We have caused already much

suffering. Nevertheless, you and I have something in common, something which oversteps the boundaries of race, language and colour. You and I have the Gospel of Jesus Christ. Despite the fact that I speak German and you Czech, yet because of the Gospel we will speak in common terms ... "

Tears streamed down the faces of those Czechoslovakian people. As he walked down the aisle they stood up and put their arms around him and wept upon his shoulder. Every available Sunday, he was at the Branch hall, doing his best to make the Gospel of Jesus Christ a living thing among a subjugated people.

That is what the Gospel of Jesus Christ does for a man. When it touches him it changes him.

Not only does a testimony of the gospel transform one man; it transforms whole communities when the members thereof gain individual testimonies. King Benjamin, concluding a talk on the merits of faith in Christ, inquired of his hearers whether they believed his words.

And they all cried with one voice, saying: Yea, we believe all the words which thou has spoken unto us; and also, we know of their surety and truth, because of the Spirit of the Lord Omnipotent, which has wrought a mighty change in us, or in our hearts, that we have no more disposition to do evil, but to

do good continually. (Mosiah 5:2.)

The time will come when the joyful living which prevails among these Nephites and the people of Enoch will prevail upon the whole face of this earth. It will come when people do as these people did-become "converted to the Lord." If men cannot otherwise be brought to accept Jesus, this time of peace may have to be preceded by a worldwide cataclysm with the destructive potential of that which ocurred upon America at the time of the crucifixion of Christ; but come it surely will. For the gospel of Jesus Christ was restored through the Prophet Joseph Smith to prepare for it.

These things are not fables. They are eternal truths. If with all your hearts you truly desire a witness that they are true and if you will keep the commandments, you shall realise your desire.

I repeat: A testimony of Jesus is the key to successful living. It was so in the spirit world, for those who overcame Satan there did so "by the blood of the Lamb, and by the word of their testimony." (Rev. 12:11.) It is so here in this life, and it will be so in the life to come, for there is no other name given, in heaven or in earth, whereby we must be saved. In one's testimony that Jesus is the Christ, so far as he can do anything about it, resides the power of God unto salvation.

FORGETTING SELF

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant

A Few Lessons from Joseph

Elray L. Christiansen
Assistant of the Council of
Twelve Apostles



★ I should like to review briefly a few inspiring episodes in the life of an outstanding and admirable young man, named Joseph. While in his teens, this boy was given an insight into his future through dreams or visions.

The brothers of Joseph became irate and hateful, when he told them he had dreamed that

... we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

(The brothers demanded) ... shalt thou indeed reign over us? or shalt thou indeed have dominion over us? (Gen. 37:7-8.)

Their jealousy was intensified by that thought.

I need not review for you the details of how these older brothers of Joseph placed him in an empty well to die, but later changed their minds and instead sold him to some Ishmaelite traders who were on their way to Egypt to sell their merchandise.

After a long, tedious journey, Joseph, the young Hebrew, handsome and strong, was sold as a slave to Potiphar, captain of the guard, one of Pharaoh's high officers.

It would have been an easy thing for Joseph to have become despondent and totally discouraged. But he didn't! He did his tasks well and laboured cheerfully.

Like you, Joseph was born of "goodly parents" and was taught correct principles, honesty, judgment, thoroughness, and dependability. Before long, Potiphar put him in charge of all his personal business affairs, as well as managing details of his extensive household.

Since part of Joseph's duties consisted of looking after matters connected with the vast household, quite naturally he was thrown into close association with Potiphar's wife in order that her needs would be cared for, too.

Unfortunately, she was not loyal to her husband who had trusted her. She

soon found herself desperately in love with the handsome, intelligent, pleasant Joseph.

Being honourable, Joseph pretended not to notice this and gave her not the slightest degree of encouragement. However, he treated her with the respect a woman in her station demanded. But evidently she was a wicked and a designing woman.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me.

And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her ... (Gen. 39:7, 10.)

If he shunned this woman, it might mean a loss of his hard-earned status and prestige; and, he would become disloyal to Potipher.

But Joseph had been reared in a religious home where the ideals of chastity were guarded and respected. He knew that to commit the sin of unchastity would be an offence before God. He knew, too, that Potiphar trusted him. Thus, he refused her invitation and said to her:

... my master ... hath committed all that he hath in my hand; There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God? (Gen. 39:8-9.)

But this clever woman was so infatuated with Joseph that she planned to catch him off-guard.

And it came to pass about this time, that Joseph went into the house to do his business; and there was none of the men of the house there within

And she caught him by his garment ... (Gen. 39:11, 12.)

Risking all the consequences of spurning this woman, in order to be true to his trust and to God, we are told

... he left his garment in her hand and fled, and got him out. (Gen. 39:12.)

What a lesson! What an example to you and to me.

Well, to put it mildly, Joseph was no longer popular with that women! Her pretended affection turned to hatred. Cunningly she showed to her husband Joseph's cloak, saying that he had come into her boudoir to make love to her, and that as she screamed he rushed out, leaving it behind.

In his anger, Potiphar, her husband, believed her and he promptly thrust Joseph into a dungeon.

Nevertheless Joseph's faith in God was firm! He was confident that his trust in God would be vindicated. And it was!

Hearing of Joseph's ability to interpret dreams

... Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me but God shall give Pharaoh an answer of peace. (Gen. 41:14-16.)

Joseph interpreted Pharaoh's dream which foretold of seven years of bounteous harvest in the land, to be followed by seven years of famine.

Pharaoh was so impressed by this interpretation that he said unto his servants:

... Can we find such a one as this

is, a man in whom the Spirit of God is?

And Pharoah said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art:

Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. (Gen. 41:38-40.)

What a transition! With this great authority, Joseph worked out a system for storing the surplus grains gathered in the seven years of plenty, and of dispensing it during the time of famine.

And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands. (Gen. 41:57.)

Now when Jacob (Joseph's father) saw that there was corn in Egypt, Jacob said to his sons ...

... Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. (Gen. 42:1-2.)

And Joseph's ten brothers went down to buy corn in Egypt. The record tells us that when they stood before him, even though they had treated him as they had, he was so overcome that he had to retire to an ante-room where he wept. When he finally had recovered his composure, he came again before them and ordered all out of the room except his brothers.

... And there stood no man with him, while Joseph made himself known unto his brethren.

And he wept aloud ...

And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him, for they were troubled at his presence.

And Joseph said unto his brethren,

Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life.

And he fell upon his brother Benjamin's neck (his little brother, his full brother), and wept; and Benjamin wept upon his neck.

Moreover he kissed all his brethren, and wept upon them; and after that his brethren talked with him. (Gen. 45:1-5, 14-15.)

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

And told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

And Israel said. It is enough, Joseph my son is yet alive: I will go and see him before I die. (Gen. 45:25-28.)
And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept ... a good while.
And Israel said unto Joseph, Now let

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. (Gen. 46:29-30.)

Through his determination to remain clean and pure and honourable, and through the great wisdom which always results from righteousness, Joseph was given the power to save his own family and to unite them.

You too, are in a position to save your own families, not necessarily from the want of temporal things, but through righteous living you will be in a position to provide for them the greatest of all blessings: **Eternal** security! Righteous, useful, virtuous lives will entitle you to enter into holy

places and there be endowed with powers from on high whereby you and your families may become the recipients of God's greatest blessings—life in the Celestial world, the family kingdom—where you and your family may dwell in a state of never-ending happiness.

But we must realise that **moral** cleanliness is a key factor in becoming qualified for these indescribable blessings. Believe me when I say: chastity is the most precious virtue of beautiful womanhood and of noble manhood.

The First Presidency of the Church was moved sometime ago to issue a warning to the Latter-day Saints, and to all the world, against the sin of unchastity. Among other positive statements which they made were these:

"The doctrine of this Church is that sexual sin — the illicit sexual relationship of men and women—stands in its enormity, next to murder. The Lord has drawn no essential distinction between fornication, adultery, and harlotry, or prostitution. Each has fallen under his solemn and aw-

ful condemnation ... You youth of Zion, you cannot associate in illicit sex relationship, which is fornication, and escape the punishments and judgements which the Lord has declared against this sin. The day of reckoning will come just as certainly as night follows day."

Now I am thankful for the principle of repentance and that God recognises true repentance. If any of us need to repent from anything, including this destroyer of happiness and of character, let us begin this instant, and turn from our ways, and seek through repentance the light of life, the joy of buoyancy of spirit which is promised to those who purify themselves through righteous living.

May each of you walk "unfearful" and, like Joseph of old, be abundantly blessed because you have the wisdom and the courage to say:

... how then can I do this great wickedness, and sin against God? (Gen. 39:9.)

For this I pray.

YOUR CONSCIENCE

"To have the approval of your conscience when you are alone with your thoughts is like being in the company of true and loving friends. To merit your own self-respect gives strength of character. Conscience is the link that binds your soul to the spirit of God."

—David O. McKay



Marion 🕒. Hanks

Member, First Council of the Seventy

★ The question comes from many different sources—students, children, mothers, missionaries, bishops and branch presidents, new converts, born-in-the-Church veterans, auxiliary and quorum leaders and teachers, interested inquirers.

Question: How can I learn the gospel? **Answer:** Read the scriptures.

Question: But I'm no gospel scholar.

I've tried but I don't seem to get anything out of them. Several times I've started the Book of Mormon and other standard works but I get sleepy or groggy, I can't get interested. How can I get anything out of them?

Answer: Read with a purpose! Read with a plan! Read to learn! It can be one of the most exciting and satisfying experiences in life.

Question: How do I go about it?

Answer: Get before you an inexpensive edition of the standard works of your own that you can mark. Get some coloured pencils and a ruler, and start!

For a beginning, open the Book of Mormon to First Nephi, chapter 19, verses 22 through 24. (Read the chapter headnote.) Nephi is explaining why he reads the scriptures to his people. He says he particularly enjoys reading Isaiah, and he gives some reasons.

What are the reasons?

- To learn of God's dealings with other people in other places in other times.
- 2. To gain a testimony of Christ, the redeemer.
- To liken (apply) the lessons to our individual lives (interestingly this is the only reason he mentions twice!) that we might "profit and learn."

Consider an example.

Shortly before Moses died he laid his hands on the head of young Joshua, and at the death of Moses, the Lord spoke to Joshua and commissioned him to undertake to lead the Children of Israel in Moses' place.

What can one learn from this story that is important? Do the reasons Nephi gave for reading the scriptures apply to this story? Is it interesting to know of God's dealings with His people generations ago? Is there anything in this account that would increase our testimony of the Saviour? Is there something for us to apply to our personal lives?

A most emphatic yes to all of these questions! It is interesting to know that God, who had called Moses, chose Joshua to be his successor, that Moses laid hands on Joshua, and that in this way the Lord's choice of His leaders was manifested. Moses had been a great leader, a strong and mighty man, and now Joshua had to take his place. The will of the Lord was made known in the instructions God gave to Joshua, summed up in his marvellous promise, "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." (Joshua 1:5.)

God required of Joshua that he stay close to the law, close to the Lord, and that he be strong and very courageous. Thus, though Joshua must have felt a tremendous weakness in trying to take leadership from the fallen hand of so great a prophet, yet he had the assurance of God's help and knew that he could with that help do the job.

And what of us! When we are called to some office or assignment succeeding some other choice person, how do we feel? Do we not feel as Joshua must have felt—that we are unprepared, not capable enough, not ready? To us as to Joshua the word of the Lord is clear: As He was with our

predecessor so will He be with us. He will not "fail thee nor forsake thee." Our part is to undertake courageously and with all of our strength to live the law of the Lord, stay close to Him, and "turn not from the right hand or the left." We will not likely fully fill the place of our predecessor, but we can fill the place the Lord wants filled. As we do, we will grow in faith and will do His work.

There are similar lessons all through the scriptures. The Book of Mormon is full of them. Prepare to read it with a purpose. Let that purpose be to learn, and let our learning lead us to a knowledge of the events of the past as they involved the people and their God, to the sweet blessing of added faith as we learn of God's graciousness and goodness to His people, and to apply all of the lessons we learn to our daily walk and conduct. It is, after all, as Samuel Johnson said: "A life that will bear the inspection of men and of God, is the only certificate of true religion."

To learn of the past, to build our faith, and to apply the lessons of history and experience to our own lives—these are the choice purposes and blessings of reading the scriptures.

CANNOT SEE OR HEAR "A man or a women who places the wealth of this world and the things of time in the scales against the things of God and the wisdom of eternity has no eyes to see, no ears to hear, and no heart to understand."

-Brigham Young

Read the Book of Mormon

Wm. J. Critchlow, Jnr.

Assistant to the Council of the Twelve Apostles

★ I have a practice of purchasing a Book of Mormon before I board a plane or train in Salt Lake City—more often it is a plane. The book provides me with reading material and material also for someone else, since I purposely leave the book on the plane or train.

Returning by plane one evening after a stake conference. I tied myself in a seat next to a window. I was tired. I dozed. A bit later, I suddenly came to life in a seizure of coughs. I discovered the irritant. A man strapped himself in the seat beside me and was smoking the stinkiest cigarette I ever smoked, secondhandedly. I was glad when the stewardess requested him and others to put out their cigarettes. The plane, she said, was ready for take-off. But just as soon as we were up in the air, he lit up another, and he puffed the smoke in my direction; and when he had finished it, he lit a third. By now, I, my dander up, decided to tell him off. I was practically fogged out. I turned

to speak to him just as he stooped to take something from his briefcase on the floor. I waited. Straightening up he beat me to the punch—to the conversation, that is—and he said: "Have you ever read this book?" I looked at it in astonishment. What do you suppose it was? It was a Book of Mormon.

"May I see it?" I asked. He handed it to me, and I examined it and said to him:

"Yes, sir, I have read this very book. Two weeks ago I purchased this identical book before boarding a plane in Salt Lake City, and I left it on the plane. I'm glad you found it and are reading it."

I read the Book of Mormon when I was a young man. I read it on the top of a mountain down in southern Utah where I was tending a theodolite in the service of the US Coast and Geodetic Survey. Finishing it, I felt I had a fair understanding of the gospel principles contained in it.

Once I sat with General Authorities of the Church and heard President



Joseph Fielding Smith say, in substance, "Brethren, all of us have to read the Book of Mormon. We are asking the members of the Church to do it, so we brethren must do it, too."

One of the brethren said, "Must we who have read it so many times read it again?"

"Yes," replied President Smith, "we can't ask the members to do something we are not willing to do."

How many times have you read it? Read it again. And this time read it slowly, so you can digest the spiritual calories you will find in it. Read it personally, putting yourself in the shoes of Lehi, who was told to take his

family into the wilderness. What would you have done were you in his shoes? Put yourself in Nephi's shoes. He was instructed to go after the brass plates. What would you have done in his shoes? Yes, read it personally.

Read it **purposefully**, and let your purpose be to discover its spiritual calories and the gospel of Jesus Christ.

Read it for **pleasure.** Discover how it testifies of the Christ. Somebody said his name is mentioned 526 times therein. It testifies also of the Bible. Turn off the TV, turn off the radio, and read the Book of Mormon. You will enjoy it.

QUIET MOMENT

Grant me. oh Lord, a quiet heart For just a little time each day, That I may pause and learn of Thee And grow like Thee in every way. Please make my mind a gentle stream To nourish all that near me grows, So that, where once was desert, may Give birth to sapling, grass and rose. Grant me, oh Lord, a quiet heart That I may know the gold from gilt; Teach me to trust myself to Thee-Make me Thy servant if Thou wilt. That as I walk and talk with Thee Along life's rough and stormy way I may remain forever Thine. Nor yet, like chaff, be blown away. Grant me, oh Lord, a quiet heart: Teach me, from time, to measure me One half an hour each day, to climb Into Eternity with Thee.

-Vera Martin, August 1966



THE WILLING HEART

Antoine R. Ivins

Member, First Council of the Seventy

April 5, 1963, Conference Report

★ I recommend to you what I have been doing the last few weeks, and that is to read in the scriptures a bit. in the Old Testament, And in doing so recently I was struck with the very frequent references in which, in the reconstruction after the exodus from Egypt they had to ask for contributions from the people for their work. And the thing that appealed to me was that almost invariably they asked that the people should voluntarily contribute with a willing heart. I think that is a very important attitude for us to take at the present time — the voluntary contribution with a willing heart-and when I say contribution I don't mean contributions in money particularly, but contributions of substance and service, and you who are immediately in front of us here are men all of whom. I believe, have particular assignments for service in the Church.

If we serve with the idea that good service will bring promotion, we may be disappointed. If we serve with a willing heart because we love people

and love to help them, the Lord will make us happy. In one of the scriptures which I read, it said, "And they rejoiced because they contributed with a willing heart." I think that is the secret of our happiness very much, brothers and sisters, the attitude which we have in the service which we render. We are here for experience, for growth and development, and the growth and development of the spirit is perhaps the most important element of our lives. So, why can't we develop the habit of helping each other willingly and effectively efficiently. If we could do that, we would be happy always, I believe. So I think that is one of our very crucial, fundamental principles.

We serve, we contribute, we pay our tithes and our offerings. If we pay them because we dare not refuse to pay them, it is of little benefit to us. If we pay those things because we love the work, love God, love his people, and realise that the only way we can serve him is to serve his

children here, then we will grow and develop, and whether we amass great wealth or not we will be happy.

Man is that he may have joy, and I think we ought to pay some attention to it, brothers and sisters, that we be happy with each other, because our service is willing.

There are many of us, holders of the priesthood, many of us who holders of the Melchizedek Priesthood. that somewhere or another after taking on the obligation and the implied covenants that are with it do very little in the way of service. We fail to serve our quorums; we fail to serve our wards: we fail to serve our stakes: we fail pretty much, if the reports coming to us are true, to serve our God. We ought not to assume those obligations, brethren, if we don't feel in a measure that we can fulfill or comply with the promises and covenants therein, and any man who has received that priesthood should, with a willing heart, attempt to measure up to his responsibilities and opportunities.

Now if I could leave with you just that one thought and then suggest that you go back into the scriptures and find the interesting stories connected with it, I would feel quite happy. I want you to understand that in the long service that I have rendered here I have tried to have a willing heart and serve you well. I have had no other major responsibility or interest since 1931 when I was appointed but to help this work and especially to help the seventies of the Church. We are very proud of the seventies. We are very proud of the work that they accomplish, and we are interested in the purpose for which the seventies were organised. Let us all then. brothers and sisters, set to our problems with a willing heart, with faith, and sincere devotion to our God.

CONSISTENT

"Salvation comes, not by being tossed about by every wind of doctrine, but by learning the truth as it is taught by the inspired, authorised leaders of the Church, and then, having learned the truth, by living up to it and enduring in faithfulness to the very end."

-Mark E. Petersen



The Man Who Wept

Derek Dixon

Brighton Branch President

★ In June, 1953, I met a man named Bert at a convalescent home in Torquay, Devon. He was a fireman suffering from a nervous breakdown. Every time I spoke to him he wept. Later I found out why.

At the mouth of the East and West Lyn rivers stands the village of Lynmouth. This is Doone country. The land escalates from high to low in the most fantastic manner. Bert lived in Lynmouth.

One night in August, 1952, a sudden cloudburst turned the placid river Lyn into a swollen fury. Once tranquil waters turned to raging foam. The river changed its course and thundered down upon the sleeping village of Lynmouth. Trees were wrenched from their ancient holds and rabbits were swept from their warm burrows. Boughs, bones, summer leaves and fur

were hurled together at the quiet cottages.

Thirty-one people died that night and many others were left homeless by the flood. Bert was fortunate in that he was called from his bed before the water struck. That night he rescued fifteen people; and as he saved, so he comforted. And then he saw the sight that broke his mind. He saw the house in which he had been born and raised torn and tumbled by the flood, brought down brick by brick; smashed, ruined to the foundations. And that was why he wept.

As Bert was broken in mind and heart by seeing the physical destruction of his home, so are so many much younger children broken in mind and heart by seeing their homes broken, not by flood waters, but by the selfishness of many parents. Selfishness has more destructive

power than any water. We live in the day of the great selfishness. We talk of OUR wants. OUR needs. OUR desires: and if these are not satisfied we feel it sufficient excuse to turn away from our responsibilities to our partners and children. But very few indeed are the acts that justify the breaking up of a home. There is no situation so intorerable that it cannot be improved where there is a mutual desire to live by the law of selfsacrifice for the sake of the children. And yet today how quickly so many people are to break the home up because the marriage does not accomodate their own selfish desires. With a brief excuse ... "It wouldn't work." "When one has artistic gifts, one must be free to use them." They go their way caring little for the devastated minds and hearts they leave behind.

I knew a lad whose home was broken, whose parents parted on some slight pretext. The lad was four. He was taken to hospital suffering from shock. He ate nothing. He said nothing. He sat on his bed through the long day gazing unseeing into space. Perhaps his parents felt themselves justified in breaking up their home, but one wonders what place eternity had in it; for all that we think and feel, say and do should be governed by our understanding of our relationship to eternity; and those who refuse to act upon this principle unwittingly show that they are carnal, selfish and devilish

Such parents may feel that they go unscathed — that having broken their homes and the hearts of their children for some slight cause, they can pursue old ways and habits and enjoy the same licence they had before they married; but life is a place of cause and effect. Such persons may not see the first fruits of their selfishness; but that does not change the reality of the

fruits. And what are the fruits? A weakening of the spirit's influence upon the body; a moral rot that eats into the fibres of the character; and a blunting of conscience that imperceptibly leads them on to viler deeds. They may seem to continue and blossom in the eyes of men, and may prosper in material ways; but the fruits of the Great Selfishness, unless it be sincerely repented of, are as sure as the second coming of the Lord, and just as devastating to the wicked. And this is just, for God can give nothing more precious than children to man in this life. It is a sacred trust. But woe unto that man or woman who breaks that trust — who on some flimsy pretext destroys a home and subjects a little child to that agony of mind and heart that corrodes the whole joy of life for him or her!

For the home is an anchor that steadies a child in the storms of later life; and home is a haven where a child should always find comfort waiting; and home is the birthplace of those righteous and noble thoughts that move men to move worlds; and home is a life-line to eternity. Therefore, God will not hold that man or woman quiltless who thinks it but a little thing to drag the anchor, destroy the haven, crucify righteous and noble thoughts at birth, and cut the life-line to eternity. This is the offence against the little ones the Lord does not easily forgive.

We are examples to our children, and though it is our business and duty to point their minds and hearts to that Great Being who is the Father of us all, yet we are examples to our children. Therefore, let us be good examples and build and sustain that which for our children is the earthly pattern of the Kingdom of God — the home!

MAINLY FOR WOMEN



Compiled by Gwen Cannon

Notes

ANNUAL RELIEF SOCIETY DINNER

★ On Saturday, September 10 one hundred and sixty-five people attended the third Annual Dinner and Award Night of the Liverpool District Relief Society. Sister Alice Hughes, Mission Relief Society President, and her husband were quests of honour along with Brother and Sister Shorracks. The hall was lavishly decorated and the tables laden with flowers to make a pleasing atmosphere for this important event. Beautiful glasses were used which were a gift of Sister Wilcox of the Crosby Branch and newly purchased fruit cups enhanced the delicious food that was served.

blue and gold banner, so The beautifully embroidered on white satin by Sister K. Taylor of the Wirral Branch, was retained for another year by the Southport Branch for the highest number of Visiting Teacher visits made for the past year. The Picture Award was retained by the Wirral Branch for the highest number of magazine contributors and the Rose Bowl award for the highest number of marks gained in the monthly competition was also won by the Wirral Branch. Sister Alma Perry, the new District Relief Society President, presented Sister Winifred Stevens with a charming tea set on her release as District Relief Society President. Sister Alice Hughes presented the awards and congratulated the District upon the dinner and the excellent service provided by the MIA girls. She commented upon the fact that Liverpool District was now fully organised.

The singing of Brother Alan Borgenson of the Wigan Branch and Sister Laura Sinclair of the Liverpool Branch started off an excellent variety show. The dancing of the children of the Borgenson Dancing School from Wigan was most delightful. Brother Harry Baldwin of Liverpool was a most popular and capable Master of Ceremonies. His stock of jokes increases each year.

It was a splendid evening enjoyed by all.

★ The Londonderry Relief Society in North Ireland have completed a third Irish quilt. Sister Jean W. Jaussi of the Irish Mission has the second one. This will go on display in England in October.

RELIEF SOCIETY OPENING SOCIAL

★ Medway Branch, North Kent District held their Relief Society opening social on Saturday, September 24. A pioneer atmosphere was created as the hall was lit by oil lamps and candles. The walls were decorated with wagons and all the sisters were

in pioneer costumes. To complete the picture a campfire was in the corner of the room.

We had refreshments in keeping with the pioneer theme of baked beans, sausages, onions and the cake decorated with a doll dressed in pioneer costume.

The evening closed by singing folk songs around the camp fire.

BELFAST DISTRICT RELIEF SOCIETY CONVENTION

★ The **Belfast** District Relief Society Convention was held on Tuesday, August 30, 1966, in the Holywood Road Chapel. A reception committee comprising Belfast District Relief Society Board Members, the mission presidency, the priesthood advisor for Relief Society and Sisters Sharp and Eccles, greeted each sister as she entered the chapel.

The guest speakers were Sister Marianne C. Sharp and Sister Cleone R. Eccles of the General Board of Relief Society in Salt Lake City. Sisters Sharp and Eccles gave the sisters of the Irish Mission many valuable instructions pertaining to Relief Society. Beautiful music was rendered by the Singing Mothers of the Belfast District, and a solo by Sister Elizabeth M. Kingan. The large group of sisters attending this inspirational meeting left greatly uplifted, with a stronger desire to serve in Relief Society.



RECEPTION COMMITTEE (left to right): Katharina White, Norma J. Rice, Muriel Smith, Evelyn Galashan, Susan M. Houston, Margaret Andrews, Elisabeth Devenney, Robert Devenney, Mary E. Brookes, Jean W. Jaussi, William J. Brownlee, Frank Hillis, Cleone R. Eccles, Marianne C. Sharp and Rolland L. Jaussi, mission president.

★ Fresh fruit is still plentiful, good and not expensive. These two recipes take advantage of the local supply.

Apple Pudding

1 lb. cooking apples

2 oz. castor sugar

1 lemon, juice and grated rind

2 egg whites

Peel and core apples. Cook in very little water until soft. Drain off extra liquid and sieve the apples. Add the sugar, lemon juice and rind Fold stiffly beaten egg whites into the apple mixture. Serves four.

Fruit Crumble

 $\frac{1}{2}$ - $\frac{3}{4}$ lb. fruit of choice sugar to taste

1-2 tablespoons water

9 level tablespoons flour

1½ oz. margarine

3 level tablespoons sugar

1 teaspoon cinnamon

Prepare the fruit. Cut into small pieces. Place in a one pint pie dish with sugar to taste. Add the water. Put flour in basin and rub in margarine. Stir in sugar and spice. Spread crumble mixture over the fruit and bake at Mark 5, 375 deg. for 30-35 minutes until the fruit is done and the crumble is a golden brown. Serves three.

HOUSEHOLD HINTS

* Ruth Christensen of Chalfont St. Peter, Buckinghamshire, a mother of three sons and one daughter sent this helpful hint for removing grass stains from children's clothes.

Soak the soiled part in undiluted glycerine for one hour. (Glycerine can be purchased at the chemist shop.) Wash in the usual manner, Works like magic, I'm told.

Time Saver

★ Never leave the pan in a hot broiler during a meal. Remove it with food, pour off the fat. Soak in hot, sudsy water when cool. Remove charred-on food and grease with steel wool pads. It keeps it clean and shiny and saves scrubbing.

★ The Women's Section of the Millennial Star is anxious to serve the sisters of the church in any way possible. We can do this best if the magazine reflects the interests and needs of its readers. We need your help to make this section interesting and useful.

Please send us:

- (1) Information about individual women members who are doing interesting things, have had unusual experiences or have given long service to the church. We would like to know about anyone you feel is worthy to be featured in the magazine. Let us get acquainted with one another through the Millennial Star.
- (2) Recipes that represent your part of the British Isles or are particularly successful for you. Useful household hints are also most welcome.
- (3) Problems about children that concern you. They can be about their growth and development, social relationships, or school problems. We don't claim to know all the answers but perhaps can find someone who can give us help in these areas.

Please send this material or any other that concern the women of the church in Great Britain to:

GWEN CANNON,
"BYWOOD," NIGHTINGALES LANE,
CHALFONT ST. GILES, BUCKS.



Compiled by Gwen Cannon

The Future is Yours—Are You Ready?

This is the second of a series of three articles written in collaboration with Gary B. Hansen, a human economist. Last month's article posed three questions:

What will the future world be like? Are you ready for such a future? Are you prepared for your future?

The world as we can expect it to be in your lifetime was briefly outlined.

This month we will discuss what kind of people can best adjust to the world of tomorrow.

★ Change is the dominating factor in today's world and will be to a greater extent in the world of tomorrow. Rapid, constant change is the one certainty of the future.

Progress in science and technology have brought this condition into being. Automation is the cry of industry, the farm and science itself. Transportation has so improved that no distance in the world is farther away than a few hours by air. Modern communication by telephone, telegraph, radio, and television keep us in touch with each other and with the entire world. We can know about our neighbours, their achievements and their disasters in a matter of minutes of the actual occurance. These are a few, certainly not all, of the miracles of a modern world. What are some of the changes in every day life that result from this progress? What does it mean to you and to me? What kind of people can live comfortably in tomorrow's world?

One result of such rapid change is that what is imperitive today is obsolete tomorrow. This is true of jobs, ways of doing, and even people, in a certain sense. A machine can do most tasks faster and more efficiently than a crew of men did in the past. This fact alone requires that today's youth consider carefully the employment that they prepare for in an automated future.

transportation Improvement in makes people mobile and as a result many and increasingly more companies will require men to move to the job. Mobility for employment will be a necessity. This fact alone has a great impact on families and family relationships. The pattern in the past has been that most children lived reasonably close to parents and constant contacts were maintained. Grandmothers helped care for children and advice was readily available. This is becoming less true as families move where the job requires. Family contacts are less frequent, less informal and less intimate.

Preparation and storage of food has changed and will continue to change. We can expect more packaged food which will require less time to prepare. More efficient methods of storage will make daily shopping unnecessary. Housewives will buy greater quantities of food at one time, less often.

Many anticipate progress with great excitement and a sense of challenge. There is today a feeling of expectancy that tomorrow will bring better things. On the other hands, the fact that change will affect every aspect of our lives is somewhat disquieting. We cannot give up the comfortable, settled atmosphere of the past without some personal adjustments. To accept with equanimity the unknown future of the known past requires certain characteristics that we all should strive for.

Adaptability

The kind of person that will best adjust to the world of tomorrow is flexible and adaptable. This is a characteristic of youth but must be maintained to live comfortably in a world of change.

Confidence

You must be confident of your own powers, certain of your own worth. You must believe in yourself enough that you will seek opportunities for self-improvement. You will welcome education and training that will better prepare you to contribute to tomorrow's world.

Curiosity

You must foster a desire to know, to understand. Seeking knowledge does not end when formal education is finished. The future requires that you acquire knowledge throughout your life.

Responsibility

In a world of automation where people could easily seem less important, you must be responsible for your own behaviour and concerned for the welfare of others. It will be necessary to make judgements of your own actions in terms of how they affect other people.

Spirituality

Spirituality, above all, is the most important characteristic necessary to adjust to tomorrow's world. A close sense of relationship to our Father in Heaven will help you to keep a proper perspective in a rapidly changing en vironment. This is the rod, the one stable factor, the unchanging. The testimony of the truthfulness of His existence and all of its implications will help you to develop the other characteristics previously mentioned.

You can be more adaptable and flexible when you have a knowledge of God and an understanding of His plan for His children. You are able to sort out the important from the unimportant, the wheat from the chaff, You will have confidence. You will value yourself if you know that you are literally a child of your Heavenly Father and that He is aware of you and concerned for you. Knowing that it is necessary constantly to seek knowledge to perfect yourself to achieve in your Father's kingdom is strong motivation to learn and know. The standards of behaviour as outlined in the gospel requires that we be responsible for ourselves and concerned for others.

The opportunity for constant communication with God through prayer offers us guidance, help and comfort in whatever problems we encounter.

This gives you courage as well as a sense of challenge and excitement as you look to the future.

THE FUTURE IS YOURS—ARE YOU READY?



GLIMPSES OF YOUTH

★ Lucy Caley was presented with the Isle-of-Man Arts Council Award for an original story. The adjudicator was the famous author and poet, John Betjeman. He commented: "The award should go to this story for its excellent sense of narrative. One wonders 'til the last few sentences what is going to happen."

The competition was open to all the Island youth from fifteen to nineteen years of age. The award of ten pounds and a certificate, especially designed by the local art college, was presented by the Council.

Since the presentation, Lucy has had an illustrated article accepted for publication. She has recently completed her Individual Award. Lucy will soon be leaving the Island to study at Alnwick College, Northumberland, to prepare for a teaching career.

We wish her joy in her work, and continued success.



LUCY CALEY



DAVID BRIDGSTOCK

★ David Bridgstock of the Dartford Branch, North Kent District, has recently been called on a mission to Scotland. This is a great achievement when you consider that he has only been a member of the church since December, 1964.

David's church record during this period is remarkable. He has served as second counselor in the Sunday School and as second counselor in the YWMIA. Later, he was called as District Clerk and Superintendent of the Sunday School of Dartford Branch. He has been a successful local missionary as well.

David comes from a fine family. He has a twin brother with whom he has a close relationship. His gentle, sincere demeanor will bring many to the light of the Gospel.

Our congratulations go to David in his new calling.

GRAHAM STOTT

* A hobby introduced eighteen-yearold Graham Stott to the Mormon Church. His great interest was short wave radio. He edited an international short wave newsheet in his sixth form at school. Graham wrote a letter to WRUL (now WNYW), the Church owned radio station in New York City, which was sent to KSL radio station in Salt Lake City. His name was then given to the Central British Mission as a referral. Graham reported that his first reaction to the missionaries that called on him was not too pleasant, but by the time they left the house, he was so impressed by their genuine, friendly interest that he agreed to find out more about the Church. He has developed a testimony of the truthfulness of the Gospel and it has become a guide in his life.

Graham is unusual in many ways. At school he passed his GCE "A" levels and the Oxford University entrance examinations at seventeen. He had to wait a year before going to Oxford because he was so young. During that year he investigated and joined the church. He has just returned from a four-week course in France, studying French language and civilisation at the University of Grenoble. He has now gone to Jesus College, Oxford, to read English literature.

Graham's unassuming and lively personality has won him popularity with all ages in the Walsall Branch of Leicester Stake where he has been second counselor in the Sunday School for five months.

Our best wishes go to Graham in his new endeavour.

RESIST ALL EVIL "Resist evil, and the Tempter will flee from you. If you live righteously, keep your character above reproach, no matter what others may think, no matter what charges they make, you can hold your head erect, keep your heart light, and face the world undauntingly, because you yourself, and your God know that you have kept your soul untarnished."

-David O. McKay



YOUTH NEWS

Compiled by Gwen Cannon

LONDON STAKE

★ The London Stake YWMIA has had an active camping programme during the summer months. In July a Campcrafter's Workshop was held to prepare and qualify leaders for the camping experiences that were to follow. Early in August a week's camp was held in Wales where sailing, swimming, hiking and horse back riding made an exciting week for all the young people that were fortunate enough to go.

A YWMIA Pioneer Camp was held over the August Bank holiday on the banks of the river Mole near Reigate. Surrey. The girls learnt to build fires. prepare meals for the group, make bedrolls, and administer first aid. They completed their requirements for their Camperafter awards. Since the programme was started in the Stake two ago over eighty-five young women and leaders have earned more than 130 awards. The skills gained are useful throughout their lives. More important, however, is that the purpose of the camps - to help girls to "be aware" and not to be "beware" of nature - has been accomplished. The camp group observed the night sky and hiked in the nearby countryside and they learnt to appreciate the beauty of God's creation

An Aaronic Priesthood camp was held at the same time as the Pioneer camp just up stream on the river Mole. Hiking, swimming and games were enjoyed by all. The two camps joined forces on Saturday night for a sing-song at which Joseph Hamstead of the London Stake Presidency was present. On Sunday evening they met together for a Sacrament service at which President and Sister Who?, of the London temple spoke to them.

THE BRITISH MISSION MIA CONVENTION

★ The British Mission MIA Convention was held at Kingsdown Holiday Centre near Dover, Kent, on September 26. The theme of the weekend was "Treasures of Truth." The high standard of performance of all the participants made it in fact, a treasured weekend.

programme began with the Grand March in the ballroom. Each district. dressed in their district colours held their banners high and marched around the room. With the aid of enthusiastic cheer leaders each their cheers. presented Norwich District won this event with Ipswich as second. A talent show followed in which each district gave a twenty-five minute display of the talent among members. This their ranged poetry reading to dancing, from a violin recital to a rousing bag-pipe display. The talent show was won by Ipswich District.

On Saturday morning the sports events were held. This proved to be very exciting as Norwich won both the sports and the football events. On Saturday afternoon the speech competition took place. This was won by

Ipswich represented by Trudy Richardson who gave a ten-minute spiritual talk on the value and importance of purity. She used a rose as a visual aid. Angela Bone who also represented Ipswich District, won the older age group speech competition and gave an interesting talk on the lasting treasures of this life including "a job well done" and "a life well spent." The quartet competition followed. Each group sang the hymn "Truth Reflects Upon Our Senses" and then sang their own choice of a popular song, Ipswich District won this event with a beautiful rendition of "Edelweiss" from "The Sound of Music," with Kathleen Barrett as director and guitar accompanist. The roadshow event was won by Norwich District. The highlight of the weekend's entertainment came with the banquet and ball on Saturday evening. President O. Preston Robinson, of the British Mission presented the

certificates of the prize winners at the banquet. During the ball a dance competition was held in which each district was assigned a dance to perform. This event was won by Norwich who gave a colourful display of formation dancing.

On Sunday morning many of the young people met on the beach for a Sunrise Testimony Meeting. The spirit there was enhanced by distant fishermen, the first rays of the sun on the water and the magnificent white cliffs of Dover. Sunday School followed breakfast with talks by youths from each district and addresses by the Mission Board. At the end of the meeting, President Robinson presented the cup and the certificates for the dancing display. Ipswich District beat Norwich by one point. The cup was theirs!

"Treasures of Truth" were amply displayed at this convention.



British Mission Cup winners, Ipswich District.

CENTRAL BRITISH MISSION YOUTH CONVENTION 1966

* The theme for the Central British Mission Youth Convention held in September was "Climb Every Mountain," an appropriate theme for a convention held in beautiful central Wales. The Hotel Metropole at Llandrindod Wells became the gathering place for one hundred and thirty-five Latter-day Saint youth and their leaders from all parts of the Mission for the three-day The enthusiastic convention receptionist tried to make the number one more by booking in the hotel manager much to everyone's delight!

Old friendships were renewed and many new friends gained as the programme unfolded, bringing a veritable feast of activity with everyone participating. High standards were set right from the beginning as the various districts presented their talent shows which were full of lively entertainment. This ranged from black and white

minstrels to Debussy, and from the back-stage secrets of a sound-effects man to Champagne Charlie in a Caro bar, with musical items, skits and original compositions in profusion. Applause was deafening, and District cheer-leaders were not exactly silent! Mission President George I. Cannon. together with Sister Cannon and Mission Office staff, contributed to the funmaking by chorusing some home-truths about Mission Board members. Board members, wearing sailor hats, were quick to reply with a 9-cannon salute, 21 guns not being available. After suitable versification, Captain Cannon was awarded his cap and sword with the words "Arise, Captain Cannon and his mate, you may now take over your ship of state."

Next came sights which had to be seen to be believed as Districts developed the Convention theme, based on different ranges of mountains. Midlands East, in Italian garb,



The cup winners outside the Hotel Metropole, at Llandrindod Wells, Wales.

and complete with gondola, vied with Midlands North, who were dressed in authentic Japanese costume ritual temple dancers and Mount Fuji in the background. Midlands West retold the legendary origin of the Atlas mountains, with heroic figures portraying Greek mythology correct to every detail. Finally came Wales North, with bands of Saracens and Crusaders fighting a battle in the Pyrenees, to carry off the premier award. However, everyone was calmed down by 11.30 p.m. when a midnight feast was scheduled, and the day's activities were drawn to a close with community singing and topped by family prayer.

After the long distances travelled and the lateness of "lights out," who would have expected an early start on Saturday? All did, in fact, because a lake-side testimony meeting was programmed for 6.45 a.m. and it just could not be missed. Inspiring testimonies followed in quick succession, and the peaceful surroundings added to the beauty of the occasion, which will live long in the memories of those who attended.

Morning and afternoon were taken up by the various phases of the Arts Festival, held in the ballroom. First came the recitation of original poems featuring the Convention Theme, then sacred and light quartets, followed by speech and drama. Careful preparation and earnest presentation were evident throughout, and all who took part obviously enjoyed every minute of it as well as the delighted audience. As one observer said, "Young people who can give such excellent and accomplished performances will undoubtedly play a great part in building and leading the Church."

As the happy group gathered in the dining room for the evening banquet, evidence of more careful preparation was seen as the table decorations

were viewed. Coconut mountains. mountain-theme iced cakes, and pipe cleaner mountaineers were just a few of the novelties arranged in attractive fashion along the white linen to enhance the turkey dinner which followed. After the feast the loval toast was proposed and then a toast to "Our distinguished visitors" to which President Cannon replied with sparkling after-dinner wit. Finally, a toast to "Our Wonderful Youth," with a lovely response from Susan Eden of Hereford, set the stage for the presentation of Certificates of Achievement, District MIA leaders came forward to receive more than thirty "Superior," "Excellent" and "Outstanding" awards, accompanied by enthusiastic applause.
To round off the occasion, Mission MIA leaders Peter and Gladys Williams were honoured with priceless gifts of a large jar of aspirins and an authentic Welsh bonnet respectively, and the terrific ovation showed the appreciation of all present for their magnificent contribution to the staging of the Convention.

There was still plenty of activity to come, however, for the judges announced that they were ready to adjudicate in the formation dance demonstrations. The ballroom was a picture with gaily-costumed dancers taking the floor, watched by a throng of young people in formal and semiformal dress, waiting eagerly for the Gold and Green Ball to commence. The Ball was indeed a great success, and it was a tired but happy group of Latterday Saint youth who knelt together in the ballroom just before midnight to give thanks for another wonderful day.

Sunday began more leisurely for most, but the Lincoln contingent, who had travelled 200 miles to the Convention, were up in the hills before 6 a.m. for their own dawn prayer meeting. This put them fully in the spirit

for the Conference session which lasted from 9 a.m. until noon, President Harry Jones conducted, and had the pleasant task of announcing Midlands West the winners of the Arts Festival Trophy for the second year in succession. Bernard Haw and Eileen Mortimer, District MIA leaders paid tribute to all who had contributed to this success. and also to the fine sportsmanship and talent shown by all the participants throughout the Convention. Mission leaders spoke of the challenge to youth to stay clean, share the gospel and be actively engaged in good works, not only in the Church, but in the community and in the nation.

As the Convention drew to a close to the strains of the traditional Welsh aire "We'll Keep a Welcome in the Hillsides" and the stirring English hymn "Jerusalem," it felt good to be alive in such a green and pleasant land with mountains to climb, challenges to meet and another great Central British Mission Youth Convention to remember.

★ The under twenty-one boys of Bradford Ward, Leeds Stake had an exciting excursion to Flamingo Park Zoo. Bishop Cogan led the group in a six-hour nonstop sightseeing tour.

They returned to the ward in time to join in the fun of a social given by the younger members of the ward under the direction of Evelyn Rawson, their Sunday School teacher. They had organised this event to buy lesson materials for their class. They provided refreshments, games and fun for the sixty ward members that attended.

★ West Hull Beehive girls with their Beekeeper, Denise Morris, had an "Early Bird Breakfast" at Aldbrough Cliffs during the summer. They gathered their own wood for the fire and cooked sausages which tasted delicious after their early start and ten mile journey. The girls spent the rest of the morning playing on the beach.

★ Peter Joyce and Colin Archer of the Corby Branch, Northamptonshire, have recently completed a 6,000 mile hitch hiking tour of Greece and Crete. Peter, a student at Oxford University, and Colin, a student at Cambridge are both studying ancient Greek language and Greek history. They worked and saved for this holiday knowing that it would deepen their understanding of a country and people that they are studying in school. It proved to be a most exciting summer.

★ Joyce Nichols of the Isle of Man won first place in the Pulrose Carnival Queen contest. Joyce rode on a beautiful float in the Carnival parade on August 25th. Susie O'Brien and Josephine Douglas won second and third prizes in the same contest. Charm and beauty abound!

★ The MIA of the Nelson Branch in Lancashire has been organised only since early April. With the fine support of their Branch President, John Green, and with an active corps of nine members, they are expanding and carrying on an, interesting, dynamic programme.

On the third of September seven members of the MIA along with the Branch President and his family, met at Nelson Chapel for an all day outing. They were appropriately equipped with food, cricket gear and money. Their destination was Townley Hall, a stately old mansion that has been converted into a local museum. With the aid of portable taped commentaries, they were led room by room to see the antique furniture, suits of armour and other items of interest as well as the lovely rooms of the house itself.

When the tour was finished the tuck shop offered refreshments, welcomed by all. A lively cricket game followed and the day ended by returning to Burnley Chapel to attend the MIA opening dance and social. It was a fine beginning to a promising year of MIA.

who died in the accident. Superintendent Frank Allen said although older men were present, John took complete charge and did everything possible for them. The coroner also complimented John and said, "It reflects much credit on you."

★ John Davison, a nineteen-year-old member of West Hartlepool Ward, Sunderland Stake, was one of the first on the scene of a fatal accident. Although he knew nothing of first aid, he capably took charge of the situation and tended two badly injured youths by the roadside until the ambulance arrived.

John was praised by the Head of Hartlepool's police in a letter read at the double inquest on the two boys ★ Douglas Branch of The Isle of Man have had visitors from all parts of the British Isles during the summer holidays. Many members of the church do not know the location of the branch. The address is:

> 54, Athol Street, Douglas, Isle of Man.

The branch members invited all to visit their branch and participate with them in their services.

FIRST MISSION PRESIDENT

"... on or about the first of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days ... While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him ... and he offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose."

—DHC, Vol. II, pp. 489-490.

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NEWS NEWS NEWS

IRISH MISSION



The Belfast District Singing Mothers.



The Belfast District Choir.



also shown



Primary children of the Belfast District.

★ Dublin has extended a welcome to Frank and Ivy Darlington and their two children, Peter and Pamela. Brother Darlington was formerly a Bishop of Charlotte Ward, South Carolina West Stake and has gone to Dublin to establish a business. Before emigrating to America in 1955 they were members of the Ashton-under-Lyne Branch, Manchester.

* Mormons love to sing, and this has been shown to be true in the Irish Mission. The Belfast District Conference held in the Holywood Road Chapel on August 28, was enhanced by the lovely music rendered by three choirs. The Belfast District Singing

Choir (2), and the Primary children of

ship was experienced by the six

every speaker was a missionary. The film "We Are a People of Destiny" was

This was an inspiration conference, and a great feeling of love and fellow-

Belfast

District

Mothers (1). The

the Belfast District (3).



★ Gilbert McCabe, in his final year at Christ Church, Oxford, also returned home to Dublin after a two month visit to the States. He spent one month in Utah, where he met many former Mission Presidents and friends, and lectured at the Brigham Young University. His subjects ranged from Higher Education in the United Kingdom to contemporary European politics.

GILBERT McCABE



"MORMONAIRES" RELEASE LP

The "Mormonaires" of the Irish Mission have once again made headlines by releasing their first long playing record album "Your Land, Our Land." The album of Irish and American folk songs is released by Emerald Records in the British Isles and will soon be released in America, Canada and Australia. The "Mormonaires" were the subjects of a feature article in the May 1966 issue of The Millennial Star. All proceeds of the record will go to the Irish Mission Youth Fund.

GLASGOW STAKE

★ Now that the excitement of the play-offs for the Mark E. Petersen Football Cup is over, Glasgow Stake have realised that their team travelled over 800 miles in order to compete.

For the second round they went over to Ireland to play the Irish Mission team, and the round trip took them eighteen hours. After an early setback the team settled down and won by five goals to two.

Before competing in the Finals on August 27, the team were first required to play Manchester Stake on that same morning for the Semi-finals. They emerged as victors in this match by two goals to one. Then they travelled on another sixty miles to Lilleshall in Shropshire for the actual final with the South West British Mission team.

After only a few minutes of play misfortune overtook this gallant Scottish team and their goal-keeper Harry Hines was injured and had to leave the game. This unsettled the team and they lost two goals before half time, but they fought back in the second

half and managed to score one goal. Although the game was fast and furious neither team managed to score again and the South West British team won as you already know.

Even though they didn't win the cup the Glasgow team did have the wonderful opportunity to travel and win friends in other areas. Glasgow Stake is justly proud of their team and are looking forward to next year's contest.

★ Springburn Ward may have thought that they had a long way to travel to the Temple as they organised a coach for their visit on September 17-18. But after participating in baptisms and endowments, they shared a testimony meeting on the Saturday night with some saints who had travelled 7,000 miles to attend the Temple. Brother Frouire from Capetown, South Africa had come with his parents to be sealed as a family. There were also some members present from Jersey, in the Channel Islands.



The Glasgow Stake team who travelled over 800 miles while taking part in the Mark E. Petersen Cup.

SUNDERLAND STAKE

★ Forty-three people attended the MIA Opening Social at **Peterlee Branch** on September 7. Nearly all of them took part in sketches and singing that formed the programme.

Peterlee also bid Bon Voyage to Brother and Sister Brian Corrigan and their six children, who have gone to start a new life in Canada. Before leaving, President May presented them with a Triple Combination as a parting gift from the branch members.

★A dinner and dance on August 27 was very well attended by members and friends of the West Hartlepool

Ward. The sisters prepared a delightful three course meal and everyone was happy including the Bishop, because the proceeds of the evening went into the Ward Budget Fund.

→ Prospects of heavy traffic on the roads did not prevent a bus load of saints from Middlesborough Ward travelling to Lake Windermere on August Bank Holiday Monday. On arrival they were joined by some of the Newcastle members and spent an enjoyable day together in spite of some rain.

NORTH BRITISH MISSION

★ Burnley have completed the project of renovating their chapel. The stand has been remodelled, and the rear of the chapel attractively partitioned off and roofed in to provide two extra classrooms and a foyer where the members can meet and converse before and after meetings. Altogether about 900 hours of labour have been contributed by the members on this project.

★ We have a glorious heritage in this country, but do we really appreciate it? Hull and Grimsby Districts do, for when they combined for their Roadshows at East Hull Chapel on July 30, their theme was "Our Town Through the Ages."

Eight branches participated in the event and all of them gave of their best, disclosing much hitherto unknown talent.

From the past came glimpses of such famous men as King John, King Charles, John Wesley and William Wilberforce to name but a few. Scenes of slaves being freed and coulourful Maypole dancing, all of these activities were well thought out and presented.

Points were given for speech, dialogue, music and entertainment value, while the hard task of judging was ably carried out by Mrs. Cherry, a teacher from Beverley.

Bridlington, the newest branch in the Hull District, were the winners with 81 points, closely followed by Beverley with 80 points and West Hull third with 76.

Even those who did not get a place, thoroughly enjoyed the show, and special thanks were given to Mrs. Cherry by Ray Youward and V. Thistleton, the District YM and YW MIA leaders

★ East Hull Branch were blessed with good weather on their Sunday School outing to Fraisthorpe, near Bridlington, consequently there were many sunburnt faces, arms and legs. In fact they could easily have been mistaken for Lamanites as they held their races, tug of war and swimming events. There were prizes of chocolates for the winners and welcome refreshments for everyone.

★ A Hayride from Beverley Chapel to a farm at Lund, was the novel way that the Hull District Young Women started their Campcrafter Certification Programme Weekend.

As soon as the tents were up and the beds made, the girls were taken for a hike. They returned to supper cooked over the camp fire and a sing song led by June Fountain. After prayers everyone settled for the night, but although it was officially lights out it is doubtful if anyone had much sleep. Breakfast preparations began at 5.30 a.m. next morning, and the girls were divided into four groups. Gleaners, who kept the camp tidy and the water supply up. Woodchops who made the fires, Squirrels who cooked the food and Suppliers who checked that everyone had eats for hikes etc.

The groups had instructions in first aid by Sister Jennifer Goldthorpe, who was formerly a nurse, and is a "Guider" in the Girl Guides. They also learned how to maintain clothes in camp, tie knots and to observe the rules of hiking. After a 4½ mile hike and dinner the afternoon was spent completing the Campcrafter Yearling assignments and everyone managed to pass their tests.

The camp was closed with prayer, and then all the girls piled themselves and their equipment into a tractor trailor, driven by Brother Geoffrey Dunning, for a hayride back to Beverley.

★ Joy Blakeston, Beverley Relief Society President, organised an outing for the sisters and their children on August 23. They visited Scarborough on the East Coast, and were very fortunate to have the sun shining all day.

★ The "Kon-Tiki Expedition" was the subject of a Fireside held by Cleethorpes Branch at the home of Brother and Sister Grant. The speaker was Bishop Nettleship of Sheffield, assisted by his daughter Susan.

BRITISH MISSIONARY NOW ATTENDING B.Y.U.

★ Francis Leishman Hendry, of Whiston Prescot, Lancs., recently completed an 18-month proselyting Mission in the North British Mission, during which time she served in the St. Helen's branch and converted a goodly number of people. Now she has flown to the States and has begun a two-year course in Nursing at the Brigham Young University. Our best wishes go with her.



FRANCIS LEISHMAN HENDRY

LEICESTER STAKE

★ At 8 p.m. one Saturday in September, the **Leicester** Saints boarded a hired coach, their destination London. On arrival most of them visited the Hyde Park Chapel and the Science Museum nearby, which they found very interesting and educational. A few went on to Somerset House hoping to do some genealogical work, but they were due for disappointment as unfortunately it was closed.

Buckingham Palace, Trafalgar Square, Westminster Abbey, the Tower and Battersea Park were the popular places for visiting. But as usual on these tours the time goes all too quickly, and they gathered for the return journey arriving back in Leicester about 10 p.m.

- ★ Walsall Branch like the wide open spaces and so they combined the task of cutting out pictures for their visual aid library with a visit to a country member's home. Ten of them relaxed in the afternoon sunshine in a little wood, the only set backs were a rather strong wind, that would keep blowing away any unanchored pictures, and a few inquisitive spiders!
- ★ An Old Tyme Music Hall and dancing provided forty Nottingham members with a chance to reminisce and let themselves go in a good old singsong. Donald Bland made an excellent chairman, complete with top hat, tails, hair parted down the middle and side whiskers. Bishop Green gave an admirable impersonation of Professor Higgins from "My Fair Lady" while his wife portrayed Eliza Doolittle. Pat Stevens was left "Waiting at the Church" and Roger Beardsmore "On the Street Where You Live," but they

didn't stay long when they found Sister Olive Twiddy and Patricia Roe serving hot dogs and hamburgers.

- ★ Derby Bishopric have introduced "Can Nights" as a project to raise money in their Ward. They freely admit and thank the Norwich District for this idea, that John Clark discovered on his holiday at Lowestoft. So far they have held two can nights and raised £30. Admission to a can night is one can of money saved by each family at home! The idea is to label the can and leave it in a prominent place then some of your friends may donate too.
- Coventry Aaronic Priesthood boys admired the beauties of the Warwickshire countryside when they took a narrow boat trip up the canal. They saw herons and swallows, plenty of fish and fishermen. This particular craft was driven by an ancient onestroke diesel engine, which didn't go quite as fast as the 100 m.p.h. electric trains that ran along the nearby Crewe-Manchester line. On arrival at Newbury Brother Gough cooked a meal and the narrow boat was turned around. After lunch games were played until it was time for the return trip.

PRESIDENT PETERSEN UNVEILS PLAQUE AT HANDSWORTH

★ In 1860 a young missionary named Charles W. Penrose sat in a room adjoining the Birmingham Chapel and seething with anger after listening to false accusations about himself, wrote the poem "School Thy Feelings." Charles W. Penrose later became an Apostle, a member of the First Presidency and composer of many of our well-known hymns.

Over one hundred years later, the Daughters of Utah Pioneers, honoured this event by placing a plaque in the Handsworth Chapel, Birmingham, to commemorate this and earlier missionary activities here in Great Britain.

The service to unveil the plaque was held on September 9 in the presence of President Mark E. Petersen, of the Council of Twelve Apostles, President George I. Cannon, of the Central British Mission, and President James F. Rankin, 2nd Counselor of the Leicester Stake Presidency. Mr. H. E. Sheasby, chairman of the Birmingham Chamber of Commerce was also present to represent the City. The meeting was conducted by Bishop Tisdale.

The Daughters of Utah Pioneers were represented by two sisters who are at present labouring in the Central British Mission with their husbands,



Elder Mark E. Petersen unveiling plaque.



Two of the Daughters of Utah Pioneers. Sister Gwen Jensen (left) and Sister Mildred Hardy.

Sisters Gwen Jensen and Mildred Hardy, both received a corsage of roses. Their society is naturally a sister's organisation, which amongst other activities has marked three hundred and sixteen places of historic interest to the Church in the United States. This British plaque is the three hundred and seventeenth, and the first one to be given outside the United States.

President Cannon paid tribute to his predecessor, President Joy F. Dunyon, for his love of British History and his initiation of this event. He went on to tell of President Penrose, his knowledge of the gospel and his greatness as a man and a missionary.

Charles W. Penrose was eighteen when he heard and accepted the gospel, the only member of his family to do so. He was soon called on a mission in the Midlands area, where he

laboured for seven years, during which time he met the one who was to become his wife. He went literally without purse or scrip, and eventurally became President over the Birmingham Conference (District). It was during this period that he began writing theological articles, poems and hymns. He emigrated with his wife, but came back to Britain as a missionary again, and later became President of the European Mission. He earned his living in the newspaper world, and was one time Editor of the Deseret News.

President Mark E. Petersen has also worked as the editor of the Deseret News, and it was very fitting that he should be there to unveil the plaque. From his intimate knowledge of Charles Penrose, he told of his love of people, his sense of humour and the greatness of the man.

"School Thy Feelings" was first read by Brother Anthony Grice, and then sung by the Mission Eight, so that all could feel the message of its words.

There were many other associations with President Penrose that evening. Sister Emma Marr Petersen had known him and played for him when she was a young girl in England. Sister Jensen's grandfather travelled over the plains with the Penrose family and President Cannon is a grandson of President Grant, who was his very close associate.

Bishop Tisdale paid tribute to all these people and to the many others who helped in making this very historic occasion. An occasion which made known the work of Charles Penrose, not only to those present, but also to a wider audience as the evening was reported in the local press.

★ Text of the plaque unveiled by President Mark E. Petersen at Handsworth Chapel, Birmingham, on September 9, 1966.

DAUGHTERS OF UTAH PIONEERS

No. 317

Erected 1966

L.D.S. BIRMINGHAM CONFERENCE

On July 20, 1837, seven missionaries of the church of Jesus Christ of Latter-day Saints, under the direction of Apostle Heber C. Kimball, arrived in England, August 6, 1837, the first branch was organised in Preston. On January 20, 1840, Theodore Turley arrived in Birmingham where an organisation was effected February 28, 1841. Later, Aldred Condon reported there were only four members. Here Charles W. Penrose wrote the famous LDS hymn "School Thy Feelings" in 1860. Forty-one Saints left England June 6, 1840, the first of many thousands who emigrated from England to Zion between 1840-1869.

SOUTH WEST BRITISH MISSION



FRED KNOWLES

★ Miracles still happen, if you don't believe it then ask Fred Knowles of Plymouth.

While on the Leadership Training Course at Lilleshall in June, on the very last day in fact, he bent down to pick up his track suit after playing football and felt a terrible pain in the back of his head. He tried to make his way back to the Hall, but was unable to do so without assistance. He was able to ask for a blessing and afterwards was taken to the Warden's room to rest. One of the course instructors. a non-member, Mrs. Peggy Cash was very insistent that he be seen either by a doctor or the hospital. Eventually arrived at the Stafford Infirmary in terrible pain and trying to sing "Oh, My Father" and bear his Testimony at the same time.

After examination by the doctors it was discovered that he had a brain haemorrhage, and Tom Heszeltine, the Course organiser, was told that there was very little hope, and they doubted if he would live until the morning.

All the members of the course could do was to pray and wait. By the morning although unconscious he was still alive, and by the time his wife arrived from Plymouth he was conscious and able to speak. He asked for a further administration and this was given. Still on the danger list, it was six days before X-rays could be given to decide if an operation could be performed on the ruptured blood vessel.

His condition was very critical when he received a message from President Barton saying that all the members and missionaries of the South West British Mission were fasting and praying for him. This was the turning point and he felt the spirit surging back into his body. From that moment he did not feel ill again and he felt within himself that he would not need an operation.

After numerous X-rays he was transferred to Plymouth for further X-rays and examinations. The doctors could not understand his recovery, as normally with that condition the patient, if he does survive, is usually paralysed, even if only in a small way. X-rays did not even reveal any ruptured blood vessel. At last they were convinced that he was healed and he was discharged from the hospital.

The doctors could not understand but we know, and Brother Knowles bears testimony to the fact, that through the Power of the Priesthood and also through the faith of all the saints who fasted and prayed for him, miracles really do happen in this day and age.

As an additional happy ending to this story, a few weeks after her husband's recovery, Sister Knowles gave birth to a lovely baby girl, and Brother Knowles has been able to return to work.

★ Helston Branch in Cornwall made history by holding their first District Missionary Conference in the chapel hall. President E. Bray presided and everyone who attended learnt many good points, and in the words of one member "had their batteries charged up."

BRITISH SOUTH MISSION

WELCOME BILLY CASPER

★ A young elder in the British South Mission who is a keen golfing enthusiast started corresponding with Billy Casper as soon as he knew that he would be coming to England to play in the Carling World Golf Tournament at Birkdale. As a result of this Brother and Sister Casper were guests of President and Sister Donald K. Archer of the British South Mission. During their stay they held a fireside in the Reading Chapel, and a tremendous crowd of over 700 people were in attendance at this meeting, over 200 of them being non-members.

Brother Casper and his wife, Shirley have travelled the world playing golf, and since January this year when they were baptised into the Church, they had given Firesides and talks in almost every town where he has played. While at Birkdale where he took second place in the tournament, being just one stroke behind at the last green, he took the opportunity to talk to the members in the Southport Branch of the North British Mission. In both Missions they told stories of their travels, and how they joined the Church, and of their meeting with President McKay.

Sister Casper was a Baptist, but did not find the unity that she felt should be in the true Church of Christ. In 1959 they had their first contact with the Church, and they noticed the family love and unity, and participation in Church activities. In Salt Lake City they were met by Brother Hack Miller, Deseret Sports Editor, who gave them a number of tracts and books. Sister Casper did a great deal of studying because of her personal need for the gospel.

Brother Casper told how he met his wife, also about his schooling and service in the US Navy, and becoming a professional golfer. Once when his nine-year-old son was disappointed because he saw his dad lose a tournament, he was told, "Sometimes you win and sometimes you lose. Learn from your mistakes and profit by them."

At one time it was difficult for Billy to overcome his temper, a cocky attitude and profanity. Self-control brought him the joy of overcoming these bad habits. He also told of his diet, and using it to live the Word of Wisdom.

After the meeting at Reading the Caspers met with the people for more than an hour posing for pictures and signing autographs. One investigator remarked "Every young person in Reading should have been here tonight."

The following Monday, the missionaries of the British South Mission



President and Sister Don Archer of the British South Mission with the Caspers at Reading Chapel.

assembled to hear the Caspers. Billy related his experiences and showed slides of their travels to Vietnam This was a wonderful treat for the missionaries, and following the meeting, many avid golfers received instruction from the "Pro."

President Mark E. Petersen invited the Caspers to speak at the dinner held for Mission Presidents, their wives and honoured guests.

The Caspers have made names for themselves throughout the world. They are two of the most gracious and humble people that one could meet, and they are grateful for their membership in the Church of Jesus Christ of Latter-day Saints.

Note: Since this article was submitted we have received others stating that the Caspers have also visited the Southwest British Mission and the British Mission and generously given their time to speak to the members in Bristol and Hyde Park, London.

★ July 23 was the date for the first All-Mission Music Festival held in Luton. Both members and missionaries participated in the day-long affair. Mission music director, Frank E. Clifford, from Aldershot Branch, did a marvellous job of co-ordinating the whole activity, as there were 45 entries.

Contestants were judged during the morning and afternoon by adjudicators, Brother and Sister Allen J. Cannon from Bristol, and Brother and Sister Ratcliffe from Luton Ward. The judges' choices went on to sing at the evening performance.

The All-Mission Choir, directed by Brother Clifford, also performed in the evening and sang "Dear Land of Home" from Finlandia by Sibelius, and "Where the Gentle Avon Flows" by Ronald Binge.

A cup was donated by Brother and Sister Cannon to be given for the most outstanding performance of the day. It will be passed on to a new winner each year. Winners this year were Stephen Simpson and Brian Jones, a duet from Haynes Branch.

★ On August 20 the Mission held their annual sports day at Palmer Park, Reading, and were blessed with a hot, sunny day. They got off to a good start with the usual 100 yards, and the distances gradually increased as the events went on. The mile had a record number of entries, making competition very keen and having a really exciting finish.

For the young children there were special novelty races, and the afternoon ended with a terrific tug of war.

When they once get together Latterday Saints like to make the most of every opportunity for having fun, so although they were tired, everyone joined in the Folk Dance held at the Reading Chapel in the evening.

★ While over here for the September Conference series, Sister Leone W. Doxey, counselor to Sister Lavern W. Parmley, of the General Primary Association, met with forty officers and teachers of the British South Mission at a special convention.

★ Crawley are very proud, and rightly so, of their cub pack. The 8th Crawley (Latter-day Saints) Scout Group, Cub Scout Section.

Lady Cub Master, Judith Perry, has fifteen members in her Pack, which started five months ago.

Her brother, Roger Perry, is Scoutmaster, with Victor L. Palmer as Group Scoutmaster. There are ten scouts.



Crawley Cub Pack.

CENTRAL BRITISH MISSION

★ Much strength is being added to the branches of the Midlands North District through a special effort to advance the men in the district who hold the Aaronic Priesthood or who have no Priesthood. This strength is manifest in increased attendance and activity.

Special courses of instruction for the adult Aaronic members have been given at Newcastle-under-Lyme, Lichfield and Wellington. About thirty-five people have received the instruction, most of whom attended all the meetings and received certificates of acknowledgment.

Several of the men have received the Melchizedek Priesthood and others have been advanced in the Aaronic Priesthood.

The lessons have been well received and a number have requested further instruction to help them understand more about the Church and the gospel. In answer to this request the district has commenced a further series.

★ Faggots and peas, a slightly different menu from usual, but 60 members of the Midlands West District thoroughly enjoyed it and themselves at a social in Kidderminster Chapel on September 24. There was also a floor show and formation dancing to add to the evening's entertainment, which was organised by the District MIA.

★ Hereford Branch commemorated President David O. McKay's birthday on September 8 by a short service. This was followed by the last rehearsal of the District's presentation for the 1966 Mission Youth Convention. This was thoroughly enjoyed by everyone, especially those who were unfortunately not going to the Convention.

★ Alton Towers, Staffordshire, was the place Northampton Branch chose for their Sunday School outing this year. About fifty members and friends picnicked in the beautiful grounds, and then wandered around enjoying the entertainments and playing games.

On the following evening after Sacrament meeting, the film "Man's Search for Happiness" was shown, and a visual display and workshop was well attended in the Cultural Hall.

Twelve members and teachers of MIA drove over to Leicester on August 31 to see the film "The Sound of Music."

Northampton, Bedford and Banbury combined to make a special Family Day a great success, 150 members and friends were present. Games for "children" of all ages, were played both inside and outdoors. The evening was highlighted by a tasty supper of sausages, chips and beans, and finished with dancing.

The branch library has a special project of compiling an album of pictures of all the events that take place at Northampton. From what we read here, they are going to be pretty busy!

Brother and Sister Malcolm Coombs, Branch President of Lincoln generously opened the grounds of their home on August 29 for a Primary Garden Fete. All the Midlands East District were invited, and about sixty people went along, many travelling from as far as Peterborough to support them.

The Fete was opened by the District President, Leonard Joyce, and there were plenty of stalls and sideshows, a buried treasure and a beautiful butterfly competition. Highlight of the afternoon was the children's fancy dress parade. £20 was raised towards the Primary and Building Funds.

Mavis Willcox is 1st counselor of both Primary and MIA in the Lincoln Branch, and she celebrated her 21st birthday on September 10 by holding a party in the Branch "chapel." All the members went along to congratulate her as she is a very popular young lady and devotes much of her time to serving the Lord.



ELDER DICKINSON

★ A farewell testimonial service was held at Burton-on-Trent, in honour of Elder John B. Dickinson who has been called to serve a two-year full-time proselyting mission in Scotland.

The meeting was attended by President Cannon, Mission President, President Morris, 1st Quorum of Elders, and by the District Presidency.

Talks were given by the young missionary's friends and parents and by President Cannon.

The final talk by Elder Dickinson was centred around the theme "In many mediums the world is seeking to improve established patterns. In this sort of atmosphere the missionaries of the church should find plenty of opportunity to preach the gospel.

Elder Dickinson's father is a counselor in the Burton Branch Presidency and also Home Teaching advisor on the District Board.

* Way over on the west coast of Wales is a little place called Barmouth and here Brother Geoffrey Wilkins baptised his son, John Stayner Wilkins aged eight, in the sea near their home. John was confirmed by Elder Landward who travelled from the Mission Home with his companion Elder Klann, especially for the occasion. They attend the branch at Harlech, and most of the members went straight from Sunday School to witness the event. The baptism was also attended by about twenty relatives and friends. none of whom were members, and was also seen by a number of people on the beach.

★ Bedford Branch held their own "Family Day" on September 17. About seventy-five members and friends got together and enjoyed such games as American football, softball, rounders, croquet and dodge ball, there were relay races for the children. Everyone had "pot luck" with the soft drinks, and the proceeds from the day went to swell the Sunday school funds.

MANCHESTER STAKE



The picture shows some of the girls of the Manchester South Ward athletics team.

★ Members of the Hyde Branch are showing an interest in Archery as a hobby and competative sport.

Brother William Quinn is the unofficial coach for the "Archery Club," whose headquarters are at Cheetham Park, Stalybridge, Cheshire.

Archery is certainly a sport that demands concentration and skill as the brothers and sisters discovered. From the conversation that followed the first lesson it was obvious that it is harder than anyone had imagined, but the challenge is going to be met by these saints.

★ Almost 800 people attended a public meeting at the Manchester Stakehouse to hear Elder Mark E. Petersen speak upon "True Christianity Today!"

A 54-voice choir conducted by Mary Boswell from Ashton-under-Lyne provided the rest of the programme for the evening. The choir sang five numbers.



Brother and Sister Roy Beckett, Brother and Sister James Pemberton and Brian Radcliffe, Archery enthusiasts.

LEEDS STAKE

CHANGES IN BISHOPRIC

★ Bishop Stanley Smithson and his counselors Brother A. O. Moxon and Brother Robert Dowling were released from office recently with a hearty vote of thanks.

Bishop Smithson has served as Bishop of the Leeds Ward since the inception of the first Stake in Europe, formed by amalgamating Manchester and Leeds Districts into the Manchester Stake in 1960. Later the Stake was divided into the Leeds Stake and the Manchester Stake.

★ Leeds Ward have formed a committee with Dennis Burton as chairman to "pep-up" the social life. Already they have produced three live wire family socials and a Black and White Minstrel production which they have also staged for other denominations.

★ 110 people from East Leeds Branch, Leeds Ward and the Guisley Branch made a "big splash" at the York Road baths, Leeds, on August 30.

This "acquatic frolic" programmed by Brother H. Keats, of East Leeds, included games, races, and a mock beauty contest, which resulted in the winner, looking like "Old Mother Riley" being dumped in the water and the unfortunate judges as well. Someone was heard to remark that this was probably the "cleanest" evening's entertainment in Leeds that night. Everyone went home whiter than white!



New Leeds Ward Bishopric. Brother John Purkis, 2nd Counselor, Bishop Robert M.
Dowling, Brother Norman Newill, 1st Counselor.

Superintendent Harrison of the Dewsbury Constabularly was invited to address the Priesthood after a recent General Priesthood meeting. He spoke on several aspects of the ceaseless war against crime waged by police forces throughout the land. He then answered questions from the audience.

★ "The Yanks are coming" was the cry in Bradford Ward as August approached. For during that month they were visited by some thirteen exmembers and relatives from the States.

The visitors were: Brother and Sister Stanley Robertshaw and their three daughters, Wendy, Elaine and Louise, from Long Island, Sister Lily Trent of New York, Sisters Amelia Pitts and Anita Steward. Brother and Sister

Harry Brook and Brother and Sister Joseph Nelson all of Salt Lake City, also Sister Annie Groom from San Francisco.

The Bradford Relief Society organised a "Welcome Home" social for their guests. Elder Douglas Rawson, former Bishop of Bradford Ward gave the official welcome, after which Lucy Bradbury presented each "exile" with a buttonhole. One hundred and twenty people attended this delightfully nostalgic occasion where games and songs long lost to the present generation, were revived and enjoyed the more by their recapture. Solos, duets and monologues were rendered by the members and guests alike.

"Do you remember when" seemed to preface each casual remark and many an eye was wet at seeing long lost friends again.



Many happy returns ... A happy group of Bradford Ward members both past and present at the recent Welcome Home Social in the Bradford Ward Cultural Hall.



KEITH BROOKS



ROBERT BROWNLOW

★ Trail Builders made history in the Leeds Stake on Saturday, August 20 when their first "Trail Round Up" began. Over 150 people supported the event which was held on the lovely lawns surrounding Dewsbury Chapel. Even the sun co-operated.

Each ward and branch in the stake was represented. The Blazer brothers introduced the Skylet Pilots to Trail Building. Each boy was promoted by Brother Newsome Kirk, High Councilman responsible for Primary. Keith Brooke of Huddersfield and Robert Brownlow of Sheffield received graduation certificates, after which Keith led the Trail Builders in the "Trail Builder Code."

The Leeds Blazers under Sister Johnson demonstrated Blazer work, and Brother Harry Kilner put the guides of Huddersfield through their paces to show their accomplishments.

After a cowboy tea, things exploded into a father and son contest of games, with the fathers desperately determined to be as good as their sons expected them to be.

By unanimous decision another Trail Round Up was voted for next year, and Sister Alice Kenworthy of the Stake Primary Board was praised for such a successful event.

Congratulations

- ★ July 10.—A daughter, Anne Julie, to Brother and Sister Pearce, of North Shields.
- ★ August 13.—A daughter, Samantha Lee, to James and Valerie Forrest (nee Spearman), of Bedford.
- ★ August 14.—A daughter, Charlene Donne, to Don and Jeannette Laluk, of Nottingham Ward.
- ★ September 2.—A third son, Geoffrey Dean, to Brother and Sister Geoffrey R. Wilkins, of Barmouth.
- ★ September 3.—A son, Wesley D. to Robert and Mary Ellis, of Bradford.

Congratulations to these proud parents.

ENGAGEMENTS

- ★ Carol Ann Bustin, daughter of President and Sister Bustin, of Sheffield Ward, to Michael Blackwell, eldest son of Brother and Sister Peter Blackwell of Gorleston Branch.
- ★ Jill Payne, Hereford Branch and Brian Moore, Plymouth Branch, also announced their engagement at the Central British Youth Convention and celebrated with a party in one of the hotel rooms. Branch President Dawes and his wife Ann also held a party for them at their home in Hereford.
- ★ Janice Hodkin and Harold Grundy, both of Lincoln. Harold was not a member when they first met and was baptised a few weeks before they announced their engagement at the Central British Youth Convention at Llandrindod Wells.
- ★ Eleanor Crook, youngest daughter of Mrs. Crook, and Michael Tate, eldest son of President and Sister H. J. Tate, of the Portsmouth District. The wedding will take place when Michael returns from his mission.

MARRIAGES



Myra Carter and Alan Kennington after their wedding at Poole.

★ On Saturday, September 10, Robert Bradshaw and Ann Tozer were married at Manchester. The bride in a traditional white bridal gown, was given away by her father. The best man was Michael Corbishley, and Bishop Caddick performed the ceremony. Both the bride and groom are Sunday school teachers in the Manchester South Ward.

★ August 29. — Myra Carter to Alan Kennington, at the Poole Chapel. The service was conducted by District President Kenneth Golde, and the reception was held in the Cultural Hall. Alan first met Myra when he was a building missionary working on the Poole chapel. When his mission was completed he returned and served as 1st Counselor in the Branch Presidency. Now the couple have moved to Hull, his home town.



Robert Bradshaw and Ann Tozer, Manchester South Ward, Manchester Stake.

Obituaries

★ Elizabeth Punton, of West Hartlepool, died on August 29, aged 78 years. The funeral service was held on September 1 and conducted by Bishop Butcher. Sister Punton joined the Church about 8 years ago and served as West Hartlepool's organist for some time.

★ Jean Shirley Morton, of Worcester Branch, died on August 31 aged 19 years. Jean was baptised into the Church just after her fifteenth birthday, and soon gained a strong testimony as she participated in all the church activities, much of her time and talents were contributed to MIA. In the short space of 4 years she endeared herself to everyone, through her sweet and charming personality, her gentleness and kindness and her great love for little children. Wherever she went the air was filled with happiness and laughter.

Two years ago she underwent the first of a series of operations. Although she admitted she was afraid, she never showed it, and faced her ordeals with cheerfulness and courage, always coming back as the happy girl that everyone knew.

On January 2 this year she was set apart as a local missionary, but with only two months of her mission completed she collapsed and entered the hospital once more. Here she lay for seventeen weeks, paralysed down her right side. Although her mind was still active, she could not always express herself as she desired, but during all this time not one word of complaint passed her lips. She still smiled and inspired all those who visited and attended her. In the words of the hospital staff "She was an example to us all!"

We can pay no greater tribute than to say that she died as she lived — a true missionary for the gospel of Jesus Christ. A memorial service was held in Worcester Chapel on Sunday, September 11 and was attended by sixty-two members and friends, with representatives from the Central British Mission Board and the Midlands West District Presidency.

★ Ruth Ann Schofield, Bradford Ward. Died July 31. Sister Schofield personified the Relief Society Motto, "Charity Never Faileth," in every task she performed. She answered every call, no matter how great or small and spent many days and nights tending to the needs of the sick and their families. At the age when many think in terms of retirement she served a full-time proselyting mission.

For the last six years of her life she endured the torture of partial paralysis of both body and speech without a sign of remorse.

Stop Press News

BIRTHS

- ★ August 25. To Robert and Anne Harrison, of Redditch branch, a son, David John.
- ★ September 21. To Brother and Sister Sidaway, of Stourbridge branch, a daughter.
- ★ Although the **Stourbridge** members were unable to attend any of the chapels that were relaying the General Conference, they did not miss the broadcast as they were able to listen in at the home of Brother and Sister Bail. After listening to the Conference they had a questionaire and discussions and concluded with refreshments.
- ★ Redditch sponsored an Olde Tyme Music Hall which was held in the Kidderminster chapel on October 1. There were sixteen acts which included dancing, singing, an olde tyme fancy dress contest for all age groups and a "Mad Hatters' Tea Party." Paul McGahan and Elder Robbins sang a duet to Paul's electric guitar. There were one hundred and thirty people in the audience, many of them nonmembers.
- ★ Another successful "Can Night" is reported from the Gorleston branch, in the Norwich district. After a fine meal prepared by the Branch Presidency, the cans were opened and yielded £20.

OCTOBER MILLENNIAL STAR COVER PICTURE OF

In such a pond as this John Benbow was baptised.

Wilford Woodruff spent some time working to make the pond deep enough for the ordinance to be performed.

John Benbow loaned the brethren enough money to publish the Book of Mormon, the hymn book, and many tracts in England. Later he made the loan a gift and added more to it. He was, to the first effort to establish the church in England, what Martin Harris was to the effort to publish the Book of Mormon in America after its translation by the Prophet Joseph Smith. His name is had in honour, and will be as long as memory lasts.

JAY HESLOP, Photographer



★ President David O. McKay, the oldest president to preside over the Church, celebrated his 93rd birthday September 8. He was in good health and enjoyed meeting with members of his family to observe his anniversary.

Congratulations poured in from Church leaders and members in all parts of the world.

★ President Hugh B. Brown of the First Presidency flew to the Alaska Stake at Anchorage to attend a youth conference and dedicate a new chapel of the Anchorage 2nd and 3rd wards. The dedication service was held August 14.

★ Ten "Star Time BYU" students entertained a small group of U.S. servicemen in the European Command in Greenland after a five-week tour of the southern and eastern parts of the United States.

The group, under the direction of Miss Jane Thompson of Brigham Young University, not only performed in Greenland but went on to entertain servicemen in Labrador, Newfoundland and Iceland. They sang for Protestant as well as Mormon groups.

Everything was chilly except the reception they received from servicemen. Temperatures were maximum at 45 degrees despite the fact that the sun never went down.

★ More than 520 genealogists from 22 states and Canada completed classwork in the first annual Priesthood Genealogical Research Seminar at Brigham Young University during August.

David H. Pratt and David E. Gardner gave instructions in the British sections.

★ An Air Force C123 crash in the Arctic Ocean off Cape Lisburne claimed the lives of two LDS entertainers, Mr. and Mrs. Hugh H. Yancey of Westward Ward, West Los Angeles, while en route to the cape to stage a show for a small Air Force Radar Station personnel. The pilot, Richard Smith, of Holbrook, Idaho, also was a member of the Church. Six other servicemen were on the ill-fated transport when it plunged into the Arctic Ocean while trying to make a landing approach.

*\infty PARIS: Nearly 500 young members of the Church from the three French-speaking missions in France, Switzerland and Belgium, held their first youth conference on the campus of the Ecole des Hautes Etudes commercials near Versailles. It had the title "Interjeunes 66" and kept the conference participants busy over a five-day period on the 275-acre campus.

Sports, studies, recreation of various kinds, dancing, public speaking, music, theatre, scouting, hair styling, beauty and social graces kept the programme bouncing and everyone happy.

★ Mrs. Leone W. Doxey, first counsellor in the Primary Association general presidency, visited five missions in England and Holland during September. Missions visited included British South, Southwest British, British, Central British and Netherlands. She also visited the London, Leicester and Holland Stakes. The Primary Board member's visits followed those of Mrs. Marianne C. Sharp, first counsellor in the Relief Society, and Mrs. Cleone Eccles, a member of the Relief Society's General Board. They visited the Irish, Scottish, British and North British Missions, in between assignments to four stakes in Scotland and England.

★ A total of 51 bishops and some stake presidents from countries outside the United States held a two-day Bishop's Seminar in the Assembly Hall on Temple Square, September 26-27, prior to the semi-annual General Conference.

Visiting bishops were guests of bishops in Salt Lake City while attending conference sessions.

The bishops, many of them new in their positions, were instructed in the mechanics of their positions relative to Church membership, finances, Aaronic Priesthood, how to conduct interviews and other routine.

★ Members of the Samoan choir of the Oahu Stake of the Church in Hawaii made a 3,000-mile journey to Salt Lake City to sing in General Conference. The 110-voice choir was the first group from the South Pacific to sing in the conference sessions. They will sing and present entertainment in three states before returning to Hawaii.

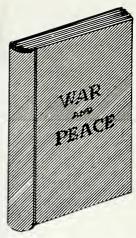
★ Elder Ezra Taft Benson of the Council of the Twelve returned from a visit to Europe enthused with the progress being made by the Church in that area. He participated in the opening of the Italian Mission, attended the Germanic Youth Conference "Freud Echo" and dedicated chapels at Graz, Austria and Frieberg, Germany.

Elder Benson credited news media's coverage of Church events as most helpful in aiding the proselyting programme and making the different countries aware of its programme and the number of Church people participating.

HAVE YOU READ?

Frank Paterson

Hyde Park Ward



★ Leo Tolstoy published some notes about his work in 1868 in which he questioned the classification of "War and Peace." He said it was not a novel; certainly not a poem; and still less a historical chronicle. After seven years in the writing, this masterpiece of literature emerged as a lasting, readable, enjoyable experience to all those who choose to cope with its massive proportions.

It contains three volumes, fifteen books and two epilogues. Some task to contemplate, but why not at least turn over some of its pages? What more do you want from a book than that its characters are real, and are living in exciting times?

Two families, the Rostovs and the Bezukhovs dominate the story which is set against the background of European affairs between the years 1805 and 1815. The mysticism of the experience of Pierre in Freemasonry contrasting vividly with the "young girl" world of Natasha. The confusion of the battlefield and the chase of the fox hunt are in direct contradiction. The sophistication of Helene and her society world is so different from the well confined life of Sonya. All these and so many other

pictures are so vividly drawn. I wonder what the balletomane thinks of the short but clear picture of the ballet?

"The violins played very shrilly and merrily and one of the women with thick bare legs and thin arms . . . went behind the wings, adjusted her bodice, and returned to the middle of the stage, and began jumping and striking one foot rapidly against the other . . . Then one of the men went into a corner of the stage . . . this man with bare legs jumped very high and waved his feet about very rapidly." It reminds one of Fonteyn and Nureyev!

The mastery of the writing can be seen so often. Who else could start a chapter with the date of Napoleon leaving Dresden; talk about the possibility of peace between France, and Russia and within a few lines have such dialogue as, "Vive I' Empereur Hurrah! ... The Cossacks—those rascals—see how they run. Vive I' Empereur."

Do you want a love story? Do you desire adventure? Is your choice for history? Do you want a few pages to encourage tired eyelids to close on tired eyes? Then read some part, If not all, of Leo Tolstoy's "War and Peace."



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I Will Show My Faith By My Works

Paul K. Nielson

Bishop of Beaver, 2nd Ward, Utah

★ The last event to complete raising the starting fund for our building project was to be a family banquet. A few nights after we had announced the date and the amount we needed as \$25.00 a family, I was in the home of an elderly couple whose only income was a small pension. They asked if they had heard correctly that the amount needed was \$25.00. I told them we had asked that as a general rule but knew that all families could not manage this, and we wanted them to come and participate as they felt they could. This brought one of the most humbling moments of my life as the good sister brought out a small china dish and, as she took out some small bills and change, said, "No, we want to do our part. We have saved this to pay our taxes, but we have talked it over and want to give it to the Lord."

Since it was little over a month until their taxes were due, my heart sank for I knew they could never save this much plus what more they needed in

the short time left. My faith must have sounded weak as I tried to dissuade them from giving all they had. They assured me however that this was their desire and that the Lord would take care of them.

Some two weeks later, I had an experience as humbling as the first as I received a telephone call from a tearful, thankful lady. A few nights before, a distant relative they had not seen for years appeared at the door with some friends. They had come for the hunting season and there wasn't a hotel or motel in town with a room. This lovely couple welcomed them in and made room for them. When it came time to leave they had tried to pay for the room but the couple had refused anything. Some hours later, as she was cleaning the room they had occupied, she found a lovely note of thanks and more than enough money to complete their tax payment. "Bishop, I knew the Lord would take care of us," she said through her tears.

WITHOUT WORKS "Faith and knowledge without practice are of no value. All the knowledge in the world would not amount to anything unless we put that knowledge into actual practice."

-Heber J. Grant



JAMES A. CULLIMORE

THE OBEDIENT SERVANT

Arnold J. Irvine

Staff Writer, Deseret News, Church News

★"You stay here and live the Gospel, and the Lord will bless you," the apostle told the pensive housewife.

Grace Cullimore, wife of the president of the West Oklahoma District of the Central States Mission, had been voicing her concern about the future of her family. She and her husband wanted to move back to Utah, she said, where their children could associate with other Latter-day Saint youngsters.

Her confidant was white-haired Elder Joseph F. Merrill of the Council of the Twelve who was staying in the Cullimore home while holding district conference meetings in Oklahoma City. The interview room was the kitchen where Mrs. Cullimore was washing the dinner dishes as she thought out loud.

President and Mrs. James A. Cullimore were not really unhappy with their situation. Oklahoma City had been good to this Mormon couple since they had arrived here in the thirties. President Cullimore had been hired to work in the city's largest store because in addition to having a master's degree in business, he didn't smoke or drink.

He had looked forward to a career in merchandising since the days when, as a boy, he had waited on customers in his father's store in the country town of Linden. Utah

Later, he served in the California Mission and attended Brigham Young University where he became successively junior class president and student body president.

He and Grace were married and together travelled east where a graduate study scholarship awaited Jim at the New York University school of retailing. The newlyweds managed to get by with the help of Jim's \$18-a-week parttime job at Gimbels department stores.

After receiving his degree, he worked in stores in Chicago and Sioux City, lowa, before settling in Oklahoma City.

Always, he had been active in the Church — a member of the district Sunday School superintendency in New York and branch president in Sioux City.

Almost as soon as the mission president discovered him in Oklahoma City, Jim became branch president, serving nine years before becoming district president.

In business, he was earning a comfortable living as a buyer and home furnishing merchandise manager for his firm.

The day after the kitchen interview between Mrs. Cullimore and Elder Merrill, President Cullimore met a realtor he knew. The realtor had a perfect location for a furniture store. Within three days, President Cullimore had leased the building and, on borrowed money, launched his own business.

The company took off like a jet airliner. In its fourth year of operation, it sold \$2 million worth of tables, chairs, beds and refrigerators. It became one of the largest furniture businesses in Oklahoma. President Cullimore used his newfound affluence to help build up the Church in Oklahoma City. The district flourished and became a stake. He became stake president.

Then came the event that baffled his non-Mormon friends. He turned his business affairs over to his son and left for England where he presided over the Central British Mission.

When in April 1966, another call came, this time to devote the remainder of his life to the Church as an Assistant to the Council of the Twelve, he sold the business outright.

Their mission in Oklahoma City completed, President and Mrs. Cullimore returned, at last, to Utah.

AT THE JUDGMENT SEAT

"How will I feel, or you, when called before the judgment seat, if someone shall point his finger at me, or you, and say that 'if it had not been for the actions of this man or this group I would have received the truth; but I was blinded because they, professing to have the light, did not live it.'"

-President Joseph Fielding Smith

PARTING ON THE PRAIRIE

The clouds hang low above this fallow plain, How its fingered was the wind at dawn-Good Captain, snow will fall before the night, Yet wait a little while to say, "Move on."

Apart she stands beside the new made mound.
Her eyes are burned with grief, she does not heed.
The strong man's gentle arm about her waist
Bowed by her sorrow as a storm-bent reed.

The boy was life and laughter at her side,
Finding the trail adventure day on day,
How much the freckled face, the clear blue eyes
Could give her courage on the toilsome way.

This morn his singing lips are mute and cold— And she must leave him in this barren land, He who loved beauty—greening blade and tree— The feel of crystal water on his hand.

Her cart will hold a torn brimmed hat, a knife,
A wood-carved horse, a little treasure sack,
These must she keep though each will tear her heart—
And ever will her eyes be looking back.

The winds of morn are threatening and chill, But let her stay a little longer there; She cannot come again to bring a flower, Or meditate beside his lonely bier.

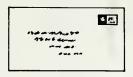
The handcart train will travel on its way,
While here the lone wolves roam, the coyotes cry
She shall push on through long, heart-breaking days—
But walt as little—let her say goodbye.

Sylvia Probst Young.

The Relief Society Magazine - Used by perm

68

A Letter . . .



August 24, 1966

TO ALL STAKE AND MISSION PRESIDENTS IN GREAT BRITAIN

Dear Brethren.

We are writing this letter with regard to our young people emigrating to America to accept work of various kinds.

We have particularly in mind the case of our young ladies going to eastern parts of America as "Nannies."

We have just now received a letter from one girl, a fine young lady in one of our wards in Great Britain, who accepted a "Nanny" position only to find that not only she but others of our girls from Britain are being imposed upon by young husbands in the homes where they go as "baby sitters," as well as by other men.

We have constantly advised against conditions of this kind. We ask that you send word out to all of your bishops and branch presidents asking them to make a public statement in the ward and branch meetings advising our people again not to allow their daughters to come to America as Nannies and to discourage single people from emigrating, particularly girls. There are too many moral hazards involved.

We also request that where, opposing of this counsel, they still go, you ask that the bishops and branch presidents follow through on the usual procedure to see that the bishop or the branch president in the new location is notified of the name and the new address of the person so that Church people in the new location can make the necessary contacts.

We also request that where couples or families emigrate that the same procedure be followed, whereby we notify the new branch president or bishop of the names and addresses so that the contacts can be made.

It is our hope that these emigrations may be reduced and it is certainly our hope that where people do emigrate that every effort will be made to contact the new bishop and branch president so that these people may not be lost to the Church.

We hope that you will make it abundantly clear to our people who plan to emigrate that jobs are not plentiful in America and certainly they are not plentiful in Utah. We have quite a few unemployed here. If families are planning to emigrate, certainly they should plan ahead and make certain of employment and other suitable conditions before they make the change.

We hope that you will help us to follow through on this important matter.

Yours sincerely,

MARK E. PETERSEN.

JAMES A. CULLIMORE.

The Church Welfare Programme

Rudger H. Walker

Member of the Priesthood Welfare Committee

* While reading the local newspaper in Huddersfield a short time ago I read about a young married man who had been fined 25 pounds and sentenced to months in jail because he had broken into an athletic club and stolen some brandy, cigarettes and money. When this young man was taken into the court for trial he finally admitted that he was guilty of breaking into the club and of stealing, and that he had done this on previous occasions. In admitting his guilt, he said, "I guess it was the beer I had been drinking." This story indicates a breakdown in the man's character in two particular aspects which have seriously effected his personal welfare.

In the first place, he broke the law of the Word of Wisdom when he drank the beer. The alcohol contained in the beer had a strong and undesirable effect on the physiological functioning of the cells of the body, and particularly of the brain. When the cells of the body are adversely affected by alcohol, one cannot walk straight, nor co-ordinate the activities of the muscles of the body. He cannot talk coherently, nor can he think clearly. His senses are deadened or destroyed.

Even if this man had had a sense of honour and integrity before consuming the alcoholic beverage, it is no wonder that this was lost if he had consumed an excessive amount of alcohol. Under the influence of alcohol one may be led to do things that he would not think of doing when he is in full control of his senses. Consequently, one is in great danger when he no longer has control of his senses. It is like an automobile running wild in the street with no one at the wheel. Anything can happen.

So it is when a person is under the influence of alcohol. The intelligence of his mind is no longer in control of his actions, and anything might happen. He might even go so far as to commit adultery, or to kill, or even to destroy himself. All of these things have happened to people who have been drinking and have been under the influence of alcohol.

In the second place, this man broke the laws of honour and integrity. When one is without honour, he cannot be trusted. He can no longer fit into our society as a respectable citizen. He will have difficulty in finding employment so he can support himself and his family. He will lose the respect of other people, and more than likely, he will lose his own self respect.

The entire structure of our society is built upon the principles of honour and integrity. Business transactions are made between firms on the basis of honour and integrity. Large and important purchase orders and commit-

ments are made merely by telephone but on the basis of the honour and integrity that exists between the contracting parties. Even the money held in the banks is kept safe by the honour and integrity of the officials of the bank rather than by the key that locks the door to the vault. Even governments conduct their business on the basis of honour and integrity, and no government is stronger than the honour and integrity of its leaders. Only those people who can be trusted are appointed and sustained to positions of responsibility and leadership, either in business or in government.

Unless one can deal with his fellow men on the basis of honour and integrity, he will not long have their respect and confidence and in due time he will lose his influence with others and also his own opportunities to provide for himself and his family.

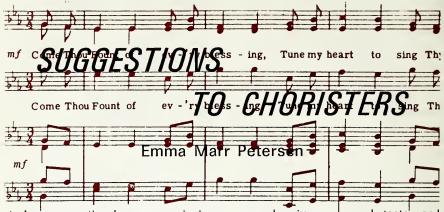
How important it is, therefore, for the parents in the home to teach their children the principles of honour and integrity, and the importance of living the law of the Word of Wisdom. These two basic principles of the Gospel become very important to the welfare of the members of the Church, and indeed they are important to the welfare of all peoples.

So I like to think of these things as being some of the basic principles of the Welfare Plan of the Church, Everyone, young or old, regardless of the country in which he may live, has an inherent obligation to live the laws of these two basic principles. And we as Latter-day Saints have an obligation to teach these basic principles to our children and to one another. We are all urged to teach these basic laws in our Family Home Evening Programmes. and in our various Church meetings. in the Primary, the Sunday School, the MIA, the Relief Society, the Priesthood Quorums, and in the Sacrament meetings. As to be effective teachers we must all teach by example. We must set the pattern in our own lives before we can be effective teachers before our children or a class we may be called to instruct.

It is my sincere belief that is where the Welfare Programme begins. It is for everyone. By living the principles of the Gospel and keeping the commandments as we have been taught, we are observing the most important part of the Welfare Programme—that of taking care of ourselves, of preparing ourselves to be self supporting, and of making it possible for us to support our families. This is the Welfare Programme in its truest sense. Everyone has a part and a responsibility in it.

LEISURE TIME "The proper use of leisure time ... has been the means of helping many young men and women to greatness."

-Thorpe B. Isaacson



★ In congregational or group singing much depends on the conductor and how seriously he takes his work. Unfortunately sometimes he is chosen for his position because he has a good voice, rather than a thorough knowledge of music and the ability to convey this superior knowledge to the singers.

It is not necessary for a conductor to have a good solo voice, and as a matter of fact the singers gain in selfreliance if they do not depend on any one voice to "lead out." No voice should be heard more prominently than the others, as it is the blending of different tone qualities that makes group singing enjoyable. This blending, where each voice is heard, is what produces delightful chorus work, and can not be present when one powerful voice overshadows the others. If the owner of such a voice is a member of the group, they should be required to sing with the same degree of volume or loudness as the other singers.

Many qualities and qualifications enter into the making of a good conductor, and these may be acquired with effort; to mention only a few: dignity, poise or self-confidence, ability to enter into and interpret the mood of the selection or hymn to be

sung, de siveness, good taste, and familiarity with the material to be used.

When teaching a new selection to a congregation, choir, or other musical group, the conductor should be sufficiently familiar with it that he can read each phrase at a glance in advance, and his eyes can then be free to watch his singers, rather than being buried in a hymnbook.

Singers lose interest when they notice that their leader doesn't know the number much better than they do, therefore adequate preparation should be made before attempting to teach others.

When conducting singing in a Church service, the conductor should stand erect quietly with baton in hand where he may be seen by all, including the accompanist. He should stand still while conducting and also during the playing of the prelude and interlude. An attitude of reverence should be maintained at all times.

The forearm should be used to conduct, not the wrist, and each beat should be performed clearly and decisively. The elbow should not be in the air. The mood of the song should be radiated from the face and attitude of the leader. Excessive and exaggerated gesticulations should be

avoided, as should any other habits that would draw attention to his own personality. Conducting should be done with the right hand only, as a general rule. A conductor should show respect toward the congregation and organist, avoiding scolding, nagging or belittling them. During a singing practise corrections may be made or suggestions given in a courteous polite manner, strictly avoiding embarrassment to anyone. A few words of commendation or appreciation for work well done or improvement made will establish or increase good feelings between the conductor and the singers, and will in most cases increase participation.

Always be punctual, reverent,

dignified, friendly. Listen to the prelude without engaging in any conversation. The organist or pianist has probably spent a lot of time and effort in preparing it and its purpose is to produce a spirit of reverence, which can not be achieved while members of the congregation are whispering or talking to one another.

Conductors should learn and use the approved beat patterns, practising before a mirror to gain proficiency if necessary. Select the numbers to be used well in advance, and do not repeat the same numbers too frequently. If possible select hymns that will be in harmony with the theme or message of the meeting.

VALUES IN CULTURE

"A man should hear a little music, read a little poetry, and see a fine picture every day of his life, in order that worldly cares may not obliterate the sense of the beautiful which God has imprinted in the human soul."

-Goethe

Hearts Turned to Their Fathers

* Vital to all ancestral research is deciding the next step. Information gathered at home or from relaget us started. tives will however, memory and home sources fail to supply all the names, dates and places required to make an accurate record of a single generation making up a family group sheet. Research is. in the long run, infinitely more than the ability to record information supplied by relatives. Every name, date and place you enter on each family group record has to be verified to make sure that it is correct.

There are four major items to be considered in the use of record sources:

- 1. The type of records that are of genealogical value;
- The amount of information they record:
- The specific periods of time they cover;
- Their places of deposit or availability.

In the next issue of the Millennial Star will appear a chart illustrating the major genealogy sources available for England and Wales. Similar charts for Scotland and Ireland will appear in future issues.

Civil Registration in England and Wales

The vital records of births, mar-

riages and deaths have been kept in England and Wales since July 1, 1837. These important events are registered locally and kept in the Register Offices of the Superintendent Registrars of the districts that cover the parishes and towns. Each of these district registers has an index that is also kept locally. Every three months, that is, quarterly, an exact copy of each registered birth and death together with a copy of all marriage records from churches locally and the District Register Office, are sent to the General Register Office, Somerset House, London, W.C.2. Here all these records are bound into volumes and an alphabetical index is made creating a quarterly index for all of England and Wales. Other records at Somerset House, London, include stillbirths from 1927, adopted children since 1927, army records of births, marriages and deaths going back to 1790, and Royal Navy and Merchant Shipping records commencing in 1837.

When you know the parish or town in which an event is said to have taken place, you might apply at the local Superintendent's Register Office for a search to be made. To obtain the name of the District concerned a check should be made of the 1961 Index of Place Names (H.M. Stationery Office, London: 1965) available at a good public library. This gives an alphabetical listing of all places showing the dis-

trict name and official number in which each place is situated. It is then quite easy to locate the address of the Register Office in the Official List of Registration Officers (H.M. Stationery Office, London; published annually) available in the public library or at the Register Office in your own town.

Personal visits may be made to the local Register Office where, according to Section 32 of the Births and Deaths Registration Act. 1874, the records are " ... to be made available at all reasonable times." It must be stressed however, that these officials are busy men, and requests for their services should always be concise and to the point. All fees must be paid promptly. When writing, always be courteous in requesting the superintendent's personal consideration of the problems. Long rambling requests are ill-advised as a superintendent registrar is not required by law to make protracted searches: but he may, as a special favour, assist in the finding of specific details on certain families.

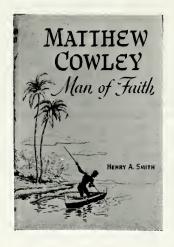
Searches, either in person or by correspondence, may be made at the General Register Office at Somerset House on the Strand, London, W.C.2. The visitor is not permitted to see the registers of births, marriages and deaths, but a search fee of 1s, 6d, permits personal search of the indexes for a particular entry in a consecutive not exceeding five years. period Should you have many records to find. a general search fee of £1 10s. 0d. is payable and permits you to have an unrestricted search in the indexes for six hours. When a correct index reference is found, the registrar will issue a certified copy of the entry in the register for 3s. 9d. There is no such thing as an uncertified copy of any entry issuable by the officials at Somerset House.

These indexes consist of brief

references in which the surnames are strictly alphabetically arranged according to the spelling on the copies of the original documents that were sent Somerset House by the local registrars. It is important that the applicant by letter list all known information or, if in personal attendance, be in possession of every detail about the names, dates and places concerned with the births, marriages and deaths for which searches are to be made. This should include spelling differences, such as Stainer and Stayner, Appleby and Happleby, variations that are indexed entirely separately. Local accent and dialect, the spelling ability of the person who registered the event, as well as the imagination and handwriting of the registrar who registered the birth or death, and the clergyman who entered the marriage, all have to be taken into consideration. If at the time of a search for a marriage record you are not aware that the woman concerned was a widow, you will not be able to find trace of the marriage by using her maiden surname as a basis for searching the indexes. In 1851 over 9 per cent of the women who married were widows.*

Even though there are some serious pitfalls in searching for records, it is still marvellous how it is possible for you to find records of the families of your kindred at Somerset House. Try to realise that there are probably over 225 million records of births, marriages and deaths at the General Register Office, Somerset House!

*For considerable additional information on these records reference should be made to Gardner and Smith, Genealogical Research in England and Wales (Bookcraft, Salt Lake City, Vol. 1, Chapters 4 and 5 "Civil Registration." The authors are British by birth and former residents of the British Mission.



Matthew Cowley— Man of Faith

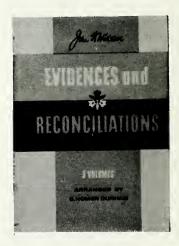
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THOUGHTS FOR NOW

The Home Teacher

★ "Home Teaching is one of our most urgent and most rewarding opportunities to nurture and inspire, to counsel and direct our Father's children ... It is a divine service, a divine call. It is our duty as Home Teachers to carry the divine spirit into every home and heart."

President David O. McKay



★ "Home Teaching, properly functioning, brings to the 'house of each member' two priesthood bearers divinely commissioned and authoritatively called into the service by their priesthood leader and bishop. These Home Teachers—priesthood bearers—carry the heavy and glorious responsibility of representing the Lord Jesus Christ in looking after the welfare of each church member. They are to encourage and inspire every member to discharge his duty, both family and church. . . . "

* ... This would mean, among other things, that parents are sealed in the Temple; that children not born under the covenant are sealed to parents; that future marriages are celebrated in the Temple; that family prayers are regularly said night and morning; that secret prayers are said by every member with like consistency; that other gospel standards and practices are understood and complied with; that Home Evenings are regularly observed and the recommended lessons considered; that children are blessed and baptised in harmony with the revelations; that ordinations in the priesthood are merited and obtained in proper season; that priesthood bearers attend their priesthood meetings; that sacrament meeting attendance is regular; and that every member participate in the organisations and activities sponsored by the church for his or her temporal and spiritual development. . . . "



★ "... We have already said that Home Teachers are divinely commissioned. They are, as a matter of procedure, called into service by their priesthood leader after he has consulted and agreed with the bishop; they are guided in that service by the Home Teaching Programme sponsored and directed by the General Authorities of the Church, under the counsel of the First Presidency. The service itself, however, and the responsibility to perform it, did not originate in the minds of any of these servants of the Lord. It originated in the mind of the Lord Himself and was revealed by Him."

—Elder Marion G. Romney, Chairman Priesthood Home Teaching Committee

Who is My Neighbour? James P. Hill Member, London Stake High Council

★ This story is about Ron—and his friends. Ron is a member of the High Priests' Quorum of the London Stake. His friends in the story are members of the same Quorum. Ron is crippled. A healthy lad, active in games and sports, he was quite suddenly stricken with some unknown disease that rendered him almost incapable and immobile. Almost - ! Ron joined the Church a dozen years ago and began to take an active part at once. On the day of the Dedication of the London Temple he walked alone and unassisted for the very first time.

He is now the Stake Clerk, performing his duties meticulously and with utter reliability. He drives a car to meetings. When he arrives he usually carried upstairs if necessary, moves with halting gait to his place and is lowered to his seat. Then with pen, paper or typewriter he performs his tasks. Ron is jolly, makes light of his burden and is active in mind and spirit-doing a regular daily job with ability.

In a recent High Priests' Quorum Meeting, when the conducting officer was asking for "Any Other Business" a High Councilman arose and said that Ron needed his house painted. He asked if the Quorum might help. Immediately-without question-several hands went up.

High Priests' Quorums Now. Stakes consist mainly of British Bishops, High Councilmen and Stake Presidencies and they are all men carrying many and heavy responsibilities. Their time is divided between their homes and the wards of the stake and there is little to spare.

Yet the following Saturday ten men turned up at Ron's home. There were three Bishops, two Bishop's Counsellors, two High Councilmen, one member of the Stake Presidency and two Aaronic priesthood youths.

Before the day was over Ron's house was stripped, undercoated and re-painted.

This is a story of the practical evocation of the spirit of the quorum and exemplifies the kind of thing that builds brotherhood in men.

I WILL SHOW
MY FAITH

"Upon him and the gospel rests the Church of Jesus Christ. Upon the members thereof rests the responsibility to proclaim that divinity."

-David O. McKay







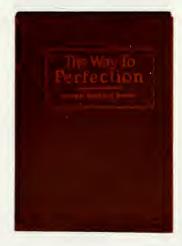
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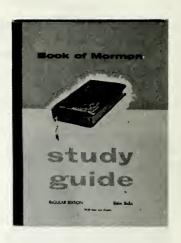
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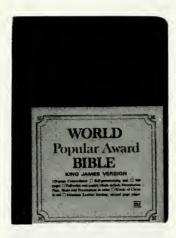
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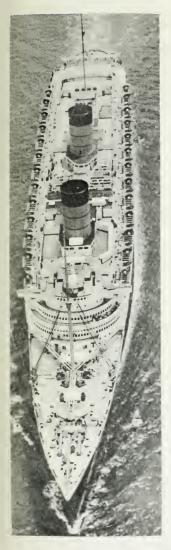
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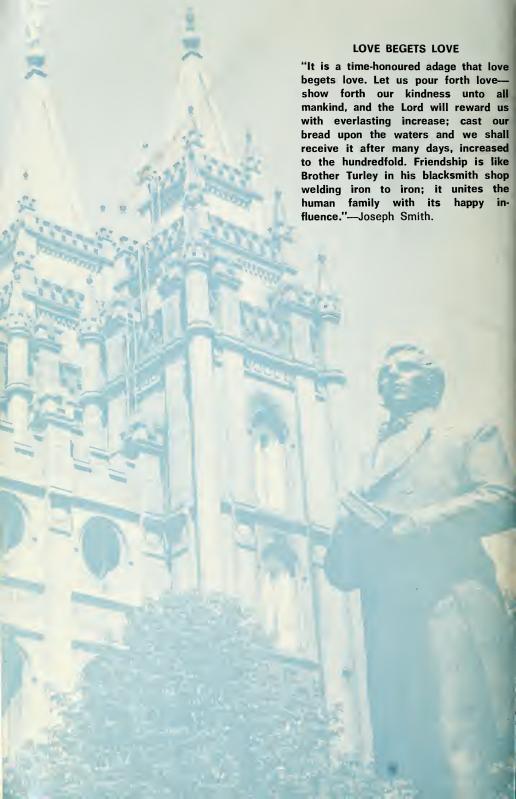
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December 1966





Millennial Star

Volume 128

ARTICLES

No. 12

page

December, 1966

CONTENTS

Christmas	3
Our Mediator and Our Advocate	5
The Family Which Prays Together	8
Sell Thy Goods and Give	11
MAINLY FOR WOMEN	
The Hemingways Return to	
England	13
Your Child	15
Holly, Hearth and Happiness	16
Christmas Magic	18
Spray, Silver, Gold and White	20
Recipes	21
Golly Bank	22
Nylon Net Christmas Tree	23
OUTH SECTION	
The Future is Yours—	
Are you Prepared?	25
MIA Youth Convention	29
Glimpses of Youth	33
Have You Asked?	35
NEWS	
From Stakes and Missions	37
From Elsewhere	53
ARTICLES	
Scrooge Finds Christmas	61
Family Reserves	63
Thoughts For Now	65
What Makes a Good Conductor?	66
Hearts Turned to Their Fathers	70
What Is Your Problem?	76



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Cover Picture

"Ye have not chosen me, but I have chosen you and ordained you." — Part of a mural by Harry Anderson.



He did not know whom he had turned away!

There was no room that night in Bethlehem.

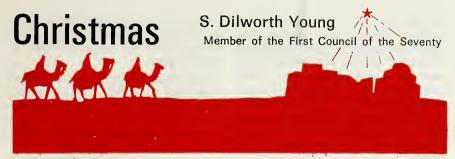
And so two pilgrims sought the kine and hay—

Alas! There was no other place for them.

The keeper of the inn closed fast his door
And greeted all the guests who filled his house
"I have no room," he said, "for any more."
As on the hearth he laid green olive boughs.

He did not know! ... And since then, I and you
Close the heart's door, unmindful of His plea.
Ah! Like the keeper of the inn, we, too,
Snap bolt and bar, and turn the heavy key!

-Charles Hanson Town



★ Christmas morning most of us will awaken to discover that the wise men of the East have visited us at night and have laid at our symbolical feet the gold and frankincense, and myrrh meant for the infant Jesus. Even though the wise ones are our parents, and we represent the infant, the thought is there; and we are happy for we somehow realise that our parents have discovered just how Mary felt on that first great morning when the Son of God became her son. Perhaps that is the miracle which keeps Christmas alive.

We parents can, in a measure, look upon the creations which we have achieved and worship with our love. But we are not perfect. We want an answering gleam of fulfillment from the children, and so we create and cling on to the legend of Father Christmas and the chimney and the stockings. We know that anticipation is the part of joy we most seek and is a far more lovely thing than could be any realisation.

You catch, also, something of such a feeling by exchanging gifts with your friends.

We humbly admit that we are ignorant of her actual feelings, but we can imagine the thoughts of that mother during the long tedious months of waiting for the momentous event nearly 2,000 years ago. We can imagine her singing to the unborn child:

"I am she who is honoured above women:

I am she of whom the prophets have spoken:

Through the ages my people have prayed for the coming of the Son of God.

And now He is my son—O God make me worthy

To be the mother of Thy Son."

Do not modern mothers bear sons and are not their thoughts like that? They do not say, "I have borne a son who is the Son of God." But they do say, "I have borne a son who may become a son of God."

In that thought is the burden of the message for Christmas day, namely, that the great mission of the Son of God was not that he came to be born in a manger of the virgin Mary, or that angel voices told the shepherds in the fields, or that the wise men brought him the treasures of the East. Nor is it important that he fulfilled the prophecy that he should ride into Jerusalem upon the colt of an ass. The important thing which has thundered through the ages, and which most of us have not heard, is that all of us may become the sons of God, even as Christ is His Son.

This may be the lot of all of us: The kings, the premiers, the counts, the dukes, the earls, the presidents, the senators, the congressmen, the businessmen, the doctors, the lawyers, the stenographers, the farmers, the stockmen, the clerks, the ditch diggers, the engineers, the firemen, the policemen, the beggar on the street, all may

become the sons of God and may achieve dominion over worlds, kingdoms, principalities, and may dwell where God and Christ are forever and ever. By emphasis, we may! Christ taught that such a great goal is possible. He taught that the most valuable of all of His creations is the common man — he who has been underfoot throughout all of the ages of the earth.

Not every teacher of the multitudes had taken such pains to point out the worth of common folks. But Jesus did —note these examples:

- 1. "In those days came John the Baptist preaching in the wilderness of Judea ... and this same John had his raiment of camel's hair and a leather girdle about his loins and his meat was locust and wild honey."
- 2. "Jesus, walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew, his brother, casting a net into the sea for they were fishers. And he saith unto them follow me and I will make you fishers of men."
- 3. And in a latter day to a humble farm boy, "This is my beloved son, hear him."

Now what is his message, which could so stir us on his birthday, but about which we so seldom think? It is very simple, and because it is simple it is beautiful.

He taught that we are the children of our Immortal Father in Heaven, that we lived before we came here, that we took part, in that ancient day, in the planning of our lives here. He taught that human life is a series of graded steps in progression from the time of our creation as spirit children of that Father until we stand resurrected and perfected by His side.

He taught that our future is to be guided by our acts here and that the "many mansions" of His Father's house are indeed provided, but that while they are all mansions, they all differ according to the light which shines from the windows of the soul of the occupant.

He taught doctrine which, while simple, is so profound in its implications that the world's greatest singers and poets have, in epic poetry of word and music, declared its beauty, while philosophers have expounded on its depth. He made it for the common man—vou and me—and all of us

He laid down a few cardinal rules:

- 1. Have faith in God and Christ.
- 2. Repent of wrong doing.
- 3. Be baptised as a sign of willingness.
- 4. Receive the comfort and testimony of the Holy Ghost.
- Be honest, and true, and chaste, and benevolent, and do good to all men.
- Keep his commandments and seek out his commandments.

And if you do these things with sincerity and are honest in your search for truth, he has given you a promise that the veil which separates this world from His world shall be torn assunder, and you will see his face and know that he lives. Not later, but now; not hereafter, but here.

Anyone who tries to obey the word of this great Being, who dwelt here many years ago, can tell you that peace, sweet peace, comes to such a one. The nations at war may sometime sign peace pacts, but you and I may have peace any time we wish it.

On Christmas Eve as we bend over the sleeping faces of the little children, and feel their warm breath as it gently stirs their tousled curls, and as we tiptoe down the stairs and deposit the gifts of love, let the mystic love of Christ enter into our hearts, and let us awaken Christmas morning with the feeling that indeed we have heard the Tidings of Great Joy

Our Mediator and Our Advocate

Joseph Fielding Smith

Member, Council of Twelve Apostles

★ If I may have the guidance of the Spirit of the Lord, I wish to discuss our Redeemer as our Advocate and our Mediator. I think that quite generally we do not understand his mission as fully in this regard as it is possible for us to do.

In the sixth chapter of Exodus there is a statement which is a mistranslation which I will read to you:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them." (Ex. 6:2-3.)

Now the Hebrew scriptures inform us that he referred to himself and is referred to throughout the Old Testament as Jehovah, so this cannot be a correct translation. It should read:

"And God spake unto Moses, and said unto him, I am the Lord:

"And I appeared unto Abraham, unto Isaac, and unto Jacob. I am the Lord God Almighty, the Lord JEHOVAH, and was not my name known among them?"

That changes the whole meaning of it.

Now an advocate is one who defends or pleads for or in behalf of another. A mediator is one who reconciles or brings about agreement between parties. I want to read one or two passages of scripture on this point.

"Lift up your hearts and be glad, for I am in your midst, and am your advocate with the Father; and it is his good will to give you the kingdom." (D. & C. 29:5.)

"Listen to him who is the advocate with the Father, who is pleading your cause before him:

"Saying: Father, behold the sufferings and death of him who did not sin, in whom thou wast well pleased; behold the blood of thy Son which was shed, the blood of him whom thou gavest that thyself might be glorified." (Ibid., 45:3-4.)

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (Ibid., 110:4.)

"These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the



shedding of his own blood." (Ibid., 76:69.)

"The power and authority of the higher, or Melchizedek Priesthood, is to hold the keys of all the spiritual blessings of the Church;

"To have the privilege of receiving the mysteries of the kingdom of heaven, to have the heavens opened unto them, to commune with the general assembly and church of the Firstborn, and to enjoy the communion and presence of God the Father, and Jesus the mediator of the new covenant." (Ibid., 107:18-19.)

This from the First Epistle of John, Verse 1, Chapter 2: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Paul wrote to Timothy as follows: "For there is one God, and one mediator between God and men, the man Christ Jesus:

"Who gave himself a ransom for all, to be testified in due time." (I Timothy 2:5-6.)

When Adam was in the Garden of Eden he was in the presence of God, our Father. He learned his language. The first part of Genesis dealing with the creation and with Adam in the Garden of Eden is when the Father was present with him.

After he was driven out of the Garden of Eden the scene changed. Adam was banished because of his transgression from the presence of the Father. The scriptures say he became spiritually dead—that is, he was shut out from the presence of God.

From that time on Jesus Christ comes on the scene as our advocate, pleading for us as our mediator through his ministry and labours to reconcile us, to bring us into agreement with God, his Father.

That is part of his great mission. He stands between the Father and man.

He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father.

All revelation comes through Jesus Christ. The following is a statement from President George Q. Cannon, bearing on this point.

"There is in modern Christendom a strong tendency to ascribe to the Father visits and communications with mankind that were really made by the Lord Jesus. There is even a respectable percentage of the members of his Church, established in these days, who have the idea that it was the Father and not the Son who appeared to the patriarchs and prophets of old, who delivered Israel from Egypt, who gave the law of Sinai, and who was the guide and inspirer of the ancient seers. This was not the understanding of the true servants of God either before or after his coming. Those who preceded the advent of the Messiah understood that he whom they worshipped as Jehovah should in due time tabernacle in the flesh, and the writings of Justin Martyr and other of the early fathers show that this was the belief of the early Christian Church on the eastern continent. The writings of the Hebrew prophets, as we have them in the Bible, are perhaps not as plain on this point as are those of the Nephite seers that are revealed to us in the Book of Mormon, But we have in this latter record some quotations from the earlier Hebrew prophets that make this point very clear. Nephi writes:

"And the God of our fathers, who were led out of Egypt, out of bondage, and also were preserved in the wilderness by him, yea, the God of Abraham, and of Isaac, and the God of Jacob, yieldeth himself according to the words of the angel, as a man, into the

hands of wicked men, to be lifted up, according to the words of Zenock, and to be crucified, according to the words of Neum, and to be buried in a sepulchre, according to the words of Zenos." (I Nephi 19:10.)

"Here we have the testimony of Zenock, Neum, and Zenos that the God of Abraham, Isaac, and Jacob was by wicked men to be lifted up, crucified and afterwards buried in a sepulchre, showing that these ancient worthies understood that it was the God of Israel who should come to his own. Nephi who himself was a Hebrew and the son of a prophet of that same race, also testifies in the above passage that it was the same God of their fathers who led them out of Egypt and preserved them in the wilderness. About four hundred years later another Nephite seer, King Benjamin, testifies that an angel came to him and made this glorious promise:

"'For behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven among the children of men, and shall dwell in a tabernacle of clay, and shall forth amongst men. go working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases.' (Mosiah 3:5.)

A little further on he says:

"'And he shall be called Jesus Christ the Son of God, the Father of heaven and earth, the Creator of all things from the beginning; and his mother shall be called Mary.

"'And lo, he cometh unto his own, that salvation might come unto the children of men even through faith on his name; and even after all this they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him.' (Ibid.' 3:8-9.)

"But we have the word of the Saviour himself on this point that puts controversy to an end. When, after his resurrection and ascension into heaven he first appeared to his Nephite disciples on this land, he declared, 'Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"'... I am the God of Israel, and the God of the whole earth, and have been slain for the sins of the world."
(3 Nephi 11:10, 14.) Later during his ministry among the Nephites he affirms: 'Behold, I say unto you that the law is fulfilled that was given unto Moses.

"'Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled.' (Ibid., 15:4-5.)"

The Jehovah who revealed himself to Abraham and to Moses is he whom we know in the flesh as Jesus Christ, the Lord.

The artwork for "The Keeper of the Inn," "Christmas" and "Christmas 1966" was kindly done for the Millennial Star by Soloman Iranda of Provo, Utah.



The Family Which Prays Together

Thomas S. Monson

Member of the Council of the Twelve Apostles

★ "Trust in the Lord with all thine heart; and lean not unto thine own understanding.

"In all thy ways acknowledge him, and he shall direct thy paths." (Proverbs 3:5-6.)

So spoke the wise Solomon, the son of David, king of Israel.

On this the American continent, Jacob, the brother of Nephi, declared: "... Look unto God with firmness of mind, and pray unto him with exceeding faith ... " (Jacob 3:1.)

In this dispensation in a revelation given to the Prophet Joseph Smith, the Lord said, "Look unto me in every thought; doubt not, fear not." (D. & C. 6:36.)

This divinely inspired counsel comes to us today as crystal clear water to a parched earth.

We live in troubled times. Doctors' offices throughout the land are filled with individuals who are beset with emotional problems as well as physical distress. Our divorce courts are doing

a land office business because people have unsolved problems. Personnel workers and grievance committees in modern industry work long hours in an effort to assist people with their problems. One personnel officer assigned to handle petty grievances concluded an unusually hectic day by placing facetiously a little sign on his desk for those with unsolved problems to read. It read, "Have you tried prayer?"

What that personnel director did not know when he placed such a sign upon his desk was that he was providing counsel and direction which would solve more problems, alleviate more suffering, prevent more transgression, and bring about greater peace and contentment in the human soul than could be obtained in any other way.

A prominent judge was asked what we as citizens of the countries of the world could do to reduce crime and disobedience to law and to bring peace and contentment into our lives and into our nations. He carefully re-

plied, "I would suggest a return to the old-fashioned practice of family prayer."

As a people, aren't we grateful that family prayer is not an out-of-date practice with us? There is no more beautiful sight in all this world than to see a family praying together. The oft repeated phrase is ever true, "The family that prays together stays together."

The Lord directed that we have family prayer when he said, "Pray in your families unto the Father, always in my name, that your wives and your children may be blessed." (3 Nephi 18:21.)

Will you join me as we look in on a typical Latter-day Saint family offering prayers unto the Lord? Father, mother. and each of the children kneel, bow their heads and close their eyes. A sweet spirit of love, unity, peace fills the home. As father hears his tiny son pray unto God that his dad will do the right things and be obedient to the Lord's bidding, do you think that such a father would find it difficult to honour the prayer of this precious son? As a teenaged daughter hears her sweet mother plead unto the Lord that her daughter will be inspired in the selection of her companions, that she will prepare herself for temple marriage, don't you believe that such a daughter will seek to honour this humble. pleading petition of mother whom she so dearly loves? When father, mother, and each of the children earnestly pray that these fine sons in the family will live worthy that they may, in due time, receive a call to serve as ambassadors of the Lord in the mission fields of the Church, don't we begin to see how such sons grow to young manhood with an overwhelming desire to serve as missionaries?

I am sure that family prayer prompted a letter written by a young Latter-

day Saint girl attending a Denver. Colorado, high school. The students had been asked to prepare a letter to be written to a great man of their choice. Many addressed their letters Mickey Mantle, the New York Yankee star of baseball: John Glenn, America's first astronaut: the President of the United States: and other celebrities. This young lady, however. addressed her letter to her father, and in the letter she stated, "I have decided to write this letter to you. Dad. because you are the greatest man that I have ever known. The overwhelming desire of my heart is that I might live that I might have the privilege of being beside you and mother and other members of the family in the celestial kingdom." That father has never received a more cherished letter.

There sat in my office in the Canadian Mission one day a newly arrived missionary. He was bright, strong. filled with enthusiasm and a desire to serve, happy and grateful to be a missionary. As I spoke with him I said. "Elder, I imagine that your father and mother wholeheartedly support you in your mission call." He lowered his head and replied, "Well, not quite. You see, President, my father is not a member of the Church. He doesn't believe as we believe, so he cannot fully appreciate the importance of my assignment." Without hesitating and prompted by a source not my own. I said to him, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." He clasped my hand in a vicelike grip, the tears welled up in his eyes and began to roll forth down his cheeks, and he declared, "To see my father accept the truth would be the greatest blessing that could come into my life."

This young man did not sit idly by, hoping and wishing that the promise

would be fulfilled, but rather he followed the example of Abraham Lincoln, of whom it has been said, "When he prayed, he prayed as though everything depended upon God, and then he worked as though everything depended upon him." Such was the missionary service of this young man.

At every missionary conference I would seek him out before the meetings would ever commence and ask, "Elder, how's dad progressing?"

His reply would invariably be, "No progress, President, but I know the Lord will fulfill the promise given to me through you as my mission president." The days turned to weeks and the weeks to months and finally, just two weeks before we ourselves left the mission field to return home, I received a letter from the father of this missionary. I would like to share it with you today.

"Dear Brother Monson,

"I wish to thank you so much for taking such good care of my son who recently completed a mission in Canada.

"He has been an inspiration to us. "My son was promised when he left on his mission that I would become a member of the Church before his return. This promise was, I believe, made to him by you, unknown to me.

"I am happy to report that I was baptised into the Church one week before he completed his mission and am at present time Athletic Director of the MIA and have a teaching assignment."

The humble prayer of faith had once again been answered.

There is a golden thread that runs through every account of faith from the beginning of the world to the present time. Abraham, Noah, the Brother of Jared, the Prophet Joseph, and countless others were obedient to the will of God. They had ears that could hear, eyes that could see, and hearts that could know and feel.

They never doubted. They trusted.

Through personal prayer, through family prayer, by trusting in God with faith, nothing wavering, we can call down to our rescue his mighty power. His call to us is as it has ever been, "Come unto me ..." (Matt. 11:28.)

PRACTICAL APPLICATION OF KNOWLEDGE

"No amount of knowledge, of inspiration and testimony as to the divinity of the work of God will be of benefit to us unless we put that knowledge into actual practice in the daily walks of life. It is not the amount that any individual may know that will benefit him and his fellows; but it is the practical application of that knowledge."

-Heber J. Grant

Sell Thy Goods and Give

★ Sooner or later those who join the kingdom of God on earth will be tried to see if they will obey the design of God in sending them to the earth.

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." (Abraham 3:25.)

This grand purpose of God to try men was not known to mortals when John Tanner moved into New York State with his father, at the age of thirteen. The year was 1791 and the town was Greenwich in the eastern part of the state.

John Tanner prospered. He was an intelligent man and a good farmer. In that early day people lived in the manner of the American frontier. Bad roads and poor communication made it necessary for each farmer to be self sustaining.

He had one experience which tested his physical nerve. A mad dog bit two of his children, and in his attempt to handle the dog, he himself was bitten. He did not hesitate. He took a pair of sheep shears and cut out the flesh around the wound before the poison could spread and filled the gaping hole with salt. This quick act saved his life. He was able, also, to save the lives of his children.

In September 1830 he was confined to his chair with an unknown disease which covered one leg with great black sores which constantly drained. His only relief was to elevate the leq. which was exceedingly sore and painful. While in this condition two elders came to the community. Mr. Tanner considered himself well versed in the Bible and its principles. He decided to attend the meeting held by the elders and expose to the people the fallacies of their belief. He had had a wheelchair made so he could be mobile. with a platform on it to support his leg. He established himself directly in front of the elders. These, Jared and Simeon Carter, began the meeting and each preached on the restoration. Mr. Tanner listened intently for the errors he expected, but instead, found himself agreeing with them. By the end of the meeting he wanted more and invited them to his home. There he spent a

whole evening with them and at 11 p.m. said he was converted. But how could he be baptised? He had not set his foot down for months.

He announced himself as ready to be baptised but could not possibly do so. "Why not?" they asked.

He explained his situation. They called his attention to the ancient healings and asked if he didn't think the same power existed today. He had not thought of it, he said, but believed that the Lord would heal him. Jared Carter arose and commanded John in the name of Jesus Christ to arise and walk.

"I arose, threw down my crutches, walked the floor back and forth, praised God, and felt as light as a feather." That night he walked three-fourths of a mile to Lake George and was baptised by Simeon Carter. Walking back, he constantly praised God for his healing.

In the fall of that year while preparing to move to Missouri with his family and his possessions, he received an impression that he must at once join the body of the church at Kirtland, not Missouri. In spite of the protests of neighbours who considered this to be an insane purpose, he and all he possessed left on Christmas day for Kirtland, a distance of 500 miles.

He disposed of two large prosperous farms and twenty-two hundred acres of land so that his entourage consisted of several excellent wagons, teams, stock, and money. He was a wealthy man for his day.

On their arrival in Kirtland John learned that on the night in which he had received the impression to go to Kirtland, the Prophet Joseph and his brethren had prayed that someone with means would be sent to them to pay the mortgage on the land where the temple was being constructed. \$2,000 was due. John Tanner paid off the

mortgage and took the Prophet's note for the loan. Meanwhile he backed the Prophet and the brethren in their efforts to establish stores and the Kirtland bank. He paid for goods bought; he bought heavily in the bank. When both ventures failed, because of thievery of those who managed these businesses, John Tanner lost all his possessions.

He didn't quibble. He didn't lose faith in the Prophet, but he made the best of conditions. When apostasy drove the loyal brethren out, he took his family, a large one, and with a turnpike cart, a borrowed wagon, one horse of his own, and three borrowed horses, started for Far West, Missouri, 1,000 miles away. He had \$20 in cash and a keg of powder. When these were gone, the family suffered great hardship. One of his children died en route.

He and the family suffered the privations at Far West, the exodus to Nauvoo, and the difficulties there. Here he began to prosper once again, opening up a 500 acre farm.

At the April Conference of 1844 (two months before the death of the Prophet) he met Joseph Smlth on the street. He had just been called on a mission to the Eastern States.

He handed Joseph the note which he had taken in Kirtland for \$2,000. The Prophet asked him what he wanted done with the note. John Tanner replied:

"Brother Joseph, you are welcome to it."

The Prophet laid his hand on John's shoulder and said:

"God bless you, John Tanner, your children shall never beg for bread."

This good man held nothing back from the Lord's servants. He journeyed to the valley in a pioneer campany of 1848, having many adventures en route. He died in 1850, a man who had proved his love—his unselfish love of Christ, his gospel, and his people.

MAINLY FOR WOMEN



Compiled by Gwen Cannon

THE HEMINGWAYS RETURN TO ENGLAND

★ London Stake rejoices at the return of the Hemingways, an American family who spent three years in England from 1959 to 1962. They had so many happy memories of their life here that when the opportunity came to return, there was a unanimous "Yes" from the children as well as from Sister Hemingway.

Brother Donald W. Hemingway first came to England as a Captain in the United States Air Force. He worked as an attorney in the Judge Advocate's office. He returns on a similar assignment, this time, however, he is a civilian attached to the Air Force.

The Hemingway family have always been active in the church and when they came to Britain they maintained a high level of Church participation. During their three-year stay they saw the Church grow from one mission for entire British Isles to seven Missions and four Stakes. It was at this time that London Stake was organised and Brother Hemingway recalls that when he spoke at this conference he said that he was British in everything except his accent. This is, in fact, true as all four grandparents were born in the British Isles. His ancestors came from Mansfield. Nottinghamshire, Kirkby in Ashfield. Carlow County, Ireland and Forfar, Scotland. He has a legitimate claim for his attachment to Great Britain.

Sister Hemingway has been active in the Primary and Sunday School organisations. She is an enthusiastic collector of children's songs and verses. She seeks any songs appropriate for children's religious services and that have a special message and interest for children.

There are six children in the family. David is the oldest and is serving as a missionary in the Brazilian South Mission. Delwin is seventeen, a fine pianist and organist. He sings and plays the banjo and the trombone. He is attending the United States Air Force Central High School and is a senior there. Michael is a sophomore at the same school and is skilled on the saxophone, guitar and bassoon. The Priesthood quorums of Hyde Park Ward in London are happy to have these boys join in their Priesthood activities.

The girls include Mary Dawn, who is thirteen, Flora Lee, who is eleven and Jan Marie, who is eight. They all sing and play several musical instruments including the flute, piano and violin. Jan Marie was baptised at her last birthday before leaving the States in the baptismal font at the Tabernacle in Salt Lake City. The girls also attend a United States Air Force School.

The Hemingways hope to work on their genealogy while they are here. They look forward to renewing old



They study the gospel as a family. From left to right is Delwin, Brother Hemingway, Flora Lee, Jan Marie, Sister Hemingway, Mary Dawn and Michael.



friendships and making new ones. The gospel has always been the centre of their lives and they anticipate with great pleasure the opportunity to worship and participate in England where the young people are so active and devoted to the Church. Brother Hemingway spoke for the entire family when he said, "We have fond memories of past experiences in Britain. We are delighted to return to associate with members of the Church and to feel the vigour and enthusiasm of the new members and to share their testimonies."

David, the oldest son, serving in the Brazilian South Mission.

YOUR CHILD

★ Christmas is the most wonderful holiday of the entire year. It appeals to all the senses. It is wondrous to look at with the holly, Christmas candles, decorations and festive trees. It has delightful tastes with the special treats of Christmas cake, sweets, nuts and turkey. It has a beautiful sound of pealing bells and carolers' songs. It is a time of secrets and surprises, of giving and receiving. All are part of the joy of Christmas.

We often hear our children ask on Christmas day, "What did you get for Christmas?" With the lovely atmosphere created by the festive sights, sounds and smells, can we now help our children to enhance that atmosphere.



Gwen Cannon

phere by reminding them to ask themselves "What did I give for Christmas?" When they ask this question can we teach them that there are other gifts than those we buy with money? Can we show them that a conscious effort to be kind and considerate is a beautiful gift? Can we help them to know that co-operation, helpfulness, obedience and respect are gifts of love more precious than all the world's treasures?

We can if we believe this and practise it in our own lives and show it in the way we respect and love our children. These are the gifts that truly bring a Merry Christmas!

ON NEGLECTED CHILDREN

Ray Murray Paisley Ward, Glasgow Stake

Puir bairns wha's parents ha'e nae tim
Too much o' them's expectit
An' so I Maun ha's peety
Fur them that's sair neglectit.
At nine an' ten o'clock at nicht
Ye see them in the toon
A sleepin' toddler in their airms
A wheen mair hingin' roon
Nae childhood ploys fur tae wee souls
Jist mindin' sisters, brothers
Wi' faces aulder than their years
Ah wonder—whaur's their mithers?
There's mithers rushin' through the
streets

streets
Wi' wee tots dragged behind
An' shair enough they trip and fa'
Ye'll maistly always find
They dinny stop tae comfort them
But jist tae belt their ears
Whit use is a' this time they save
If there's nane tae spare fur tears.
Wee babies greetin' in their prams
When a' they want's a cuddle

It isny time tae lift them yet 'Least—so says Dr. Fuddle. Dinny come and bother me, noo rin awa' an' play

Here's a shilling fur the pictures that's the watchword o' today Machines tae wash yer dirty claes,

machines tae wash yer unty claes, machines tae polish floors Ye'll soon no need a haundle, tae shut

and open doors.

But my ye're that exhaustit wi' turnin'

on the switches It's aye been my ambition tae win the

pools some day

Ah'd gaither a' aroon' me, an' wipe the tears away

Oh Mithers, Mithers, stop an' think o' Him in Galilee

Suffer your little children tae come unto thee.

Ye haveny got the time tae spare tae coont yir ither riches.

2nd Place Poetry Competition, MIA Youth Convention at Morecambe, Lancs.

Holly, Hearth and Margaret Woods Walsall Branch, Leiceste Happiness

Walsall Branch, Leicester Stake

★ "You aren't singing the tune properly," we would cry and then my husband's mother and I would sing the Christmas carol as we thought it should go. Grandma's voice was well preserved and together we would join my husband in his Christmas Eve marathon of carols. Thus tricked, we would spend the rest of the evening in song and if doorstep carol singers called, they were welcomed with open arms. My husband's desire for an atmosphere was showing through and his mother and I aways knew what to expect.

In those days we were not members of the Church and our view of Christmas suffered from an over emphasised sentimentality regarding the Nativity of our Lord and a desire to be conventional in all the material things customary to the great festival. Dewy eyed. I would remember all the films and plays I had ever seen where, on Christmas Eve, everyone seemed to be doing the nice things, like sitting round a fire together, visiting parties in the snow or going by sledge to church on Christmas night. And there we would sit, singing our hearts out, irritation and fatigue nagging at me as I plodded on with the never ending chores. But I would content myself that life always was real and that even the manger scene depicted misery and hardship.

Then we received the true gospel. What a revolution took place in everything, not least of all, Christmas, It did not all happen at once but gradually, kindly, like everything else appertaining to our progress in the church.

We heard about "Family Hour" and although we were not sure about the outcome, we decided to give it a try and prepared a suitable programme each week. What a success! The chief advocate being our your son. Then, eventually, the church provided a "Family Home Evening" pattern for us to follow. On several occasions we invited part family members to share with us and we were given a glimpse of the inspiration behind the whole programme. The love that was generated by the sharing and togetherness exceeded anything we had ever dreamed or hoped for.

"Truly, this is divinely inspired," said my husband one evening as we waved goodbye to two of the young sisters who had attended our "Home Evening."

But what about Christmas Eve? That, too, took on new life. All work and shopping were now completed by the day before Christmas Eve, leaving only the essentials and the hanging of streamers and evergreens to that exciting day before Christmas. This day had always seemed the one most full of special magic and now my day-dreams were a reality.

The first year it happened was a great shock to grandma who arrived with her suitcase and parcels in the late afternoon to find a neat house. roaring fire to sit by and tantalising smells emitting from the kitchen stove. She loved it and so did everyone else who came to our "Carol Party," as we called it for the benefit of non Latterday Saints. White candles trimmed with evergreen garlands lit the carddecked living room as we welcomed our relatives and two missionaries to our Christmas Family Night. We sand carols, told the nativity story, sang solos and duets. The older ones remenisced and everyone felt strange, wonderful glow. I watched it in their faces reflecting the fire and candle light. The family choir from across the road called at the front door to sing and we invited them in. Afterwards Christmas fare was enjoyed readily because it was "the beginning." Soup in cups and saucers overcame the "tea" problem.

I was so happy, I could have burst. We had arrived at the true Christmas spirit, that balance between the spiritual and the material. As our quests left, they placed their gifts for us around the glittering Christmas tree. They would be opened the next morning around the hearth. The sparkle of gospel love had transmitted itself to most of our visitors and the bond between parents and children was suddenly something tangible as goodbye kisses and "Merry Christmases" were exchanged. They stepped out into the crisp night with eyes full of the enchantment of the occasion.

We never looked back after that first time. Our Christmas Family Night now lasts all day as the children help during the early hours to trim the house, put the toy animals around the crib and set out the greetings cards. No one gets snappy and the atmosphere of love and well-being builds up during the day. My husband comes home at tea time, after one of the hardest weeks of the year, to be greeted by the warm happiness of his family and we are both content beyond measure. We know that it is the gospel that has brought us the blessings we share.

One of our relations who is often in foreign parts, away from his family for the holiday, visited our new style Christmas Eve. He recalled his childhood days when he would sit with the rest of his family around the stove to sing carols and wait for midnight mass. But that was before war swept across Europe to split families and traditions War's aftermath materialism into everyone's life and almost obliterated the worthwhile things. But not quite. A little corner left itself exposed so that those who just want to, can take hold of that corner and rip away the dark blanket the world has woven, to reveal the purity of family love when fathers and mothers take the trouble to care.

There are some gaps now in our family circle and some empty chairs that will never again hold certain loved ones. But the family advances in numbers and progress as families always should. The young ones will become the older ones in so short a time, but if we can hold the little ones and then the young people so that the family bond is of the greatest importance, all our losses of those who pass on before us can be easily endured with our knowledge of Eternity and the family reunions that one day we shall know.



CHRISTMAS MAGIC

★ Christmas is the most delightful time of all the year. It is a season of good will, exchange of cards, gift giving and receiving, of Christmas carols, good food and decorations. Each contributes to the special "Christmas Magic" that fills the hearts of all who celebrate this event with loved ones and family. It is the "special" things that create the magical feeling. The festive mood we offer to satisfy the palate. The decorations to answe and please the eye.

This month we offer you some "special" Christmas recipes and some decorating ideas. Some are old and familiar to you. Perhaps some will be new. We hope that they will help you to create "Christmas Magic" for you and your family.

CARDS—CARDS—CARDS WHAT TO DO WITH THEM?

Cards from years past and ones currently received can add to the charm of the season by using them in your decorating scheme. Try these ideas.

CARDS—DISPLAY THEM

Christmas Card Tree

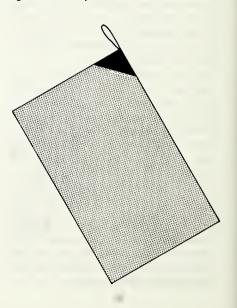
Materials:

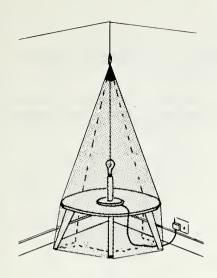
Two or more yards of heavy green netting or light weight cotton fabric. It must be light enough to allow light from a small lamp to shine through it.

1 yard green bias binding tape. One box straight pins.

Directions:

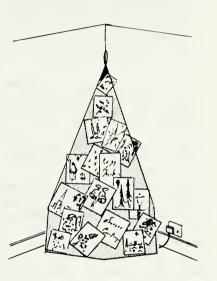
- Sew bias binding tape around one corner to reinforce it.
- 2. Sew a bias binding tape loop on this same corner.





- 3. Hang loop on a picture hanger in a corner or on the wall.
- Place a small table with a lamp on it under the hanging fabric. Be sure that no part of the fabric comes in contact with the lamp.
- Tuck the ends of the fabric under the legs of the table to hold it firmly in place.

- As your Christmas cards arrive, pin them onto the fabric. Pin them at the corner of the card so that they will hang at an attractive angle. Soon the netting will be covered.
- Turn on the lamp underneath and you have a Christmas tree made of your beautiful cards.



CARDS—USE OLD ONES FOR NEW GIFT CARDS

Old cards can be used as gift cards by cutting around the Christmas motif or picture with pinking shears. (Usually reserved for sewing only.) Punch a hole in the corner with a paper punch; put green or red string through the hole and you have cards for all your gift giving.

CARDS— USE OLD ONES TO MAKE SCRAP BOOKS FOR CHILDREN

One thoughtful grandmother I know saves all of the Christmas cards with pictures of the Nativity on them. She gives these to her granddaughter who carefully cuts them out and pastes them into a scrapbook. It is a beautiful record of the birth of the Saviour. She calls this treasured scrapbook, "My Bible Book." This is a good project for children who are ill and confined to bed.

Spray

SILVER, GOLD AND WHITE

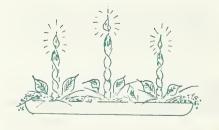


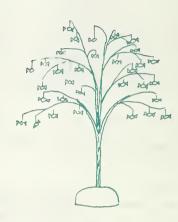
Was there ever a more useful product than paint in a spray tin? It is particularly welcome at the holiday season when you can spray a most ordinary object with silver, gold or white paint and it is immediately transformed into a thing of beauty!

Christmas Bouquet

- Gather tall, dried weeds from the woods and fields.
- Spray them with silver, gold or white paint.
- Combine them with broad-leafed, long boughs of holly or rhododendron, also sprayed in the same colour.
- Arrange them in your most beautiful vase and you have an elegant Christmas bouquet.

Make a similar arrangement of shortstemmed weeds for your dining room table. Combine them with Christmas candles that are taller than the sprayed plants. Press all of them into Oasis, a product available at your florist. This makes an easy, troublefree bouquet. Use a low bowl for this arrangement.





Candy Tree

- Select a dried branch that has an interesting shape and many small twigs.
- Stick the bottom into a ball of plasticene or clay.
- 3. Spray it white.
- Allow it to dry thoroughly and then decorate it with tiny Christmas balls and Christmas sweets wrapped in tinsel and looped with string. These are available at your sweet shop.

The sweets look like real decorations. Serve the children that visit you sweets from the "Candy Tree." They'll love it!

Holly

If you have a holly tree in your garden that doesn't produce red berries, as I have, it can still be used as Christmas decoration. Tie small red bows of narrow (4 inch) satin ribbon among the leaves. It makes a charming display.



Prism Cake is as beautiful to look at as it is delicious to eat! It glimmers and shines like a prism when it is served. It makes a festive desert for that special Christmas dinner and is a nice change from the traditional Christmas pudding.

This recipe was sent to us by Christine Robinson of the British Mission. It has often graced her table to the delight of 'her family and friends.

PRISM CAKE

Set 1 package each of orange, blackcurrent and lime jelly with 3/4 pints of water each, in shallow tins, making jelly about one inch deep. Set completely.

When they are set, dissolve 1 package lemon jelly in 1 cup pineapple juice with 1 tablespoon sugar and juice of $\frac{1}{2}$ lemon.

When this mixture is set to the consistency of syrup, whip 3/4 or 1 pint double cream and fold into syrupy jelly. Quickly fold in coloured jelly which has been cut into cubes, and pour into a large angel food tin, fancy mold or a large, square, glass dish.

Madeline B. Wirthlin, the wife of the former Presiding Bishop of the Church, serves Christmas Punch with great success to her many visitors at Christmas time. It is especially good when served with Christmas cake as a light, simple desert for casual entertaining.

CHRISTMAS PUNCH

- 2 quarts cider (non alcoholic) or apple juice
- 1 orange sliced
- 1 lemon sliced
- 4 sticks cinnamon
- 6 whole cloves
- ½ teaspoon nutmeg
- 1 teaspoon ginger

Cinnamon sticks for garnish

Simmer all ingredients together over a low heat for thirty minutes. Serve hot. Add a piece of stick cinnamon in each serving if you wish. Serves 10 to 12.



GOLLY BANK

Jenny Mason of Nottingham sent this idea for a lovely children's gift. She is not a member of the Church but has contributed endless hours to making toys and crocheted articles for many church bazaars. Mrs. Mason is the mother of Muriel Cuthbert our News Editor.

Materials:

½ oz. each white, black and two colours in double knitting wool;

No. 9 knitting needles;

Crochet hook;

Empty washing up liquid container.

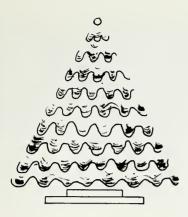
Directions:

Body: Cast on 50 stitches in colour. and knit in stocking-stitch a third of the way up the container. Change to another colour, knit another third. Change to white and work 6 rows. then on the next row W. 21 cast off 8 knit 21. Next row: work 21 cast on 8 work 21. Continue knitting for 1 inch. Next row: knit 15 in black, 20 stitches white and 15 black Purl as last row. Repeat these two rows for 1 inch. Change to black, all stitches work 1 inch ending purl row. Next row: Knit 1 (wool forward knit 2 together) to last stitch, k.l. Purl 1 row. Cast off.

Arms: With second colour cast on 20 st and work two inches, change to white, and dec 1st stitch each end of next row Cast off

Make up: Embroider eyes and eve brows in black wool. Nose and around the slot for mouth in red. Join back seam. Cut a felt oval for base and stitch body to base. Cut 2 small ovals in felt for feet and also ioin to base. Stuff the arms with soft scraps of wool or old stockings and stitch to the body. Crochet chain and thread through the holes at the top of the head, enough to draw up and tie in a bow. For hair knot six inches strands of wool two at a time through each stitch of cast off edge. Cut the top off the container and place it in the knitting. Mark the mouth and cut out a slot 1½ by 1½ inches where marked. Draw up the string and tie with a bow.

Golly is now ready to receive your money!



NYLON NET CHRISTMAS TREE

Ruth Christensen

Hyde Park Ward, London Stake

Materials:

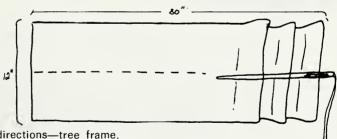
 $4\frac{1}{2}$ yards 36 in. wide nylon net of a pale colour; 2 blocks of wood 6 in. \times 6 in. and 4 in. \times 4 in.; 20 in. dowel.

TREE FRAME

Drive nail at top for decoration.

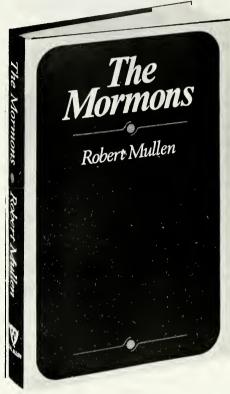
Base made from 2 blocks 6 in. \times 6 in. and 4 in. \times 4 in. with hole drilled for ½ in. dowel.





Directions:

- Sketch and directions—tree frame. Please see sketch
- Make first net strip at base 80 in. long and 12 in. wide.
- Gather net tightly around the centre of the pole by passing thread at centre and folding netting so outer edges form ruffles at fringe of tree.
- Make each succeeding ring of netting shorter and narrower to form a true taper. Final top piece is 2 in. wide and 36 in. long.
- 5. Decorate with miniature Christmas balls.



A study of major importance

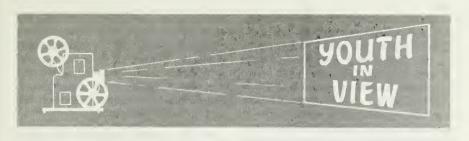
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Robert Mullen, a former editor of "Life" Magazine, gives a complete account of Mormonism — its origins, its history, its struggles against oppression, its missionary work throughout the world, and its inspired leaders.

To be published on January 9th by

W. H. Allen



The Future is Yours—Are You Prepared?

Gary B. Hansen

Cornell University, Ithica, New York

* We are living in a world dominated by change, uncertainty and increasing complexity. As a young person growing up in today's world, you must prepare yourself to live and work in a world far different from that which your parents or grandparents may have experienced. In practically every sphere of our lives, the services we enjoy, the equipment we work with in our homes and in our places of employment, the transportation and communication facilities we utilise, and in the human relationships which we develop with family, friends, and associates, must be able to understand and use ideas and equipment far more complex and sophisticated than our parents and grandparents ever dreamed could exist. Truely, the science fiction world of yesterday is commonplace today.

The one thread of certainty and security in our lives today is the Gospel of Jesus Christ—the "IRON ROD" around which we must build our lives. It also encompasses the kind of knowledge and skills which are unchanging yet never out of date. The Gospel is eternal, without beginning or end, and always "with it" to use the modern parlance.

One of the most fundamental principles of the Gospel of Jesus

Christ is the principle of eternal progression. As children of our Heavenly Father we all possess God like qualities in embryo form. We have been given the opportunity to develop these qualities and to further our eternal progression by developing and exercising all of our talents and abilities throughout our mortal lives.

The development of our talents and abilities, which is so necessary if we are to find happiness and success living in tomorrow's world, is also a requirement for our eternal progression. The Lord has made this quite clear: "The glory of God is intelligence, or in other words, light and truth." (D. & C. 93:36.) "It is impossible for a man to be saved in ignorance." (D. & C. 131: 6.) There is no such thing as standing still on the road of eternal progression. We are either advancing toward the Celestial Kingdom and the blessings which await us there, or we are falling behind and in danger of becoming "Celestial dropouts."

For Latter-day Saints, tomorrow's world includes not only computers, space ships, transistors, and automation, it also includes the potentiality and promise of Godhood. This is why every Latter-day Saint needs to ask himself today whether he is preparing

himself for tomorrow by fully developing and utilising his talents and abilities in accordance with the principles of the Gospel and with every means at his disposal. We must also make sure that as we proceed on our important journey of eternal progression, our motor is in good repair and our fuel tank is full. Finally, we won't go anywhere without a first-class ignition system called motivation—that internal something which enables us to overcome, achieve and excel in whatever we do.

What, then, should the word preparation mean to a young Latter-day Saint living in Britain in 1966? First of all. the scientific and technological revolution through which we are now living means changes not only in the environment, but in the nature of our work: The man who drills holes or tightens nuts or bolts for his living may soon be without work; his job is rapidly being replaced by machines which can do the job much faster and more economically. The unskilled labourer who uses a shovel or pick is being replaced by a man who manipulates and controls a complex piece of earth-moving equipment worth thousands of pounds, and the operation of which requires much skill and responsibility. The mechanic who used to work on a Model T Ford would find himself lost in today's world of automatic transmissions, power steering and transistor ignition systems. Even the familiar clerk toiling over his ledger books will soon be programming a computor which provides hourly statements of sales, inventories and profits.

It should be quite evident to you that knowledge and skills of a much higher level than any needed previously are necessary if a person is to successfully perform his work in tomorrow's world. Equally important, those persons capable of learning new skills, who can readily adapt themselves to

new ways of doing things, and who are able to operate new and complex machines, will be in considerable demand. Conversely, those persons who have limited education and but one or no skill, and who are unable to absorb new knowledge and ideas, will soon become redundant.

To you young Latter-day Saints in 1966, the above means first of all, that education is the key to preparation for tomorrow's world. The demand is for professional, technical, clerical and skilled manual workers. The demand is also for people who are adaptable and flexible-those who are unafraid of changing lobs several times during their lifetimes-and who can learn new skills and adjust to new ways of thinking and doing things. In both these instances, a good general education is the keystone-it is the foundation upon which new skills can be built as needed to ensure continuous employment. The more education and training you have, the better off you will be in the world of work. This means that you must take advantage of all the educational opportunities available to you. Regardless of whether you attend or attended a secondary-modern, comprehensive, grammar or public school, use your time to the best advantage

Mathematics and English are the languages of tomorrow—they will be essential for effective communication. Therefore, master them now and avoid the need to make it up later when it will be much harder to do so. A good knowledge of science (social, physical, and biological) and the humanities (history, literature, art) will be every bit as important to successful living and working in tomorrow's world.

What about "LASS" (Life After Secondary School)? In the first place, stay on in school as long as you can. If you have the ability and inclination to take GCE "O" levels, by all means

do so. If your school has a Sixth Form and you qualify for entry, stay on and study for your "A" levels. If, on the other hand, you find (after consultation with your headmaster, parents, and others) that secondary school is not the place for you, consider a College of Further Education. Here you may be able to study for GCE's or make up deficiencies in your educational background. It may also be a place where you can explore some of vour vocational interests. Remember. attendance at school or in Colleges of Further Education is free for the taking (up to the age of 18)—and let me tell you, it's one of the best bagains you can get.

The alternative paths open to you after you leave secondary school are numerous-sometimes even confusing. Some of you will want to attend a University or Technical College. where you can obtain a degree or diploma course which will prepare you for professional employment. Others of you may be inclined toward teaching, and to seek out a College of Education offering an appropriate course. With the recent efforts to expand Higher and Further Education facilities throughout Britain, many more places are becoming available for young people than ever before. Therefore, if you are capable and qualified to fill one of these places, by all means make every effort to do so.

Furthermore, if you can qualify for admission to a University or other approved College, you can also receive a bursary or grant from the government or your local education authority which will pay the costs of your attendance, including meals and lodging.

Those of you inclined towards commerce and business may (if girls) take a course in secretarial science, or (if boys) an apprenticeship with a commercial firm. If you do consider a career in commerce, weigh carefully

the difference between an apprenticship and a full-time or sandwich course at a technical college—each has certain advantages.

In the realm of industry and technology, there are also a variety of options open to you. Some important questions to ask when considering further education and employment in any field are: Will I be able to find or hold employment in this occupation in 10 or 15 years time? What kind of training programmes (including on-thejob training and related technical educaion) does the employer or industry offer? What are my opportunities for advancement and for continuing my training to obtain higher skills and responsibilities? The most important thing to avoid when considering employment and training opportunities, is the dead-end job. This is a job which doesn't lead anywhere; it offers no opportunities for training and advancement to higher skill and responsibility levels. Needless to say, a dead-end job is not in harmony with the principle of eternal progression.

Seek out those employers and occupations which offer sound, well-organised and administered programmes of induction and training—encompassing either apprenticeship or other recognised education or training arrangements.

Note: With the passage of the 1964 Industrial Training Act and the establishment of Industrial Training Boards in each major industry, many more opportunities for industrial training are becoming available. Consider the following points when planning your educational and training programme after secondary school:

 How well do you know yourself your interests and abilities? If you don't, you had better begin finding out. If you can't obtain vocational guidance and counselling at your school. consider visiting the National Institute of Industrial Psychology, the Vocational Guidance Association, or the vocational guidance unit at the nearest University. These organisations have trained guidance specialists who can help you determine your vocational aptitudes and interests.

- Obtain all of the information and assistance you can about Further Education and employment opportunities available to you. Don't hesitate to seek advice from qualified people, especially the Youth Employment Officer in your area and your School Careers Master. helpful are headmasters. potential employers, parents. teachers, bishops, and prominent men and women in your commun-
- 3. Have you taken up the matter of your career with your Father in Heaven? Seek His advice and counsel through prayer at all stages of your education and training. If you are humble, and approach Him with a prayerful heart, you will receive His help. He is the best source of inspiration available.
- 4. Are the occupational goals which you have set for yourself high enough to challenge you to stretch your abilities and to make you reach beyond yourself? As the saying goes, "It is better to have played the game and lost than to have never played at all." It is only by overcoming obstacles and "losing ourselves" pursuing worthy goals that we grow and ultimately "find ourselves." Don't sell yourself short. President Hugh B. Brown set as his goal that of being a General of the Canadian Army. And while he never became a general, the Lord used the obstacles faced in achieving that goal to prepare him to fulfill im-

- portant Church assignments, including those of Apostle and Counsellor to the President of the Church.
- Don't forget! A well-balanced programme of preparation for your future—tomorrow through eternity

 should include the systematic study of the scriptures and doctrines of the Gospel of Jesus Christ. This is what the Lord told us to do:

And I give unto you a commandment that you shall teach one another the doctrine of the kingdom.

Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand ... (D. & C. 88:77-78.)

Faith and reason are both important factors in the lives of Latterday Saints. Therefore, a good program of education and training must include the study of the Gospel.

- Ask yourself whether the course of action you plan to follow (in getting a job or continuing your education and training) will:
 - (a) further your eternal progression:
 - (b) prepare to help build the Kingdom of God upon the earth:
 - (c) prepare to earn an adequate income to support yourself and family (when you marry and have one); and
 - (d) enable you to fully develop abilities and talents and in so doing bring satisfaction and a sense of accomplishment in future life?

If you are PREPARED, the FUTURE is yours!

MIA YOUTH CONVENTION AT MORECAMBE

★ The air rang out with joyous singing, dramatic tones of Shakespeare as well as with the enthusiastic cheers of over 500 young Latter-day Saints during the MIA Youth Convention held at Morecambe, Lancashire, on September 4. The North British Stakes of Glasgow, Manchester and Leicester, as well as Liverpool District, combined forces for a weekend convention which proved to be an inspiration to all who attended.

The excitement began on Friday at noon when coaches and cars began to arrive. The afternoon was spent in rehearsing and preparing for the coming events. A lovely chicken dinner formally started the programme after which the road show competition began. Glasgow won this event with their version of "Alice in Wonderland."

The excellent production was enhanced the imaginative and colourful costumes. The Speech Festival was also held on Friday evening. The 12-16 age group was won by Robert Richardson, Glasgow Stake, Elisabeth Buntain, also of Glasgow Stake won the 16-19 age group speech competition. The Scotts obviously have the gift of the golden tongue. The Open-age Speech contest was won by Deirdre Grundy, Warrington Branch, Liverpool District, She is a new member of the Church and gave a most inspirational talk.

Saturday morning at dawn saw the beginning of the sporting events. A swimming competition was held and President William Bates was one of the participants. Football, netball, table tennis, athletics and volley ball completed the day's activities. Cheers for



Roadshow winners-Glasgow Stake-"Alice in Wonderland."



Winners of 5-a-side football game, Manchester Stake. Left to right: Ian Burgess, Peter Roper, Brian Lambert, Graham Barnett and Mike Turner.

each team left most of the audience voiceless by sundown.

The music competition was particularly enjoyabe with a high standard of performance. Quartet contests were won by Manchester Stake and Liverpool District. The vocal solo competition was won by Pat Goulding, Liverpool District, who is only fourteen years old. She has unusual talent at a young age.

Saturday evening was filled with a talent show and dance demonstrations, all performed with grace and beauty. Glasgow Stake was particularly impressive when they gave an exhibition of Scottish dancing in their national dress. The talent show was also enhanced by the playing of Scottish airs on an acordian by President Archibald Richardson of Glasgow Stake. This was in contrast to the dramatic

excerpts from Shakespeare by Manchester Stake and a moving one act play "The Man From the Sea," put on by Leicester Stake.

This large group of young church members sang and played together and it was enjoyed by all. It was agreed, however, that the high light of the weekend came on Sunday morning at a worship service conducted by President John Weightman, Manchester Stake. The testimonies were fervent and sincere. Some of those who spoke were Peter Cameron, Glasgow Stake YMMIA Superintendent, Peter Burns, Glasgow Stake who recently returned from a proselyting mission in the South of England. Kathie Biddell. Liverpool District and Christine Weightman, Manchester Stake. Rachel Murray read her prize-winning poem and the Manchester Mormon Choir that travelled to the Sunday meeting



Scottish dancers, Glasgow Stake.



added to the beautiful atmosphere of the morning. The Wigan Branch Quartet sang "The Lord's Prayer." It was a fitting conclusion to an inspirational service.

As the large group separated and went their various ways all agreed that they had experienced true brotherhood in the gospel. The warmth of love and friendship within the church is binding.

Brother Lee, Whitefield Ward, Manchester Stake, expounding "MacBeth." Whitefield Ward won the Shakespeare competition.

THE SEARCH

"Join the search, join the search"
The cries rang out so clear.
The search for what I asked myself
As the voices drew near?
So many things in life we seek
Before this world we leave,
But do these men quite understand
The web they are to weave?

The shouts of "gold" that fill the air And make their senses blind, Is but one huge unending web Designed by Satan's mind.
They cannot see beyond the wealth At which in greed they clutch.
The only measure of man's worth To them is "how much, how much?"

Haven't they heard, don't they know,
These men for riches yearning,
That riches here on earth alone
Will only end in burning.
That the inner man is all that counts
When in the next life living:
That earthly goods we'll leave behind
And ourselves to God be giving.

Tis true we need essential things
For warmth and strength of health,
But God's spirit children in the home
Are worth far more than wealth.
The man who thinks of only gold
And how much he can find
Will lose life's most important gift
Of joy and peace of mind

The cries to search should therefore be For knowledge, truth and love, For all the chances here to serve Mankind and God above. For as we strive to help each one We help ourselves as well; The happiness men seek, find us, And will always with us dwell.

Ann Tozer Bradshaw Manchester Stake

1st Prize, Poetry Competition, MIA Youth Convention at Morecambe, Lancashire. September 1966.

On behalf of all those who attended the Youth Convention, President Bates — who presided over the conference — would like to express deep appreciation to all those responsible for the organisation. A great deal of hard work and sheer determination overcame the inevitable obstacles during the months of preparation.

PRESIDENT JOHN WEIGHTMAN
JOHN HARGREAVES
BERYL CUBBON
JOSEPH BROWN
ALBERT EVANS

BERTRAM MERRILL . . . SISTER WHITE . . .

Managing Director and Organiser

Speech Director Dance Director Music Director

Drama and Roadshow Talent Show Organiser Sports Director

Bookings Secretary



GLIMPSES OF YOUTH



ROBERT IAN PRESTON

Ashton Ward, Manchester Stake

Robert Ian Preston entered Liverpool University in October, 1966. His place at this fine school was won on a basis of an outstanding scholastic record. He achieved nine "O" level GCE subjects and three "A" levels in maths and physics. After he graduates from university he hopes to serve on a full time mission and then go to Brigham Young University for further qualifications. His goals are high and his past record of achievement equally so.

Robert joined the church shortly before he was eleven years old and has been faithful and active throughout his teenage years. He has earned five Aaronic Priesthood awards, his Duty to God Award and his Liahona Award in the Vanguard programme of the MIA. He has consistently been a full tithe payer and has contributed to the building fund each month. Robert has been president of his Deacons' and Teachers' Quorums and has been a successful Sunday School teacher. With all of this to keep him busy he has also served on a Stake Mission for six months.

It is a remarkable record and reflects Robert's diligence, faith and devotion to the Church.



JACQUELINE HARTLEY-DAVIES

South London Ward, London Stake

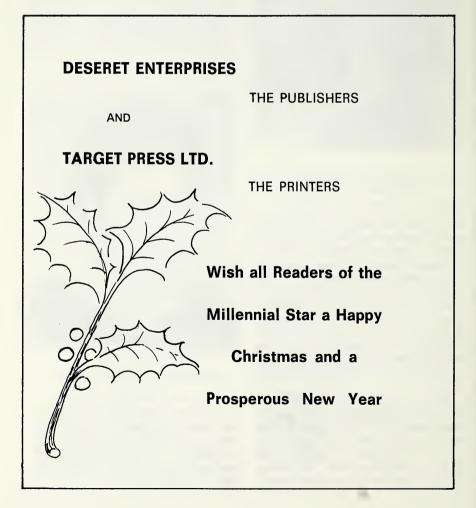
★ Jacqueline Hartley-Davies has left the shores of England to be a full-time missionary in Toronto, Canada. The members of South London Ward bade her goodbye on October 23. She has been a member of the church just three years and her growth in the gospel and her contribution to the church is outstanding.

Jacqueline attended business college for two years and then worked for the Church Building Department at North Cheam. She has been a counselor in the MIA as well as a teacher in that organisation. She has taught Sunday School, served as a Youth Missionary and as a Stake Missionary. All of this is a fine preparation for her

Canadian assignment.

Most important of all, however, is that Jacqueline emulates all of the qualities of Latter-day Saint womanhood. Her ideals are high and she lives in harmony with them, ever striving to reach the perfect ideal. Her kindness and sweet spirit make her a joy to know and work with.

The Canadian Mission is blessed in receiving Jacqueline as a new member of their missionary force.



Have You Asked

Frank Patterson
Bishop, Hyde Park Ward

★ When you next visit a museum or art gallery ask those in authority there if they can show you a Netsuki. Almost every one will be able to do so. As you can tell from the name they are Japanese and since there are so many of them you can infer that they are small and of no great value. No great value, that is, when compared with the prices obtained for some oil paintings these days.

You will have to look closely at these button-like ornaments. The artists who made them are to sculpture what the miniature painter is to oil painting. The largest will be at the most, perhaps, not more than three inches long and will be narrow and thin. The smallest may be no bigger than a walnut. Usually made of ivory or bone and, occasionally, of a hard wood.

Sometimes they are artificially coloured but mostly are enhanced only by a natural patina.

You may ask, "But what are they?" Imagine an artist taking a small piece of ivory about the size of a baby's fist. He sees within its shape anything from a small bean pod to a house and with

his tiny chisels proceeds to release from the confining surfaces the object of his vision

There is one thing that the artists have in common and that is the desire to reproduce as nearly perfectly as possible the object he has chosen to portray.

Sometimes a gruesome subject appears; an eagle grasping within its claws a dead monkey, head bent to tear the flesh; or maybe a skull with vacant eye sockets; or a mouse bloated and satiated with food.

Very often good humour becomes apparent There is something of this in a monkey depicted as an old bent man with stick and cloak and in the Netsuki showing a chicken just breaking from its shell.

Sometimes the most intricate work emerges as in the three small tortoises on the back of a larger fourth, the whole no bigger than one and a half inches long and not one inch high

No subject is too big or too small, too abject or too respectable, too sophisticated or too homely. You will find them all in Netsuki.

CLEANLINESS

"No hand that is uselessly idle, or indifferently employed, or actively engaged for the furtherance of unholy and forbidden things, can be clean."

Richard L. Evans

Abstainers of life get more out of life when they choose the Rechabite Friendly Society

For 2 reasons: 1. The Independent Order of Rechabites is non-profit making, run for the sole benefit of Total Abstainers. Members receive surpluses as bonuses or additional benefits.

2. We are able to offer advantageous terms to Total Abstainers because they have proved to be responsible people. Also as a Friendly Society we pay no income tax on investment income.

Name (Mr. Mrs. Miss	Tick where appropriate
Name (Mr. Mrs. Miss)

NEWS - NEWS - NEWS

Compiled by Muriel Cuthbert

MANCHESTER STAKE

★ MIDDLETON Branch held their MIA social in the orchard around a bonfire on September 6. Sister Jones, Linda Mountfield and Doris Greenwood were busy preparing sausages and chips, scones and sponge buns while the others were having fun and watching John Bates give Christine Ewart a donkey ride. When the smoke from the fire started to get into their eyes, someone used an umbrella for protection. Eventually everyone went indoors for the closing prayer.

* Happy Valley, Bramhall, near Stockport, could easily have been the Great Salt Lake Valley in the minds of the forty-six participants in the Builder Round-up which was organised on a Stake basis on October 1. This small steep-sided valley contained a winding river, a wood, some cattle, and plenty of mud for the rain poured down. Everyone was well prepared however, and after receiving instructions they divided into groups. The fathers, or adopted fathers, one for each boy, set out to lay the trails in the valley, while the boys built a bonfire to warm and dry the weary on their return. After half an hour the boys eagerly set off to search for their respective trails.

Silence descended and peace reigned for two hours around the kitchen area until the mud-splashed, but bright eyed fathers returned. Seats were improvised around the fire and a sing-song was organised until all the boys had returned. Then the "exhibits" collected along the trail were arranged, judged and commended. By this time there was only one thought in every-one's minds ... FOOD, and what a glorious array. Potato and egg mash, potatoes in their jackets, beans, sausages and steaming hot chocolate.

At five-thirty, with everyone tired, but satisfied and well-fed they started their separate trails for home. Success was due to everyone, those who worked so hard in the background like Dorothy Chase and her Primary helpers, to those who actually blazed and trekked the trails. Plans for the next Round-up are already underway ... it's hard to tell who is more enthusiastic, the boys or their fathers!

★ Over 250 people attended the MANCHESTER Stake Relief Society Opening Social at the Stake centre on October 8. Everyone was greeted by the Stake Relief Society Presidency and presented with a beautiful blue and gold programme.

Prelude music was played by Allan Boswell and after a brief introduction by President Maureen Hoyle the lesson previews for 1966/67 were presented under the direction of Work Counsellor Mary Boswell. Stage settings for the previews were imagina-

tive and inspiring, in the centre was a family group of mother, father and two children. while around them the various lessons of Relief Society were depicted showing the way to happiness and the well-being of the family. The dramatic climax was when the spotlight picked out on a darkened stage, a celestial family high on a pedestal and all fair and dressed in white. Members of the audience were deeply moved by this scene and its implications.

A buffet supper had been prepared under the direction of Work Counsellor Doreen Preston, and despite the huge crowd attending there was ample food for all. Following this the Stake Board put on a play entitled "And then came the Women" this showed the organisation and subsequent events of Relief Society, authentic costumes were used and special sound arrangements were made to enable everyone to hear. While the play was in propictures of various meeting gress,

houses and past Relief Society Presidents were shown on a screen high at the back of the stage.

* "Does Communism and/or Socialism Cost too Much in Terms of Individual Development?" was the subiect of a hectic debate at the Stake Centre on October 15. between Liverpool District, of the North British Mission and the Manchester Stake. Liverpool, the challengers, provided a beautiful cup to be given to the winners. The whole debate was conducted on strict parliamentary lines and the rules of the house were observed by those participating. The sharp wit and cut and thrust of keen debating, enlightening as well as entertaining, was enjoyed by a crowd of young people.

Verdict: Manchester Stake were declared the winners, although they opposed the motion. However, similar debates are planned for the future when Liverpool hopes to change the venue of the cup.

SUNDERLAND STAKE

★ WEST HARTLEPOOL Relief Society opening social on September 27 began by having the lesson preview which was followed by a Fashion Parade. Mother and daughter creations made and modelled by the sisters themselves were greatly admired. There was also a display of knitting and crochet work made for their bazaar.



West Hartlepool Relief Society Sisters.

★ The film "The Sound of Music" is still drawing crowds all over the country and 45 members and friends from BILLINGHAM Ward travelled to Newcastle to see it last month. A party of 41 also went from WEST HARTLEPOOL. Everyone voted it a most wonderful show, one they would not have missed.

NORTH BRITISH MISSION

★ On October 8 President Wilford H. Payne presided at the opening of another new chapel in Lancashire at RAWTENSTALL. The Mayor of Rawtenstall was also in attendance and in her remarks commented on the participation of the brethren of all ages. She was impressed with the singing of the Primary children and the male quartet who sang "Master the Tempest is Raging." In a quieter mood the Singing Mothers rendered the Lord's Prayer.

Florence Dawson, the oldest member of the branch bore her testimony and Church Builders Roger Hart, Gregg Thornhill and Hans Paul told of the many trials which were overcome in order to finish the building in 22 months, a goal set by Dale R. Cook the Building Supervisor. In the "old days" Rawtenstall was known as the 100 per cent Branch, and all the auxiliaries are determined to keep up the standard, in fact they are now aiming higher!

★ Twenty-five members attended the CLEETHORPES Relief Society Opening Social held on October 12.

After being welcomed by their President, Joan Drewery and introduced to the four new teachers, they were entertained by Derek Dawe who, accompanied by his son Alan, sang "No Man is an Island." Karen Knudsen then gave a monologue on the trials of a schoolteacher, and this was followed by a short sketch on a commercial radio show entitled "Katies' Komphy Koffins" starring Geoff Browne

and Michael Scarth.

Slides of the recent wedding of Sister Dean Grant and of a visit to the Temple were shown by Brother Whall, and then refreshments were served.

★ A party of eleven Relief Society sisters and three brethren from the GRIMSBY District left Scunthorpe after the Quarterly Conference and travelled to the Temple for a four-day visit. This was a most enjoyable and uplifting visit, and much work was accomplished.

During their stay, the CRAWLEY Branch Relief Society kindly extended an invitation to their opening social and many old acquaintances were renewed.

The visit ended on the Wednesday evening with a wonderful testimony meeting in the chapel presided over by Temple President Buckmiller.

Afterwards at Edenbrook a sumptuous banquet was prepared by Brother and Sister Bushell and shared by Sister Bean from Rhodesia and Brother and Sister MacDonald from California, the menu consisted of a curry made from all the leftover rations and a fruit salad with varied cakes.

★ SCARBOROUGH saints held their first meeting in the new chapel on October 15. President Payne again presided and the Church Building Committee were represented by Elder Lloyd and Elder Davies. This was perhaps a sentimental journey for Elder Lloyd as he was the first Supervisor

of this building before he moved to Scotland. After his departure the Church Builders Peter Taylor and Dennis Campbell of Scotland and Leon Abbott of Southport laboured alone for some weeks until Elder Merlin Fish and his wife and family arrived to take up their duties as supervisor.

Many people have worked on the Chapel, but special tribute must be paid to former Branch President Albert Brown Wardle, who put in a fantastic amount of hours, and who is soon emigrating to Canada. For Michael Street an electrician, the building is considered his second home as he spent so much time there. Mary Sweeting, a busy mother of a family of grown-up boys, adopted and cared for the Building Boys and still managed to fill a number of positions in the branch and provide buffets and meals etc at Conference times for the visiting authorities.

★ Welcome home to the North for two Church Builders.

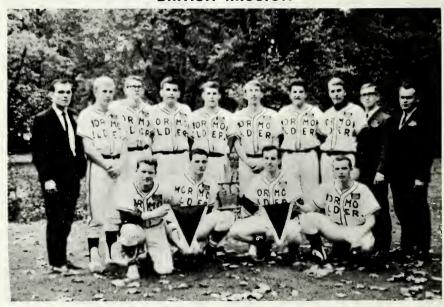
Geoffrey Nugent back to LIVERPOOL, after working on the Cardiff Chapel and David Fanwick back to HULL.

Wesley and Barbara Roberts have also returned to the North and are now living at WIRRAL after working with the Church Building Department down South.

★ September was a busy month for the BEVERLEY Branch, first they organised a "September Song" Dance, and the hall was novely decorated with musical instruments. Music was provided by the C. Smith Trio.

The following week Brother T. Staniforth organised a Sunday School Sports Day, and on the 29th the Relief Society held their "Open Party" and all enjoyed a delicious dinner prepared by Sister Fenwick and games organised by Suzette Dunning.

BRITISH MISSION



"The Mormon Elders." British Mission baseball team.

★ The British Mission Baseball team scored another first for the Church by winning the British Baseball Championship. After a season of play, the Mormon Elders emerged as the winners.

For their efforts the team received a banner and a three-foot high trophy to add to the collection of British Mission mementos. Each player also received a personal emblem. The Mission would like to thank all those who have supported the "Mormon Elders" throughout the season and helped to spur them on to victory.

★ In the tussel for the Norwich District Shield, LOWESTOFT emerged as the winners 6 points in front of GORLESTON. Norwich Branch came third.



British Baseball Championship Trophy.

BRITISH SOUTH MISSION

★ The PORTSMOUTH District held their first Music Festival recently and it was a great success. The adjudicators were Sister Cook and Brother S. Jones. Participants who gained certificates were Linda Talbot, P. Tate, C. Clench, J. Hose and B. Newton all from Southampton and Sister A. Plumbley and her daughter Jenny from Portsmouth Branch.

★ Following its success at the British South Music Festival in July, the PORTSMOUTH Mormon Chapel Choir led by Doris Taylor the Choir President, recently took 11 awards at the Portsmouth District Music Festival. The Choir Director, Mervyn Cawte, was unable to be present on this occasion.

The choir was formed 3 years ago

and the members meet for a $2\frac{1}{2}$ -hour rehearsal every week. They also have their own uniform and a blazer badge. As well as singing at church functions they give Christmas concerts to the local hospitals and old peoples' residences.

★ On October 8 a dance was organised at the Southampton Chapel to raise money to help the proselyting missionaries of the branch, Elder Garry Talbot, who is now serving in Scotland and who has recently been appointed District Leader, and Cindy Bevan whose mission is in Belgium.

★ Jeanette Griffiths, formerly of WINCHESTER and SOUTHAMPTON branches is now at college in Utah. Because of the high academic standards she reached here (6 "O" levels.

2 "A's" plus 1 year at a Teacher Training College), she has had one year of schooling deducted from her syllabus. Well done Jeanette.

★ WATFORD District held a Primary Fun Fair at Luton Chapel in August. (The chapel was kindly lent for this occasion). Each branch provided at least one side show or game of skill and there were swings and rocking horses for the little ones, also refreshments and a "Candy Bar."

The event was opened by Mission Primary President Sally Palmer, who was presented with a corsage composed of red, yellow and blue flowers to denote the Primary colours.

After the fun of the fair the children were entertained with songs from "Mary Poppins" sung by Ruth and Kim Smith.



The choir outside Luton Chapel.

LONDON STAKE

★ At the recent Stake Conference, Ralph Shermon Mount, of the Stake High Council was set apart by Mark E. Petersen of the Council of the Twelve, as Stake Patriarch.

Ralph S. Mount was born at Ramsgate, Kent, the youngest son of Thomas William and Lucy Laurie Mount, who were both members of the Church, and so were his mother's parents.

During his life he has held offices in the YMMIA Sunday School Branch and District Presidencies and fulfilled a full term mission in this country. In February 1961 when the Stake was formed, he was President of the St. Albans Branch.

Elder Mount married Annie Rogerson Ramm, who has been a wonderful companion and a constant source of comfort and encouragement. They have five children, David the eldest has served a two-year Building Mission, and their only daughter Ann, is counting the days until she will be able to follow in the footsteps of her father and fulfill a proselyting mission.

The Mounts are indeed a wonderful example of a happy Mormon family.

★ On October 15 the Stake YWMIA Board presented a programme at Hyde Park Chapel entitled "That They Might Have Joy." The messages given stressed Chastity, LDS Standards and Temple Marriage. Each girl received the booklets "For the Strength of the Youth" and "Be Ye Clean." Guest speaker was Helena Evans. Light refreshments were served and the evening was highly successful and inspirational.



Elders attending the Quorum dinner at South London Chapel.

★ The EPSOM Ward "Young Married" group enjoyed a night out last week. The monthly activity of the group was held in connection with a "Fellowship" evening for new members. The Young Marrieds acted as hosts for the social. and provided supper for the 43 people attending. Later, each new member was introduced and everyone enjoyed getting acquainted and making new friends. The head of each auxiliary in the ward presented an outline of his particular programme for the benefit of the new members, Bishop Rodney Fullwood and President Joseph Hamstead spoke to the group about their function in the Church, and a filmstrip "Fellowshipping," was presented to complete the evening.

★ The largest gathering yet held in the new SOUTH LONDON Chapel Cultural Hall was the occasion of the 1st Elders' Quorum dinner and dance on October 1. The three course meal, with turkey leading the menu was expertly cooked and served to the 95 guests by the elders of South London Ward. Dancing afterwards to Dave Allen and his band made the evening very pleasant and enjoyable.

★ Eighty people including children attended a "Batloween Party" held by the MIA at EPSOM Ward, on October 27.

The hall was decorated with bats and batmobile's plus the usual halloween colours under the direction of Tony Frost, the new YM's superintendent. There were games for the children

organised by Diane Wade, who kept many junior Batmen and Boy Wonders etc occupied until it was time to eat.

With Dorothy Levette in charge, each family had been invited to bring along a casserole. There was quite a mixture from chili to steak and kidney pie, plus ice cream and a smoking cauldron of orange juice supplied by the MIA.

Len Barber entertained with his guitar, and Evelyn Morton conducted some community singing. The children all received balloons and lollipops, and prizes for the best fancy dress were won by Joey Stocking as "Boy Robin" and Katy Shepherd as a "pussy cat."

ANNOUNCEMENT

★ President Carlos Smith of the MIA General Board visited Manchester recently to organise the British Athletic Association of the Church of Jesus Christ of Latter-day Saints.

A committee has been appointed with President William Bates, Manchester Stake, as Chairman. Brother Weightman, also Manchester Stake, as Vice-Chairman, and Tom Hezseltine as Executive Secretary plus a representative from each Stake and Mission in the British Isles.

The function of the committee is to further sports, games and athletics and to promote more training courses and schemes to encourage participation and support by members. Also to organise competitions on a National basis.

Watch the Millennial Star for further details and announcements.

LEEDS STAKE

★ A touch of the Wild West came recently when the full-time missionaries corralled some 130 dude cowpokes, cowgirls and injuns in a Western Hoe-Down at BRADFORD Ward.

Even though the English dudes had to show the genuine Westerners how to square dance the evening was a



A group of happy cow girls at the Western Hoe Down held recently in Bradford Wards Cultural Hall.



The exterior of the new Latter-day Saint Chapel to be used by the East Leeds Branch.

big success especially the custard pie eating contest and the "guess who's" knobbly knees contest.

Things grew tense however when Clean Clyde Strongheart, square shouldered and complete with strong white teeth and smelling of after shave, pushed his ten gallon hat to the back of his eleven gallon head and challenged the desperado. Miguel Alvarez Hernando di Santa Rui the 3rd (almost hidden by the biggest sombrero you ever saw) to a shooting match. With cheers for Clyde and boos for Mig. the contest was declared a draw, when the elder who was handling the targets got his lines crossed.

"Sloppy Joes" were the staple fare of the evening, and a birthday cake the property of District Leader, Kurt Weiland soon disappeared, but he did manage to salvage a crumb and a currant for himself. 2nd NEW CHAPEL OPENED IN LEEDS

★ After 3 years of hard work EAST
LEEDS Branch held their first sacrament meeting in their new chapel on
October 2.

Elder Brodrick, the Building Supervisor and his wife flew home the following morning as their work permit expired.

Seven years ago all the Leeds saints used to meet in two small rooms over a cobblers' shop, now there are two new chapels in the city.

★ Speculation ran high amongst the audience who went to the finals of the recent Relief Society Drama Competition as to whom the all-male panel of judges would choose as winners of the LEEDS Stake Relief Society Achievement Award Shield for 1966.

Three groups, winners of their own zone finals, each presented a 20-minute one-act play.



A scene from "Art for Arts' Sake" produced and presented by Huddersfield Ward Relief Society.

LEEDS Ward sisters were commended for their high standard of acting and portrayal of displaced persons in a German camp after the last war.

SHEFFIELD Ward's presentation was a tense drama depicting the reactions of a group of women trapped in a Mission station in Central Africa surrounded by rebel tribesmen. Lighting and background noises lent much to their production. The winners however were

the HUDDERSFIELD sisters with a slick witty play about modern painting and its devotees.

★ Twenty-one teenagers from LEEDS Stake were taken to see the film "Sound of Music" by the High Priests' Quorum in October. This was in appreciation for the fine way they prepared and served the dinner reported in the October issue.

IRISH MISSION

* Eighty fathers and sons of the BELFAST District gathered together to enjoy a banquet on September 24. The main course of stew was excellent and many second helpings were demanded. As a token of appreciation for the wonderful meal, all the cooks were presented with a small gift. Mission President's wife, Jean Jaussi and Sister Greta Andrews also received gifts for providing the beautiful flowers and floral decorations. As usual after dinner came the entertainment, and as well as the songs from the tenors. baritones, and crooners, there was a hilarious skit by four ladies from Mountpottinger Branch, and poems were recited by a sister from Cavehill, one in Irish. Most branches were represented and the evening ended with a six-a-side basketball game. Fathers versus sons. The battle was fierce as the penalty for losing

was the washing up ... Fathers lost 1-0.

This District also hold a monthly dance and on September 30 all records for attendance were broken. There were over 100 boys and girls there, and the majority were not members. Mountpottinger provided the decorations, which were first class. The doors held full length pictures of girls in dance dresses, and the stage and cultural hall were decorated with coloured balloons and gold decorations.

At 9.15 p.m. the band — "The Spartans" took a break and a very novel floorshow was performed by eight young ladies from STRANMILLIS Branch. They were dressed as dolls, which started to move as the clock struck 12. The applause was tremendous and the dance then continued until 10.45 p.m.

LEICESTER STAKE

★ LEICESTER Stake MIA held their annual Autumn Dinner Dance in the Stake House on October 15. The Cultural hall was beautifully decorated in Japanese style by the members of the Leicester Ward. LOUGHBOROUGH Branch won the competition for the best table decoration, with a Japanese lady on a wooden bridge surrounded by fresh flowers. The excellent dinner

was prepared by the YMMIA and served by young ladies wearing Japanese kimonos.

During the evening President James Rankin of the Stake Presidency displayed a basketball trophy presented to the Stake by the 9th Ward, Bountiful Stake, Utah, which will be known as the Bountiful Trophy. There should

be some keen competition to win this award.

- ★ Wives of the 2nd Quorum of Elders appreciated being able to sit back and relax with their husbands on the Quorum's outing to a Coventry theatre to see "My Fair Lady," and they also enjoyed supper after the show. This enjoyment was slightly marred by the fact that Brother Degville's car broke down on the return journey, but fortunately all his passengers were fitted into other cars and he was carefully towed for 30 odd miles back to Walsall by Brother Eggington.
- ★ Brother Eggington also drove 140 miles to the Temple and back on the Sunday and again on Wednesday to help with transport arrangements for the Birmingham sisters, when 25 Relief Society sisters and 4 brethren from the Stake attended a 3-day visit to the Temple on October 3, 4 and 5. All found joy in a few days in the atmosphere of peace and eternal truths.
- ★ In September DERBY Ward produced their first official magazine "Liahona" which was an immediate sell-out. A copy was presented to President Petersen who expressed his pleasure at the enterprise.
- ★ Congratulations to John and Pearl Clarke who have had their adopted son Andrew sealed to them in the Temple.
- ★ Four MIA girls from MANSFIELD went camping at Holloway, near Matlock, during August. The camp was under the direction of Sister Walker, 1st counsellor in the MIA and her husband. The girls arrived at the site on a Thursday and remained until Saturday evening, spending their time swimming, boating and exploring. In the evenings they played games and sat around the camp fire.

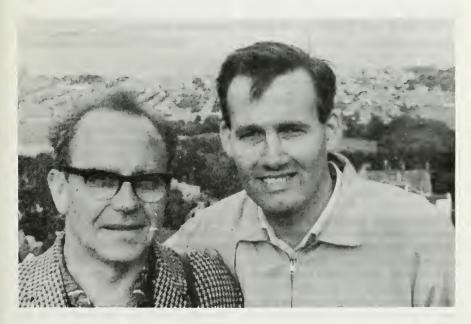
- ★ September 9 LEICESTER Ward organised an outing for the OAP's and widows of the ward. They hired a coach and went for a tour of Charnwood Forest. A meal was waiting for them when they returned and the evening was brought to a close with community singing.
- "Window on Relief Society" was NOTTINGHAM the theme Society chose for their opening social. They had booths showing all aspects of the work, and the refreshments took the form of a cheese party, which was greatly appreciated by those sisters on diets. A Treasure Hunt was also included in the programme, the treasure being six months' subscription to the Relief Society magazine. After an exciting dash down the corridor Stake Relief Society President Hilda Storer was declared the winner having all the clues in the correct order. As she already has the magazine she generously gave her prize to a sister who was baptised the previous week
- ★ A concert in aid of Oxfam was recently organised in NOTTINGHAM by a member who serves on the local committee. Although this was not a church function Mormons played a prominent part in the programme. Tom Hezseltine was M.C.
- ★ Jeffrey Packe, Branch President of Ipswich, travelled about 150 miles to perform as Unami the Magician, and the New Missionaries, Central British Mission Octet, who are twice as good since they doubled their numbers! scored a terrific personal success. Everyone commented on the high standard of all the artistes, and over £40 was raised for the funds. Over 200 people saw the show.

SOUTH WEST BRITISH MISSION



Boat trip to the Isle of Great Cumbrae.

★ With a tinge of autumn in the air. 90 young people met at Largs, Scotland at a beautiful spot called Inverclyde for a Leadership Training Course conducted by Tom and Sue Hezseltine and Brian and Bernice West. Highlights of the week included a Sunrise testimony meeting on the top of a mountain, and later the same day a boat trip to the Island of the Great Cumbrae, where they rented 45 cycles and half the group cycled round the island, while the other half walked across it. On the Friday evening a costume ball was held. Although much hard work and instruction are given at these courses they are truly inspiring and also full of fun. Enquiries for next years courses are already pouring in, and we will publish details as they become available.



Tom Hezseltine and Brian West, organisers of the training course.

NEWS FLASH

★ Inverclyde Training Course will be held from August 5 to 12, 1967.

★ The Southwest British Mission choir known as the Mormon Choir of England have made a long-playing record.

"Let the Mountains Shout for Joy,"
"Sweet is the Work," "The Lord's
Prayer." "Abide With Me," "God of
Our Fathers," "Holiness Becometh
the House of the Lord," "Love at
Home," and "Come, Come Ye Saints,"
are just a sample of the 14 numbers
recorded. Your local music dealer may
already have it in stock, the number
is LKSKL-4819. The front cover features

the London Temple in colour and on the reverse is a picture of the choir.

★ CORNWALL District held a Daddy Daughter Dinner Date recently, which was very much enjoyed by twenty couples. Dancing and games were also on the programme.

Vanguard pins were awarded to Charles Gregory Harris, and Derick Norman Harris (apprentice) and Paul Nicholas (Membership) all of HEL-STON Vanguard Cadre, at the Cornwall District Conference.

Twenty representatives from district collected quite a few honours at the Mission Youth Convention held at Torquay. Their roadshow was placed 4th.

CENTRAL BRITISH MISSION

★ LINCOLN Branch volley-ball team led by Thor Larson, visited PETER-BOROUGH Branch on September 24.

The match was played out of doors in good conditions and Lincoln won by 2 sets to nil. Any lack of experience was made up for by enthusiasm.

Lincoln MIA have also printed their own magazine called "AIM" giving news and reports of all their branch activities.

★ After the MIDLANDS SOUTH District Leadership meeting at NORTHAMP-TON in October, a Harvest Festival Dance was held. Produce received was effectively displayed in the chapel by some of the sisters. On the following day the Sunday School children brought their offerings to add to the others and a special Harvest Festival service was held. Janet Walker from Bedford was one of the speakers. It was a wonderful display and many of the needy people of Northampton received gifts.

★ Fifty-two members from BEDFORD travelled over to Northampton to listen to the General Conference when it was relayed to the chapel.

★ In September REDDITCH Branch entered a float in the local carnival and all enjoyed dressing up and riding in the Parade.

PETERBOROUGH saw 36 young people enjoying an early Halloween Party on October 26. MIA President and Superintendent Josephine Overton and Cecil Guscott, organised the event. Refreshments consisted of roast potatoes and "witches blood" (tomato soup). The evening included squaredancing, organised by the boys of the Alconbury Air Base, who also put on a dramatisation of the making of a monster. Everyone was scared to go home.



Lincoln and Peterborough teams in action.

★ Terry Jones, son of Gladys and President Harry Jones of Worcester, emigrated to the States in 1964, and was called on a Mission in August 1965. He is at present serving in the Western States Mission and has been instrumental in bringing 27 people into the Church. Terry will be remembered by many people in the London Stake also, as he studied there and served in the MIA.

★ A Tramp Supper was held at NEWCASTLE-UNDER-LYME on September 7 to celebrate the re-opening of MIA. A group of young pop musicians kindly offered their services free, and everyone enjoyed dancing to their first rate playing. A competition was held to judge the best dressed tramp, and this was won by Mary Smith. The Poxon family came second.

★ A Senior Aaronic Priesthood Course is being held at the NEWCASTLE Branch, and President George I. Cannon opened the sessions with an inspired lesson on "Love at Home." A social evening was held on September 22 to mark the halfway point of the course.



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★ President David O. McKay, now in his 93rd year, presided over the 136th Semi-Annual General Conference of the Church, delivering the keynote address.

The President's message, warning of today's perils and urging members of the Church to spread the Gospel message wherever they live, was heard around the world on TV and radio.

Representative from many lands where stakes and wards are now established were in attendance. One group of 150 saints from Norway flew to Salt Lake City for the conference. These and other groups needing translations were hooked up to translation earphones to hear the confrence talks in their own languages.

Music was outstanding. The Salt Lake Tabernacle Choir was assisted by the Samoan choir from Oahu Stake in Hawaii where it sings at the Cultural Centre and by a chorus of Relief Society Singing Mothers. Each choir sang at different sessions.

Nearly 200 radio and TV stations contributed their time and facilities to make the conference an international achievement.

In addition to the general sessions, holders of the Melchizedek and Aaronic Priesthood gathered in 425 separate buildings around the Church to hear the General Authorities on a private circuit give their counsel to an estimated 85,000 listeners, including 10,000 in the Tabernacle on Temple Square.

★ The Primary Association of the Church has added five new members to its General Board.

General President LaVern W. Parmley announced the appointment of Mrs. Ramona M. Jacob, of Orem (Utah) West Stake; Mrs. Marie M. Glade, Olympus Stake; Mrs. Helene K. Smith, Taylorsville Stake; Mrs. Virginia W. Anderson, East Mill Creek Stake; and Mrs. Blanche B. Miles of Emigration Stake. Addition of these veteran Primary workers brings the total board membership to 61, according to Mrs. Parmley.

★ George Collins, religion editor of the well-known Boston Globe, was an interested visitor to the General Conference of the Church.

He made the trip to Salt Lake City to see the Mormon Church in action at its home base in Utah, across the continent from New England where Joseph Smith received instructions from the Lord to restore the Gospel. ences and stories for the past 27 years said he plans to write a series on his

The widely travelled editor who has been covering major religious conferobservations of the Mormons.

★ Favourable reports on missionary work in the West European Mission were made by Elder Howard W. Hunter, of the Council of the Twelve, and Elder Theodore M. Burton, Assistant to the Twelve, upon their return from Europe.

Seminars were held with eight mission presidents in which matters were discussed pertaining to missionary, translation, publication and building programmes.

★ The ability of mothers to successfully rear their children, understand and teach Gospel principles and aid the needy were some of the high points brought out by General Authorities in their talks to Relief Society members at their General Conference in the Salt Lake Tabernacle.

Elder Harold B. Lee, of the Council of Twelve was one of the speakers who emphasised the glory of motherhood and their important part in the plan of life and salvation.

Elders Marion G. Romney and Thomas S. Monson told of the willingness of the Relief Society members to assist in the Church Welfare Programmes and care for the needy.

Other interesting talks telling of Relief Society work in other parts of the world were given by Mrs. Irma Helena Arduino of the new Sao Paulo Stake in Brazil and Mrs. Vola O. Mauger of Adelaide Stake in Australia.

★ Provo—There are 930 students from 58 countries outside of the United States registered at the BYU this year, according to Dr. Ariel Ballif, international student advisor.

★ A programme designed to build new Church chapels that will grow with the Church to accommodate increasing congregations has been announced by the First Presidency.

The programme of expandable-chapels has been launched in Europe and England where plans are underway for 24 new chapels to be built.

Emil Fetzer, a member of the Church Building Committee in charge of architecture, has returned to Salt Lake City after opening an architects' office in Frankfurt. Under expandable building plans, the first phase of design will be suitable for many average European congregations. As need arises, chapel recreation hall and classrooms can all be expanded in a second phase plan. A third-phase enlargement plan will increase these facilities so that two wards or branches can be accommodated.

★ Albuquerque, New Mexico.—Total stakes in the Church now stand at 422 with the creation of the new Albuquerque East Stake by dividing Albuquerque Stake.

President George Van Lemmon, president of the Albuquerque Stake, was sustained as president of the new stake.

★ Zurich.—A branch of the Church in Communist Poland has been organised with a newly ordained priest as leader of the 15-member group. The branch was organised by President Rendell N. Mabey, of the Swiss Mission after visiting the members in Poland.

★ Hammerfest, Norway.—The distinction of being among the few members of the Council of the Twelve to visit Hammerfest, Norway, the world's northernmost city, goes to Elder Howard W. Hunter.

This city of nearly 4,000, nestled quietly in a cove far above the Arctic Circle, showed interest in the arrival of Elder Hunter and his wife along with President and Mrs. Leo M. Jacobsen of the Norwegian Mission. The first news story about the Mormons was carried in the paper. Friends of members, missionaries and their investigators gathered to hear Elder Hunter.

Twelve missionaries work in Norway above the Arctic Circle.

HAPPINESS

"Never forget that the true way to be happy is to do something to add to others' happiness. Try to forget self, and joy here and hereafter will come to you."

—Heber J. Grant

Obituaries

★ Amelia Horridge, of Manchester South Ward, died October 17 only a few weeks after being sealed to her husband, John Horridge, at the London Temple. ham where he served as Branch President and District President of the Liverpool District during his mission in 1955/57. In 1965 he travelled from California to Salt Lake City in order to meet the Liverpool saints on the charter flight from Manchester. He was loved by all who knew him, and in turn he loved everyone he met.



SAMUEL E. SESSIONS

★ Samuel Sessions, at his home in Los Angeles, U.S.A., on October 13, after a heart attack.

Brother Sessions will be remembered by many of the Saints in Liverpool, Preston, Manchester and Notting-

★ Sister Harkness of Crosby Branch, North British Mission on October 14. Sister Harkness was a keen and willing worker especially in Relief Society and for many months held meetings in her home before the branch obtained a hall. She was born in India and often told stories of her youth and travels to the members. She will be greatly missed.

★ Ellen Skilson, Stoke-on-Trent, Central British Mission died on August 31. Both Brother and Sister Skilson were converts to the church, but because of ill-health they were unable to attend regularly during the past few months.

Our sincere and deepest sympathy is extended to the families of these brothers and sisters.

Congratulations



BIRTHS

- ★ September 14.—To John and Eileen Hood, of Northampton, a son, Nicholas John. He is their 5th child and 4th son.
- ★ September 20.—To Robert and Anne (nee Leask) Newman, of Bletchley Branch, Central British Mission, a daughter, Margaret Lilian.
- ★ September 29.—Brother and Sister V. L. L. Speake, Portsmouth District, British South Mission, a daughter.

- ★ October 23.—To Bishop and Sister Snelson of Whitefield Ward, Manchester Stake, a daughter, Joanne Elizabeth.
- ★ October 25.—To Fred and Diane Whiting, of Nottingham Ward, Leicester Stake, a daughter, Michelle.
- ★ To Elder Keith and Caroline Sorenson, formerly in the North British Mission, a daughter, Caroline.

ENGAGEMENTS

★ Philip Redman and Susan Lewis, of Romford Ward, London Stake. The couple met at an MIA homecoming party for Philip who had been on a building mission. Susan is a recent convert to the church.

MARRIAGES



★ September 10.—Andrew McMurray and Kathleen Hayes were married at the Eastwood Ward Chapel. The bride wore a full white dress of Nottingham lace and was given away by her father, President Joseph Hayes of the Hucknall Branch, Leicester Stake. The ceremony was performed by Bishop Sydney Hill of Eastwood, and the reception was at Hucknall Branch. The couple spent their honeymoon in Torquay.

Kathleen Hayes and Andrew McMurray.



Jean and Frank Thomas after their wedding at Liverpool.

* Frank Thomas and Jean Wilcox, of Liverpool, had the honour of being the first couple to be married in the new Liverpool chapel in June. The service was conducted by President P. Watson.

* Stuart Ray of Gravesend Branch to Anne Steventon of York. Three years ago Stuart met Ann while she was a student at a Teacher Training College, he wooed and baptised her and they were recently married at York.



Stuart Ray and Anne Steventon.

★ September 17. — Joyce Patricia Castle to Roger James Kendle, at the Leicester Stake House. This is the first wedding to take place there. The bride wore a long white satin gown with a train, and carried a spray of lilies-of-the-valley and red rosebuds. She was attended by four bridesmaids one of whom was Sylvia Kendle the bridegroom's sister. Bishop Pyewell per-

formed the ceremony. The couple are now living in Manchester while Roger continues his studies at the University.

★ October 8.—Audrey Keight of the Birmingham Ward, Leicester Stake to Eric Jelf.



Ester Degville and Michael Read.

★ October 1.—Ester Degville, Walsall Branch, Leicester Stake, to Michael Read at the Woodsetton Chapel. President Woods performed the ceremany and music was provided by the Walsall Girls' Choir, the New Missionaires and John Craven.

GENEALOGY

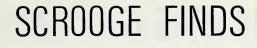
★ LEWTAS. Will anyone who has, or had this surname please write to

Arthur J. Lewtas, 14, Gloucester Street, Upper Eastville, Bristol, 5.

CHRISTMAS 1966

Quiet in their stalls
The horses and the
Cattle slept;
Then Christmas came and
Man and beast alike
Wept
With joy that Christ,
The Babe of Bethlehem,
Had come to give
Salvation unto
Men.

-S. Dilworth Young.



CHRISTMAS

TAKEN FROM "A CHRISTMAS CAROL"

Charles Dickens

★ ... He went to church, and walked about the streets, and watched the people hurrying to and fro, and patted the children on the head, and questioned beggars, and looked down into the kitchens of houses, and up to the windows; and found that everything could yield him pleasure. He had never dreamed that any walk—that anything—could give him so much happiness. In the afternoon he turned his steps towards his nephew's house.

He passed the door a dozen times before he had the courage to go up and knock. But he made a dash, and did it.

"Is your master at home, my dear?" said Scrooge to the girl. "Nice girl! Very."

"Yes, sir,"

"Where is he, my love?" said Scrooge.

"He's in the dining-room, sir, along with mistress. I'll show you upstairs, if you please."

"Thankee. He knows me," said Scrooge, with his hand already on the dining-room lock. "I'll go in here, my dear."

He turned it gently, and sidled his face in round the door. They were looking at the table (which was spread out in great array); for these young housekeepers are always nervous on

such points, and like to see that everything is right.

"Fred!" said Scrooge.

Dear heart alive, how his niece by marriage started! Scrooge had forgotten, for the moment, about her sitting in the corner with the footstool, or he wouldn't have done it on any account.

"Why, bless my soul!" cried Fred, "who's that?"

"It's I. Your uncle Scrooge. I have come to dinner. Will you let me in, Fred?"

Let him in! It is a mercy he didn't shake his arm off. He was at home in five minutes. Nothing could be heartier. His niece looked just the same. So did Topper when he came. So did the plump sister when she came. So did every one when they came. Wonderful party, wonderful games, wonderful unanimity, wonderful happiness!

But he was early at the office next morning. Oh, he was early there! If he could only be there first, and catch Bob Cratchit coming late! That was the thing he had set his heart upon.

And he did it; yes, he did! The clock struck nine. No Bob. A quarter past. No Bob. He was full eighteen minutes and a half behind his time. Scrooge sat with his door wide open, that he might see him come into the tank.

His hat was off before he opened the door; his comforter too. He was on his stool in a jiffy; driving away with his pen, as if he were trying to overtake nine o'clock.

"Hallo!" growled Scrooge in his accustomed voice as near as he could feign it. "What do you mean by coming here at this time of day?"

"I am very sorry, sir," said Bob. "I am behind my time."

"You are!" repeated Scrooge. "Yes. I think you are. Step this way, sir, if you please."

"It's only once a year, sir," pleaded Bob, appearing from the tank. "It shall not be repeated. I was making rather merry yesterday, sir."

"Now, I'll tell you what, my friend," said Scrooge. "I am not going to stand this sort of thing any longer. And therefore," he continued, leaping from his stool, and giving Bob such a dig in the waistcoat that he staggered back into the tank again: "and therefore I am about to raise your salary!"

Bob trembled, and got a little nearer to the ruler. He had a momentary idea of knocking Scrooge down with it, holding him, and calling to the people in the court for help and a straitwaistcoat.

"A merry Christmas, Bob!" said Scrooge with an earnestness that could not be mistaken, as he clapped him on the back. "A merrier Christmas, Bob, my good fellow, than I have given you for many a year! I'll raise your salary, and endeavour to assist your struggling family, and we will discuss your affairs this very afternoon, over a Christmas bowl of smoking bishop, Bob! Make up the fires and buy another coal-scuttle before you dot another i, Bob Cratchit!"

Scrooge was better than his word. He did it all, and infinitely more; and to Tiny Tim, who did not die, he was a second father. He became as good a friend, as good a master, and as good a man as the good old City knew. or any other good old city, town or borough in the good old world. Some people laughed to see the alteration in him, but he let them laugh, and little heeded them; for he was wise enough to know that nothing ever happened on this globe, for good, at which some people did not have their fill of laughter in the outset; and, knowing that such as these would be blind anyway, he thought it quite as well that they should wrinkle up their eyes in grins as have the malady in less attractive forms. His own heart laughed: and that was quite enough for him.

He had no further intercourse with Spirits, but lived upon the Total-Abstinence Principle ever afterwards and it was always said of him that he knew how to keep Christmas well, if any man alive possessed the knowledge. May that be truly said of us, and all of us! And so, as Tiny Tim observed, God Bless Us, Every One.

OUR EXALTATION

"I want the brethren to understand this one thing, that our tithing, our labour. our works are not for the exaltation of the Almighty, but they are for us."

-Wilford Woodruff

FAMILY RESERVES

Rudger H. Walker

Member of the
Priesthood Welfare Committee

★ Banks and insurance companies are required by law to set aside a part of their income as a reserve against unforseeable emergencies that may arise. Successful business firms likewise set aside reserves so they may at some future date replace equipment, or tide themselves over slack periods when the sales are less than normal.

In a like manner manufacturing firms follow the practice of maintaining a substantial supply of raw materials or of manufactured parts they must buy in order to protect them against periods of adversity, and so they can keep the factories running even though their rormal source of supply is cut off or held up for a period of time.

Reserves of materials and also of financial resources are of great importance in business and industry in order to assure a smooth and continuous operation. Consequently it is common practice and good business for business firms and industries to build and maintain reserves of materials and financial resources.

The Lord has told us through revelation, and our Church leaders have spoken to us often, to follow the same practice of building reserves in the operation of our homes and in the management of our families. We have been instructed to build a reserve of supplies. and to develop financial reserve through savings, which can be used to tide us over

times of adversity, through periods of emergency, and to aid us in the more economical operations of our homes and in the management of our family affairs

Years ago when most of the people were involved in farming, or when many of the people had vegetable gardens of substantial size, it was practice to gather in the crops at harvest time and place enough of them in storage to meet the needs of the family during the winter months. With the advent of industrialisation and the specialisation of labour only a small portion of the population is now engaged in farming, or even has a vegetable garden where they can produce a portion of their food supplies. Most of us follow the practice of going to the market place frequently to obtain our food supplies. This works out fairly well under normal conditions. but we are entirely dependent upon the daily service of the marketing system, which is a very complex organisation of labour. power. machinery, and management. If any part of this complex marketing system were to break down we would be unable to obtain our food supplies. We are dependent upon and at the mercy of a good many things over which we have no control. In the case of an emergency resulting from a labour strike, a fuel shortage, a power breakdown, an international crisis or a war, many people would very quickly find

themselves in a critical situation, and they would be able to do nothing about it.

Our Church leaders have instructed us to build up reserves of food and clothing which we could turn to in case of emergency. Where it is possible to do so we are instructed to build a food storage reserve sufficient to last a year.

Our leaders have recognised that the circumstances and the need may be different for different people, and in places. Consequently different methods to be followed, and the kinds of food to be stored, must be determined by the people themselves. But the principle of building a reserve for protection against unfavourable cumstances is the same all peoples. The methods for doing it may need to be adapted to fit local situations, and it is the responsibility of the individual and the family to develop ways and means of doing this under the particular circumstances. may be given of course, by Priesthood Quorum leaders, by the Bishop of the Ward or Branch President, by the Stake or Mission President, by the Priesthood Welfare Committee and General Authorities.

Families are instructed to be practical in the matters of food storage, to store the kinds of foods the family can use, and also to use it regularly, but at the same time to replace it, through a system of rotation, so as to prevent spoilage and waste.

For many people it would be difficult or impossible to immediately buy up a year's supply of food for storage. Here also we are instructed to be practical by building up the supply gradually, from week to week, or month to month, as the family can afford to do so, and to the extent possible. Families are admonished to do the best they can, but to work with a real desire to accomplish the goals set

forth by our leaders.

The building of a financial reserve for the family through regular savings is just as important as building a food reserve. In most families there is often need for a little more money than we normally have to spend. Funds may be needed for additional clothing, for furniture for the home, for the cost of education for the children, for additional education or training for the Father so he can increase his earning power, for a new car, for a holiday trip to the sea coast, or for any number of other reasons. If the family spends all the income regularly without building up a reserve, there is nothing to draw upon when these extra things come along. And if there is an emergency and no funds available, it then becomes necessary to borrow. Our leaders have taught us to build up the reserve first, so we won't have to go into debt when an emergency comes. We are taught not to go into debt for things we can get along without until we can pay for them. Debt, and the payment of interest, only increases our expenses, and makes our financial problems more difficult. It is important that each family, each person, develops the habit of placing a small portion of his income into savings each time he receives his pay for his services or income from his business. It is difficult for us to build financial reserves. That is the reason so few people have any financial reserve. But this does not decrease in any way the importance of doing something about it, by making a start and of developing a programme of regular saving of at least a small portion of what we earn each week or each month.

Our Church leaders have always taught us, and they have repeatedly emphasised, that we should live within

CONTINUED ON PAGE 65

THOUGHTS FOR NOW

Prophecies of the Coming of the Lord Jesus Christ

- ★ "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name, Immanuel."—Isaiah 7:14.
- ★ "When Israel was a child, then I loved him, and called my son out of Egypt."—Hosea 11:1.
- ★ "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."—Zechariah 9:9.
- * "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." Zechariah 11:12.
- ★ "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isajah 53:3.

- ★ "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceipt in his mouth."—Isaiah 53:7-9.
- ★ "For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture."—Psalm 22:16-18.
- ★ "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends."—Zechariah 13:6.

FAMILY RESERVES (cont.)

our income, avoid debt, and build up a financial reserve through savings so we can be prepared for emergencies as they arise, and so we can have the freedom and independence that comes only when we have the money to do the things we want or need to do. These words of wisdom are given to us that we may better provide for the welfare of our families, that we may be self supporting, and that we may

be able better to provide for ourselves and our families.

These are basic principles of the Welfare Programme, and all members of the Church are admonished to take them seriously, and to develop programmes in the home so they can build up reserves of food supplies and financial resources that will help the family to be self supporting, free, and independent of others.

What Makes

a Good

Conductor?



Emma Marr Petersen

★ There are children who come into the world bringing with them certain musical gifts which are noticeable at a very early age.

Some are gifted with a strong sense of rhythm, and these little ones respond to dance music or march music with movements of feet, arms, or body. This is a muscular reaction rather than a mental thing.

Other children have a keen sense of pitch, which is the ability to recognise accurately the relationship of the sound of one tone or note to another. Even when very young they are sensitive to pitch to an almost uncanny degree, and can learn tunes readily and accurately.

The most important ability with which a conductor must be endowed is that of a perfect time sense by which he is able to mark off time into equal divisions, which we refer to as "measures" or "bars."

The use of music for accompaniment to dancing was largely responsible for these divisions, the most

fundamental of which are measures of "two" and measures of "three."

The measure of "two" is essentially the march rhythm, where a strong beat is followed by a weak one. The measure of "three" originated with the waltz, the strong beat being followed by two weak ones to produce waltz rhythm.

There are many other types of measures in use today, but most of them are founded on, or are variations of, these original ones.

The main function of a conductor is to indicate to the group the constant and regular recurrence of beats, with the occasional changes indicated on the score.

This he does by means of baton movements. The attention of the performers is best obtained and retained when the director or conductor can centralise his intent and purpose in one point—the tip of the baton.

The baton, in the hands of an experienced conductor, can be made.

through appropriate movements, to indicate all the vital elements of performance, certainly and surely. For this reason it should be used without question by all beginners.

The baton should be held comfortably in the hand so that it becomes an extension of the arm, thereby being easily seen by the performers. The sceptre from time immemorial has been an emblem of authority. The baton in the hand of a conductor has the same function and purpose.

Also, it must be noted, that definiteness in beat pattern design is more readily achieved with a baton than without it. Whether the one who has been given the responsibility of leading the music-vocal or instrumental, is referred to as a conductor, a director, or a leader, does not matter a great deal, but whatever the title, he or she must have confidence, and must inspire confidence in the performers.

He must be familiar with the

material to be used, having studied it recently, and be able to convey his knowledge to the group. If there are any irregularities in the selection, extra syllables in one of the verses such as occur in our well-beloved and often sung hymn, "The Spirit of God like a fire is burning," he must be prepared to keep the singers working as a unit in this awkward spot.

A conductor should never have to rely on his hymnbook for every word, but should be sufficiently familiar with the material he is using that his eyes can be on the singers nearly all of the time.

He should encourage them to read ahead so that they can watch his direction, especially for expression marks, which give variety and interest.

A conductor should have "something to give" beside teaching the notes and the words, and should give as much time in preparation for his work as any other instructor or Church worker.



WHILE SHEPHERDS WATCHED



While shepherds watched their flocks by night,
All seated on the ground,
The Angel of the Lord came down,
And glory shone around.
"Fear not," said he (for mighty dread
Had siezed their troubled mind);
"Glad tidings of great joy I bring
To you and all mankind.

"To you in David's town this day
Is born of David's line
A Saviour, who is Christ the Lord;
And this shall be the sign:
"The heavenly Babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

Thus spake the Seraph: and forthwith
Appeared a shining throng
Of angels praising God, who thus
Addressed their joyful song:
"All glory be to God on high,
And to the earth be peace;
Good-will henceforth from heaven to men
Begin and never cease."



Hearts Turned to Their Fathers

David Ensign Gardner, F.S.G.

★ The Genealogical Society is endeavouring to obtain, either in book form or on microfilm, copies of all existing major sources of genealogical research in England and Wales. Microfilming has been underway in these countries since 1947, and presently there are nine microfilm projects in progress. The programme is mainly concerned now with filming the most needed records to provide the most help to the most people.

accompanying tables major sources for England and Wales. record. period type of covered, type of information given, and source available. Table A shows at a glance the record sources available for a research problem in a particular century. Table B provides more detailed information about the major records available. For example, if a pedigree problem is in the 17th century, a quick indication can be obtained from Table A of the sources available for that period. Reference to Table B will then provide more complete information.



Research in England and Wales

MAJOR SOURCE AVAILABILITY BY CENTURY

		CENTURY									
-	TYPE OF RECORD		12th	13th	14th	15th	16th	17th	18th	19th	20th
1.	Deeds										
2.	Feet of Fines										
3.	Manor Court Rolls		,								
4.	Inquisitions Post Mortem										
5.	Lay Subsidies (Taxes)										
6.	Quarter Sessions										
7.	Probates										
8.	Chancery Proceedings										
9.	Visitations										
10.	Apprentices and Freemen										
11.	Schools and Univ. Registers										
12.	Marriage Licenses										
13.	Parish Registers										
14.	Boyd's Marriage Indexes										
15.	Bishop's Transcripts										
16.	Noncomformists										
17.	Jews										
18.	Quakers										
19.	Poor Law										
20.	Roman Catholics										
21.	Commercial Directories										
22.	Monumental Inscriptions										
23.	Customs and Excise										
24.	Poll Books										
25.	Newspapers										
26.	Military Records										
27.	Navy Records										
28.	Civil Registration										
29.	Merchant Seamen										
30.	Census										

B. MAJOR GENEALOGICAL SOURCES FOR RESEARCH IN ENGLAND AND WALES Chronologically Arranged

lged	AVAILABILITY	Some on film (Genealogical Society); fam archives; county rec ofcs; local custody	A few in print (GS); Public Record Office, London	Some in print (GS); local libs; county rec ofcs; local law firms; British Museum, London; Historical Manuscript Commission, London	Some in print (GS); Pub Rec Ofc	Some in print (GS); local custody; Pub Rec Ofc	Some in print (GS); county rec ofcs	Most on film (GS); local custody Calendars 1858-1957 on film (GS); Principal Probate Registry, Somerset House, London WC 2	Some printed calendars (GS); Pub Rec Ofc	Some in print (GS); local libs; College of Arms, Oueen Victoria St., London EC 4	Some in print (GS); parishes; county rec ofcs; apprentices of seamen's children at Trinity House, London; Inland Revenue Books 1710-1810 of taxes on indentures, Pub Rec Ofc; special collection at Society of Genealogists; gild and city companies
Cilronologically Arranged	TYPE OF INFORMATION GIVEN	Family deeds of wealthy landowners; include details of tenants	Names, dates, places, relationships	Names, dates, places, some relationships	Name, date of death, location of property, name and age of heir and next male in line; name of deceased's dau(s) if no male heir	Names, places, occupations; available from poll tax, subsidy tax, hearth tax, and several other types	Names, dates, places, relationships	Names, places, relationships	Names, dates, places; sometimes pedigrees	Pedigrees of fams who bore coats of arms	Indentures: names, occupation of apprentice, father, master, residence of master Record Book: name of apprentice and master, sometimes residence Freemen: names, ages, birthplaces, parentage, occupations
	PERIOD COVERED	11th C to present	1182-1834	13th C to present	1216-1649	1216-1700	1350 to present	1380-1857 1858 to present	1386-1875	1500-1650	16th C to present
	TYPE OF RECORD	1. DEEDS	2. FEET OF FINES	3. MANOR COURT ROLLS	4. INQUISI- TIONS POST MORTEM	5. LAY SUBSIDIES (Taxes)	6. QUARTER SESSIONS	7. PROBATES *(11-2-7, 9)	8. CHANCERY PROCEED- INGS	9. VISITA- TIONS	10. APPREN- TICES and FREEMEN

AVAILABILITY	Some in print (GS); local libs, various schools	Some in print, some on film (GS); local custody	Some in print, some on film (GS); local parish custody; some in county rec ofcs	Typescript (GS); Soc of Genealogists, London; a few local libs.	Some on film (GS); diocesan ofcs; county rec ofcs	Many prior to 1837 at Pub Rec Ofc; after 1837 at local chapels; some before 1837 in local custody; denomination history societies	Printed histories, some on film (GS); Jewish Museum and Spanish-Portuguese synagogue, London; local synogogues	Society of Friends, Friends House, Euston Rd., London NW 1. Orig. at pub rec ofc
TYPE OF INFORMATION GIVEN	Name, place of residence, age, place of residence after leaving school, sometimes details of death, burial, date and place of birth, occupation, father's name	Names, dates, places, ages	Chr, marr, and burial; names, dates, parentage, residence, ages, relationships; information varies	Extracts of marriage registers of parishes: names, dates, places; index to some mar. licenses	A contemporary copy of parish register entries	Chr and burials similar to parish registers; very few marriages	Births, deaths, marriages, names, dates, places, relationships; (rec written in either English, Hebrew, or Yiddish)	Births, deaths, and some marriages; may be Society of Friends, Friends House somewhat more detailed than parish registers London NW 1. Orig. at pub rec ofc
PERIOD COVERED	abt 1500 to present	MARRIAGE C to present ICENSES Allegations: (I-14; II-9) 16th C to	1538 to present	1538-1837 (scattered periods & parishes)	1598- abt 1870	17th C to present (few prior to 1700)	17th C to present	abt 1630 to present
TYPE OF RECORD	11. SCHOOLS AND UNIVER- SITY REGISTERS	12. MARRIAGE LICENSES *(I-14; II-9)	13. PARISH REGISTERS *(I-9, 10, 11 12)	14. BOYD'S MARR. INDEX *(II-9)	15. BISHOP'S TRANS- CRIPTS *(I-13)	16. NONCON- FORMIST *(1-15)	17. JEWS *(I-16)	18. QUAKERS *(I-15)

AVAILABILITY	Some on film (GS); county rec ofcs; parishes; local libraries	Some in print (GS); Roman Catholic chapels	Some in print; some (GS); local libs, Guildhall Lib, Brit Museum, Soc of Gen, publishers of directories	Some in print, some on film (GS); local par churchyards; town and city cems; nonconformist cems; private collections	Some at Pub Rec Ofc; others at Customs & Excise, King's Beam House, Mark Lane, London EC 3	Some in print (GS); County rec ofcs; public and private libs; British Museum; Society of Genealogists	Local custody; British Museum, Newspaper Lib, Colindale, London NW 9	Some lists of officers in print (GS); Pub Rec Ofc; chaplains returns at Registrar General's Office, Somerset House; modern rec at Army Rec Centre, Hayes, Middlesex
TYPE OF INFORMATION	Names, dates, previous and present parish of residence	Names, dates, places	Names, occupations, residence; local histories; names of small localities	Names, dates, relationships, places	Movement of officers and often place of birth	Prior to 1867; names and location of property of freeholders and taxpayers 1868-1917; names and addresses of all males and females over 21 years	Obituaries, births, marriages, deaths; coroner's inquests	Names, dates, places; births, marriages; movements of personnel; deaths and pen- sions
PERIOD COVERED	1662-1834	1663 to present	1677 to present	1700 to present	18 C to present	abt 1700 to present	18th C to present	approx 1730-1924
TYPE OF RECORD	19. POOR LAW	20. ROMAN CATHOLICS *(1-17)	21. COMMER- CIAL DI- RECTORIES	22. MONUMEN- TAL INSCRIP- TIONS * (I-3)	23. CUSTOMS AND EXCISE	24. POLL BOOKS	25. NEWS- PAPERS * (I-2)	26. MILITARY RECORDS * (11-7)

AVAILABILITY	Pub Rec Ofc; Admiralty, London SW 1; Vital Rec. since 1837 at Reg. Gen. Somerset House, London	The Register General, Somerset House; local superintendent registrars	1837-1966, Registrar General, Somerset House; 1875 to present, Registrar Gen for Shipping & Seamen, Llandaff, Cardiff, Wales	1841, 1851 on film (GS); 1841, 1851, 1861, at Pub Rec Ofc; 1871-1901 at Somerset House; 1911 to present not available
TYPE OF INFORMATION	Names, dates, places; births, marriages; movements of personnel	Births, marriages, deaths; names, dates, places, occupations, parentage, ages, residence	Births, marriages, deaths on board British merchant vessels; description of seamen	1841: names, ages, and if born in county 1851 ff: names, relationships, ages, occu- pations, and places of birth
PERIOD COVERED	approx 1730-1924	1837 to present	1837 to present (some crew lists earlier)	1841 and every ten years to present, except 1941
TYPE OF RECORD	27. NAVY RECORDS *(I-4, 5)	28. CIVIL REGISTRA- TION *(I-4, 5)		30. CENSUS *(I-6, 7, 8)

This article courtesy the Research department, Microfilm Division, and Publications department of Genealogical Society. Reprints available, 15c per dozen, Genealogical Society, 107 South Main, Salt Lake City, Utah 84111, U.S.A. * Reference to Gardner and Smith, Genealogical Research in England and Wales, volume and chapter.

What is Your Problem



Question: I have an 11-year-old son. He has not been attending Primary because we live in an isolated place and it is hard for him to reach the chapel. Will this prevent him from being ordained a deacon when he is 12 years old?

Answer: No, it will not prevent him from being ordained. Any worthy male member of the Church on reaching 12 years of age may be ordained to the Aaronic priesthood and given the office of a deacon. It is always advisable for the boy to attend Primary if at all possible, for Primary work prepares him for the priesthood. But if he cannot attend Primary he may still be given the priesthood, depending upon worthiness of course. The bishop or branch president has this in hand.

Question: Is it wrong to partake of the sacrament with the left hand?

Answer: It is customary in the Church to partake of the sacrament, both bread and water, with the RIGHT hand. However, if there is some physical reason why this cannot be, it is quite all right to partake with the left hand. Or if a child, not knowing better, partakes with the left hand, it is not serious. Partaking of the sacrament with the right hand is a CUSTOM in the Church but not a REQUIREMENT. No sin is involved in whether we partake with one hand or the other. It is good, however, to maintain the approved custom of using the right hand. That is advised.

Question: Must the bishop always choose a priest to bless the sacrament or may an elder be used?

Answer: An elder may do anything that a priest can do, and therefore an elder can properly be used to bless the sacrament. However. elders can do many other things that a priest cannot do, and since we try provide assignments for grades of priesthood, we usually advise that worthy priests be used to bless the sacrament. However, if there is good reason to use an elder, by all means he should be used. If there is a shortage of deacons in a ward or branch, any holder of any grade of priesthood may be used to pass the sacrament to the members after it has been blessed. Again, however, it is advisable that deacons be used as far as possible, and teachers, priests or holders of the Melchizedek priesthood if needed under prevailing circumstances.

Question: Is it necessary to use all of the material provided in each Family Home Evening lesson, on any one evening?

Answer: No. Families should select that part of the material which is most useful to them. More material is provided than is ordinarily used as a means of meeting the needs of all families.

Question: If a family needs more material than is provided in the Family Home Evening manual, where may they find additional material? Answer: They may use materials from any of the accepted Church publications and the scriptures as well. Some families may want to change the order of teaching the lessons or may want to substitute other instructional materials or family activities for some of these lessons. The suggestions and materials contained in each lesson may be used as given. may be adapted in some way, or may be replaced by activities and stories which mean more to the family. However, the goal of the lesson should be kept in mind regardless of the adaptation which takes place.

Question: Does our Church teach that, at the baptism of Jesus, the Holy Ghost was actually embodied in a dove?

Answer: Our Church teaches that the dove was a SIGN of the PRESENCE of the Holy Ghost, and that the dove was a symbol of the Holy Spirit indicating to John the Baptist that the third member of the Godhead was actually in attendance at the baptism of Christ. The Spirit descended upon the Saviour in the SIGN of the dove, the Prophet Joseph Smith explains.

Question: Are we to believe that the flood of Noah's day actually covered all the earth?

Answer: Yes. The flood was a baptism of the earth, according to the Prophet Joseph Smith. How could it be a baptism if all were not covered?

Question: Is the story of Jonah and the big fish just a story, or myth, as my friend told me, or is it a fact?

Answer: We do not believe the Saviour would have referred to this incident as he did in Matt. 12:39-40; Matt. 16: 4; Luke 11:29-30 and Matt. 12:41 if it were not a real incident. We in our Church accept it as a fact Jonah actually was a prophet of

God whose preaching brought repentance to Ninevah. Archaeologists have recently found the ruins of Ninevah and have excavated them. Ninevah actually existed.

Question: How fully do we accept the doctrine that Adam and Eve actually had a "fall?"

Answer: We accept without question that there was a "fall," and that both Adam and Eve "fell" that man may be (2 Nephi 2:22-26). The most convincing answer is that if there were no fall, there would be no need of an atonement by Christ, and if there was no atonement by Christ. there would be no gospel and no salvation. Actually Adam fell that man might be as the Book of Mormon above referred to, say, and "as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15). If we attempt to do away with the fall of Adam, we automatically do away with the atonement of Christ. The doctrine of the "fall" is part and parcel of the doctrine of the atonement. They cannot be separated. Latter-day Saints must accept both doctrines, for in fact, they really are one. See Pearl of Great Price, Moses 5:10-11 and Moses 6:48.

Question: Is there any scripture to sustain the practice of capital punishment? I have wondered about this ever since the government voted against the death penalty?

Answer: One scripture on this point is found in Genesis 9:6. At that time the Lord laid down the decree of capital punishment saying, "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man." As you know capital punishment was practised among the Israelites under Moses, by command of God. The Book of Leviticus gives many instances of the application of this law.

Question: Is the Urim and Thummin now in the possession of the Church?

Answer: No. It was returned with the plates following the translation of the Book of Mormon.

Question: Was the wine used by the Saviour for the sacrament an intoxicating beverage?

Answer: We would say certainly NOT. The Lord repeatedly denounced intoxication throughout the scripture. It is hardly reasonable to suppose that he would break his own commandments. We believe that the "wine" as it was referred to, was in reality unfermented grape juice, "the fruit of the vine" as it was sometimes called. The Lord would not wish to give anyone a taste for intoxicants, knowing that "strong drinks" are not good for man, as set forth in the Word of Wisdom in our day. Many churches today use ordinary unfermented grape juice in their communion. We use water because of the revelation we have in D. & C. Section 27. Read what the Lord says about alcoholic drinks in the Word of Wisdom. See also Judges 13:13-14 and Proverbs 20:1; 23:31-35; Eph. 5:18 and Titus 1:7.

Question: Tithing is a hard commandment for some to keep. Is it really a divine law? Is God actually interested in the money we earn?

Answer: Tithing is a divine law. Note just a few references on the subject Gen. 14:18-20; Gen. 28:20-22; Lev. 27:30-34; Mal. 3:8-12; Luke 11:42; Heb. 7:1-10; D. & C. 64:23; DC 119; Proverbs 3:9-11. Tithing is not given because the Lord is interested in money. He knows that we live in the kind of world we do, for he provided it that way. Our activities must be financed, and tithing is the Lord's way of doing it. He that pays his

tithing faithfully will be blessed. Ask any honest tithepayer.

Question: Are contributions made to the Church here being sent to Salt Lake City and used elsewhere in the Church?

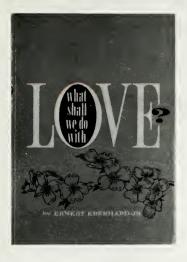
Answer: Certainly NOT. No contributions made by people living in Great Britain are taken out of Great Britain. All are used for the advancement of the Church here in Great Britain. These funds are used for building chapels, for maintenance of the chapels after they are built, for caring for the worthy poor and other religious purposes.

Question: Many people say that there will not be a Second Coming of Christ. I have a Catholic friend who says that the world will go on and on as it is, and not come to an end. Is that true?

Answer: The scriptures are replete with predictions that Christ will come again in a glorious second coming. See Matt. 24th chapter, for instance. See also the second chapter of II Thesselonians. And note Peter's words in the third chapter of Acts. Read Acts 1:9-11 concerning his ascension. At that event, his second coming was again predicted. Yes he will come, and our Church has been restored to help prepare the way for his coming.

Question: If a person is excommunicated from the Church, how may he regain his membership, or may he ever obtain it again?

Answer: Yes, any fully repentent person, once excommunicated, may come back to the Church by baptism. But he must be fully repentent, and must have proven his repentance to the officers of the Church. He must be cleared by the officers of the Church in the locality where he lives as well as by the court which excommunicated him.



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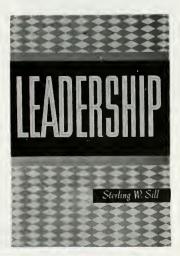
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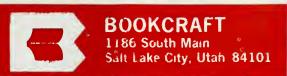
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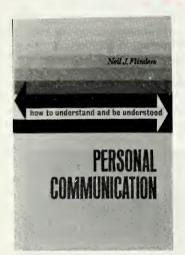


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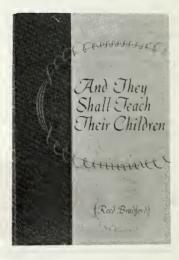
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